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HIGHLIGHTS OF DAWN

PART 2 OF A 2-PART SERIES

CREATION OR EVOLUTION?

THE ANNOUNCEMENT BY the Vatican last October to the Pontifical Academy of Sciences concerning the theory of evolution, which said, "Fresh knowledge leads to recognition of the theory of evolution as more than a hypothesis," stirred up Christian communities everywhere. All tended to reexamine the prevailing evidences concerning this theory and its relationship to the Bible. The first part of this article explored the existence of a supreme intelligent Creator and the Creative days of Genesis, looking at the order in which life appeared on earth. We continue with man's creation, as presented in the Bible.

HOW WAS MAN CREATED?

The Genesis account of man's creation is straight forward. "The LORD God formed man of the dust of the ground [the elements of the earth], and breathed into his nostrils the breath of life; and man became a living soul." (Gen. 2:7) The combination of the breath of life with the human body

made from the elements of the earth constituted the living soul. Man did not receive a separate and distinct entity such as an 'immortal soul'. Nowhere in the Bible is such an expression found. Perhaps this is why some theologies call it a 'spiritual soul', but Genesis has nothing to say about a spiritual soul either.

The concept of an immortal soul came from Greek philosophy, and the utterance of the first lie when Satan, through the serpent, said to mother Eve, "Ye shall not surely die." (Gen. 3:4) Jesus plainly spoke of the Devil as "a murderer from the beginning, and abode not in the truth . . . for he is a liar, and the father of it." (John 8:44) But many have preferred to believe Satan's lie—that they do not die—rather than God's statement that disobedience would bring death. It appears that the main thing retained from Genesis by some theologies is the concept of an immortal soul that does not die, as voiced by the serpent.

The far more serious consequence of accepting the Darwinian theory of evolution is the nonbelief in the existence of a supreme intelligent Creator. According to evolution, everything happened by chance, not by creative design. Science is the orderly classification of knowledge, and one such science is mathematics, which deals with laws of probability and chance. The calculated chance is so great an astronomical number that the conclusion is that "it would be impossible." Reason and sanity lead us to admit that a Creator would be necessary to bring forth all the variety of life existing in such abundance upon earth and to establish conditions for sustaining life. None of this could happen by chance.

THE SIMPLE CELL

Since evolution is supposed to be a science, and is supposed to deal with scientific evidence, other scientists engaged in different fields will accept it as a science without much investigation or thought. This is unfortunate because those who have devoted time to exploring some of the concepts have come to other conclusions. For example, a Catholic associate professor of biochemistry at Lehigh University by the name of Michael J. Behe, and the author of "Darwin's Black Box: The Biochemical Challenge to Evolution," made an assessment of this recent proclamation by the Vatican and said, "I believe that Darwin's mechanism for evolution doesn't explain much of what is seen under a microscope. Cells are simply too complex to have evolved randomly: intelligence was required to produce them." He also quoted James Shapiro, a biochemist at the University of Chicago as writing, "There are no detailed Darwinian accounts for the evolution of any biochemical or cellular system, only a variety of wishful speculations."

FIXED SPECIES

Outstanding in this respect is the fact of the fixed nature of the species as mentioned in the Book of Genesis. We read: "God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. . . . God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind."—Gen. 1:21,25

The Apostle Paul agrees with this statement of Genesis that each species of animal is constituted by nature to be separate and distinct from all other species, or orders, and that while they are all animals, consisting of flesh, yet they are not the same flesh; that is, they are unrelated. He says, "All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds."—I Cor. 15:39

All nature, as we know it today, corroborates the foregoing Biblical declaration. So far as scientific observation goes, nature is unalterably opposed to the commingling of species or to the formation of new species; and it continually and successfully seeks to prevent it. It allows seemingly endless 'varieties' according to fixed laws, but it has established limits beyond which variations cannot occur.

Furthermore, in the crossing of varieties within a given fixed species, we see retrogression quite as often as we see improvement in the stock; and there is no evidence whatsoever that nature is attempting to move forward by "infinitesimal steps of perpetual progress," as the Darwinists have long theorized.

By artificial cultivation and forced crossbreeding of selected varieties, stocks may seemingly be improved or enlarged up to a certain point; but when left to themselves, nature soon brings them back to an ordinary level, instead of naturally carrying them 'onward and upward' by an evolutionary law. Nature, when not interfered with, strives to bring all new varieties back to normal as quickly as possible, rather than inducing in them further progressive changes by evolution.

Every attempt at crossing two species results either in no descendant at all, or else in a hybrid offspring being produced that is sterile and unable to perpetuate its kind—as occurs when the horse and donkey, or the horse and the zebra, are crossed. These animals are so structurally similar that they can interbreed; but the resultant offspring is a sterile hybrid that cannot cross with anything. This supplies further proof that the species are fixed, that nature does not allow even very similar species to commingle and change into another, but calls a halt every time any attempt in that direction is made.

Darwin himself, in his "*Origin of Species*," made this frank admission: "In spite of all the efforts of trained observers, not one change of species into another is on record." It is not surprising to Bible students, who have confidence in the story of special creation as recorded in Genesis, to learn that scientists, after nearly a century of effort, can find no positive proof to support a theory that is obviously at variance with the Word of God.

The late Professor Vernon Kellogg, of Leland Stanford University, added his testimony to the host of his former colleagues. In his "*Darwinism of Today*," page 18, he says: "We only tell the general truth when we declare that no indubitable cases of species-forming or transforming, that is, of descent, have been observed."

MENDEL'S CLASSICAL EXPERIMENTS

To date, the most that has been accomplished in the effort to develop new species is the production of new varieties. However, some interesting things have been discovered in the field of genetics, such

as Mendel's Laws of Variation, and DeVries's Mutations, which we may here briefly note.

From 1857 to 1868, Gregor Mendel, an Austrian monk, experimented with garden peas, crossing different varieties and producing new ones. His notations of the results came to the attention of Professor Carl E. Correns, famous botanist, about thirty years later, and he soon found that Mendel had discovered a hitherto unknown law of heredity. Correns duplicated Mendel's experiments, using the garden flower four-o'clock instead of peas, and found that they too followed Mendel's 'law'.

Correns crossed a red and a white variety of the flower four-o'clock, and, true to Mendel's Law of Segregation, all the first generation were pink; that is, the red and white were evenly mixed. But in the second generation only half of them came pink—the remainder being pure white or pure red, just like the original parent stocks. They were just as pure as though they had never been mixed, and continued to reproduce themselves without variation.

Mendel's Law of Segregation is simply this: When any two simple varieties are crossed, only half of the genes, or hereditary elements, of each of the parent cells mix with each other, while the other half remain segregated and dormant; and in the second generation these segregated genes filter out and reproduce themselves in their original form, as though they had never been mixed. Mendel also discovered that if complex varieties are crossed (that is, if there is more than one difference between the parent stocks, as when yellow-round peas are crossed with green-wrinkled peas), not only will the original unmixed genes filter out in

the second generation, but in addition there will be two new varieties of hybrids instead of one.

Dr. Thomas Hunt Morgan, when at Columbia University, found that animals obey Mendel's law the same as do plants, and that finally the original stocks begin to filter out and reappear, even after having passed through successive generations of crossbreeding with other varieties. In none of these experiments, either with plants or with animals, has a new species been produced. Rather, Mendel's laws seem to prove that the species are fixed and that the tendency of nature is to return to the original parent stocks rather than to get away from them, as Darwin erroneously imagined.

MUTANTS

In 1900, Professor G. DeVries, the late Dutch botanist, who had been experimenting extensively with the evening primrose, discovered that occasionally a new and strange variety would crop up, totally different from all other hybrids that were being produced by directly crossing the varieties. These new variants seemed to be freaks of nature, which came up in defiance of Mendel's law, and yet were able to perpetuate their variety if unmixed with others—although generally they could be readily mixed with any other variety of primrose.

DeVries called these freaks "mutants," and he formulated a theory which seems to explain their existence. He believed that they result from some accidental scrambling or disarranging of the genes in the fertilized cell or germ plasma, which may happen either at the time of fertilization or subsequently, and which prevents nature from taking its ordinary course. Mendel's law thus represents

nature's normal process, while DeVries' mutants seem to be the result of some accidental interference with nature.

Now, if a mutant should ever be discovered that is so far changed from the original stock as to be incapable of mixing with it, and at the same time would be fertile in itself and able to mix with other mutants like itself, then we would have a demonstration of a new species arising, or 'evolving', from an old species—the answer to every evolutionist's prayer since Darwin's day. But no such species has ever been discovered, notwithstanding many years of experimentation with this in view.

Even if such a mutant should finally appear, which is exceedingly unlikely (since their genes or hereditary elements are none other than those of the parent stocks), this would not prove the existence of a law of evolution; for these mutants apparently do not result from any law whatsoever, but in defiance of law, due to accident. At most, then, this would be 'accidental evolution', not 'natural evolution'. Furthermore, these mutants are freaks and are often dwarfs, or otherwise inferior to the parent stock. Hence they do not obey a law of 'progress', such as Darwin's theory demands.

Thus it is apparent that neither the discoveries of Mendel nor of DeVries, nor of any other experimenters in the field of genetics, have helped the case for evolution. Rather, they have proved to be a boomerang. As to the effects of Mendel's and DeVries' findings on Darwinism, let the late Dr. D. H. Scott, the well-known British botanist and erstwhile Darwinist, speak. In an article in "*Nature*" magazine, he had this to say:

"It has long been evident that all those ideas of evolution in which the older generation of naturalists grew up have been disturbed, or indeed transformed, since the rediscovery of Mendel's work and the consequent development of the new science of genetics. Not only is the omnipotence of natural selection gravely impugned, but variation itself, the foundation upon which the Darwinian theory seemed to rest so securely, is now in question.

"The mutations of DeVries, though still accepted by many, seem to some at the present time to be nothing more than Mendelian segregates, the products of previous crossings; opinion on this subject is in a state of flux. In fact it is clear that we know astonishingly little about variation."

DARWINISTS AT THE CROSSROADS

Thus has experimental research brought the theorizing Darwinists to the crossroads of science, and they are having difficulty in deciding which way to turn. And, perhaps without realizing it, many of them are finding themselves turning more and more in the direction of truth, as it is given in the Creation story of Genesis.

A great conflict between truth and error is now being fought by the scientists themselves, and we may be sure that the truth will ultimately prevail. In this connection we are reminded of the following paragraph from the able pen of the late Dr. William Emerson Ritter, professor of Zoology at the University of California, which was published in "*Science*" magazine some time ago. He therein wrote this significant sentence:

"If one scans a bit thoughtfully the landscape of human life for the last few decades he can hardly

fail to see signs that the whole battleground of evolution will have to be fought over again, this time not so much between scientists and theologians, as among scientists themselves."

It is truly remarkable that the Bible, written thousands of years ago, before the era of scientific research, should state so accurately and so definitely what now has been established as scientific truth, namely, that species are fixed. Only by divine inspiration could this have been possible. Let us then have confidence in this sacred record as we pursue our further investigation of its God-given truths.

As we view Darwin's accomplishments in his diggings for fossils in the earth, we note that he propounded that life species come forth in a certain order. It is the same order as mentioned in the Bible. Darwin could have spared himself much labor and time by noting this same sequence in God's Word. ■

Note: For complete information on the subject of Creation, send for a free copy of the booklet, "Creation," Dawn Publications, 199 Railroad Avenue, East Rutherford, NJ 07073

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.

Brother Robert E. Davis, Athens, AL—February 12. Age, 91.

Brother Carl Prosser, Sacramento, CA—March 21. Age, 93.

Brother Elton Pigg, Boise, ID—March 31. Age, 88.

INTERNATIONAL BIBLE STUDIES

LESSON FOR MAY 4

WHO IS WORTHY?

KEY VERSE: *"You are worthy to take the scroll and to open its seals, for you were slaughtered and by your blood you ransomed for God saints from every tribe and language and people and nation."*—*Revelation 5:9, New Revised Standard Version*

SELECTED SCRIPTURE: *Revelation, chapters 4 and 5*

THE TWO CHAPTERS of Revelation 4 and 5 are often described as the 'throne scene'. John was said to be "in the Spirit" (Rev. 4:2), and was able to perceive mentally the throne of God, which he describes in great detail.

He saw a beautiful picture of God and his attributes of wisdom, justice, power and love as represented by the four living creatures in Revelation 4:6-11. God's throne was surrounded by twenty-four thrones, and on these thrones sat twenty-four elders. The identification of these elders has been a subject of much debate

among Bible Students. We know that they are closely associated with the four living creatures representing God's attributes, and that they give answers to difficult questions that are raised. In the 5th chapter of Revelation, John sees the Heavenly Father seated on a magnificent throne holding a book, or a scroll sealed with seven seals. There is a mighty angel that asks, "Who is worthy to open the book, and to loose [or break] the seals thereof?"—vss. 1,2

"No one in heaven or on earth or under the earth was able to open the scroll [book] or to look into it."

(Rev. 5:3, *NRSV*.) John's reaction was to weep much because no one was found worthy to open the scroll or to read it. It was at this point in the drama that one of the elders said to John, "Do not weep; see the Lion of the tribe of Judah, the Root of David, has conquered, so that he can open the scroll and its seven seals." (vs. 5) By this language we are reminded of two Old Testament prophecies. One is in Genesis 49:9, 10, and the other in Isaiah 11: 1-5, both pertaining to Jesus.

Immediately when these words were spoken John saw "a Lamb as it had been slain," in the midst of the throne taking the scroll from the hand of God. At that time the four living creatures—God's attributes—and the twenty-four elders fell before the Lamb, and said, "You are worthy to take the scroll and to open its seals." —vs. 9

This was an acknowledgement and approval by all God's attributes and the basic principles of his righteous laws that Jesus had fulfilled all the obligations required to execute God's

righteous plan as concealed in the writings of the scroll. There can be no doubt that Jesus is indeed worthy of all the honor bestowed upon him, and to be placed at the Father's right hand. What a wonderful Savior we have!

The *King James Version* of Revelation 5:9 obscures an important basic truth. The language appears to be saying that the four living creatures and twenty-four elders are the ones redeemed or ransomed by the blood of the Lamb.

The *New Revised Standard Version* makes this matter clear. God's attributes—as personified by the four living creatures—and the elders proclaim the Lamb's worthiness, and say, "By your blood you ransomed for God saints from every tribe and language and people and nation . . . to be a kingdom and priests." Later, we read of these who shall share in the first resurrection: "They shall be priests of God and of Christ, and shall reign with him a thousand years."—Rev. 20:6 ■

PROVISION FOR THE REDEEMED

KEY VERSE: *"The Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."*—Revelation 7:17

SELECTED SCRIPTURE: *Revelation, chapter 7*

THE PREVIOUS LESSON presented a symbolic view of God sitting on his throne, surrounded by four living creatures and the twenty-four elders. No one could be found worthy to open the seals on the scroll in his hand except the Lamb, "as it had been slain."—Rev. 5:6

In other words, our Lord Jesus, the Lamb, had earned the right to execute God's marvelous divine plan of the ages by his redemptive, sacrificial death, and was able to take the scroll and to open the seals. As the seals are opened and

the history of mankind proceeds in the Christian era, it is characterized by war, famine, plagues, and death. In the midst of these events we are given a glimpse of the most important work that has been going on—namely, the selection of a people for God's name.—Acts 15:14

In the opening of the fifth seal we see, pictorially represented, those who have completed their trial of faith and are waiting for God's judgments to remove evil from earth. (Rev. 6:9-11) But because the selection of the complete num-

ber of this class has not yet occurred, there is a need to wait until the last faithful member dies.

The seventh chapter opens with the readiness for the climactic events of the Christian era, also called the Gospel Age, namely, the loosing of the four winds of the earth. These winds are said to be held back by mighty angels until the selection of the people for God's name is complete. We also learn from this account that there are 144, 000 to be selected.—vss. 1-8

The standards to be met by those selected to live and reign with Christ are very high. They must be able to overcome the world, the flesh, and the devil, as Jesus did. If faithful they will be granted the privilege of sitting with him on his throne, even as Jesus was granted to sit down with his Father on his throne.—Rev. 3:21

What befalls those who have been called and chosen (Matt. 22:14), but who fail to meet the standard as overcomers? The account explains that these are not 'on the throne', but 'before the throne'.

However, they have white robes, and palms in their hands—meaning that they are victorious. Before being declared successful, however, they will have undergone a cleansing by passing through great tribulation. This involves tests of loyalty and faithfulness to God, whom they will serve forever, day and night.

As the church of 144, 000 members receives a heavenly reward, so also this 'great multitude' receives a lesser heavenly reward. Yet God provides for them completely as we read, "He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat."—Rev. 7:15, 16

"The Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."—vs. 17

All the sorrows and trials encountered by them in this evil world will be over. It will be the time for blessing all the families of the earth. ■

THE VICTORIOUS CHRIST

KEY VERSE: *"He hath on his vesture and on his thigh a name written, King of kings, and Lord of lords."*—Revelation 19:16

SELECTED SCRIPTURE: *Revelation, chapters 19 and 20*

THE MANY EVENTS described in the Book of Revelation, between chapters 7 and 19, from the time that the seals are opened on the scroll and the angels hold back the four winds from the destruction of this present evil world, are in some cases flashbacks to the early days of the Christian era. During this entire age the process of selecting the bride of Christ takes place. In the 19th chapter that class has been completed and the time for the marriage of the Lamb has come. A marriage is a time of rejoicing, and this is especially true of this marriage. We read: "Let us be glad and

rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints." (Rev. 19:7,8) The bride is arrayed in fine linen because the bridegroom provided the ransom for her. Everything she possesses comes from him.

Prior to the marriage of the Lamb, false religious worship under the symbol of Babylon is destroyed. Thus, in the beginning of the 19th chapter there is great rejoicing because of

the great judgments pronounced by God, the Father, and executed by his Son, the glorified Christ. We see the four beasts and the twenty-four elders doing obeisance to God and saying, "Amen; Alleluia."
—Rev. 19:4

A great change takes place in earth with this destruction of false religious worship, and Jesus, as King of kings and Lord of lords, rides forth on a white horse with the 'called, chosen, and faithful' following him on white horses as an army to conquer those who control the nations of earth.
—vss. 11-16

The three great enemies of God are described symbolically as the 'beast', 'the false prophet', and the 'Devil'. In the warfare that follows, the beast and the false prophet are destroyed. (Rev. 19:19,20) The Devil is captured and bound for a thousand years.—Rev. 20: 1-3

The 20th chapter of Revelation further tells of the Millennial reign of Christ who, as King of kings, and Lord of lords, together with his bride, shall raise all the dead and bring ful-

fillment to the Abrahamic promise of blessing all the families of the earth.

Everyone will have an opportunity to learn righteousness, and to obey God's law. This is the express purpose of the thousand-year reign of the victorious Christ. With Satan bound, and all the enemies of righteousness destroyed, there will be no interference to this reign.

The final test will then occur when Satan is loosed after having been bound a thousand years. He will be successful in influencing some again, as at the first, in what is called 'a little season' of testing. This rebellion against righteousness will be put down, and at that time the Devil as well as any who follow him will be destroyed.—Rev. 20:7-10

The final victory of our Lord over death and the grave will be complete when, as we read: "Death and hell [*hades*] were cast into the lake of fire [the final destruction]. This is the Second Death."—vs. 14

Then ages of glory will follow. ■

A NEW HEAVEN AND EARTH

KEY VERSE: *"I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea."*—Revelation 21:1

SELECTED SCRIPTURE: *Revelation 21:1-22:5*

THE GRAND AND ultimate purpose of God in his plan of the ages is to establish a kingdom of righteousness on earth. This kingdom is to be ushered in by the victorious Christ, as described in Revelation, chapters 19 and 20. In the last two chapters of Revelation, the holy city, the new Jerusalem, is seen coming down from God out of heaven.—Rev. 21:2

A city is a symbol of a government, and the picture of the city coming down from heaven is the placing of the new government or kingdom upon earth by God. The highly symbolic language used by the Apostle John in telling of

these climactic events might appear to imply the abolishment of Planet Earth and the heavens, and the bringing forth of a new planet and heavens. Ecclesiastes 1:4 plainly says, "The earth abideth forever." God did not create the earth in vain. —Isa. 45:18

The earth is used as a symbol for the order of society upon earth, and heaven is used as a symbol of the spiritual ruling powers over earth. The new earth is the new order of society in the form of God's kingdom replacing this present evil world. The new heavens is the new spiritual ruling power of Christ replacing the spiri-

tual rulership of Satan. Likewise, when the Scripture says there was no more sea, this does not mean that earth's oceans would dry up, because an abundance of water is essential to life upon earth. Instead, this statement is also symbolic and refers to the masses of mankind in an unstable, anarchistic condition, and this condition will no longer exist.—Isa. 57:20

The change in earth's society will be as never seen before, with no more death, sorrow, crying, or pain. Satan's evil rule will have ended and God's direct attention to all of earth's affairs will be clearly manifested. Earth's inhabitants will become his people, and they will joyfully acknowledge him as their God.

Most importantly, "No longer will there be any curse" (Rev. 22:3, *NIV*), neither the curse of death nor the curse of thorns and thistles. The absence of false religion is clearly shown when it is said, "I saw no temple therein: for the LORD God Almighty and the Lamb are the tem-

ple of it." (Rev. 21:22) We have the mental picture of the heavens and the stars therein as the dome of a huge cathedral with all mankind giving true, deserving worship to God and the Lamb.

It is then that Jeremiah 31:34 will be fulfilled, and also the words of Paul. (Phil. 2:10, 11) Every precious jewel and gem is used to describe the enhancement of this glorious city. "The street of the city was pure gold, as it were transparent glass." (Rev. 21:21) Those who will dwell in this city will meet the highest standard of righteousness, as symbolized by the refined gold of its streets so that they appear as transparent as glass.

Human life will again be a precious thing, as prophesied by Isaiah when he said, "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." (Isa. 13:12) "The Spirit and the Bride say, Come. . . Let him who desires take the water of life without price."—Rev. 22:17, *NRSV* ■

A SANCTUARY IN THE TIME OF TROUBLE

*“Come, my people, enter thou into thy
chambers, and shut thy doors about thee:
hide thyself as it were for a little moment,
until the indignation be overpast. For, behold,
the LORD cometh out of his place to punish the
inhabitants of the earth for their iniquity:
the earth also shall disclose her blood,
and shall no more cover her slain.”*

Isaiah 26:20,21

THE HARVEST PERIOD at the close of the Gospel Age is especially marked out in the Scriptures as being a momentous one for the LORD's consecrated people. It is a time of great trial, of severe testing, but it is also characterized by the rich blessings which the LORD then showers upon his own. It is a time when the spiritually wise among God's people are enlightened with “present truth.” (II Pet. 1:12) It is the time when the returned Lord girds himself and serves “meat in due season” to the household of faith.—Luke 12:37,42

The closing period of the Gospel Age is also the time when this ‘present evil world’ comes to an end

and, because of this, God's people are surrounded by trouble, subject to the trials and hardships incidental to the collapse of a world society. Our text relates particularly to this aspect of the Christian's experience, being in the nature of an admonition concerning our proper course in view of what we know is coming upon the world. The advice is that we should seek a place of refuge, a place of safety, where we can retreat and shut the doors to prevent the intrusion of anything which would be of a harmful nature.

It is a matter of great importance to all of us to know where we can find a secret 'chamber', a hide-away from the time of trouble which is upon the whole world. Does the LORD mean that we should seek some retreat, some relatively unknown place, away from the busy cities or other possible trouble centers, in the belief that we may be able to escape the distress which is coming upon the world—in fact, is already upon a large part of the world?

Some in the past have misinterpreted this and other scriptures to mean that the LORD's people should seek a literal place of safety. These have found, however, that from the human standpoint they fared no better than those who did not hide themselves away in such a literal manner. With the nature of the time of trouble such as it is, reason tells us that one place is relatively as safe as another. Besides, if God wishes to protect his people from physical harm, he is able to do it in a large city as well as in a remote country district. Evidently the prophet does not refer to any such literal 'chambers' of safety.

IN THE WORLD, BUT NOT OF IT

Does the LORD wish us to retire from all association with the world, to go into seclusion in the sense of having no further contact with them? Jesus said of his disciples, "They are not of the world." (John 17:14) Surely he wanted them to be separate from the world in the sense that they would no longer partake of its spirit, nor join in its selfish schemes or carnal pleasures. But he did not want them to become hermits. He commissioned them, in fact, to be very aggressive in mingling with the people, to go into all the world and preach the Gospel.

No one has ever lived a life more separate from the world in the true sense in which we are admonished, than Jesus himself. But Jesus mingled with the world. The pseudo holiness people of his day held this against him. They could not understand how Jesus could be holy and at the same time mingle with publicans and sinners. There have always been those who, not understanding what constitutes true holiness, have supposed it necessary to withdraw from society altogether in order to live near to God. This false conception of holiness is prominent in the religions of the Orient. This practice was adopted by the Christian church, and became the basis of the monastic life.

Satan would like to induce all the LORD's people to withdraw themselves from an active life of witnessing for the truth. And, strange though it may seem, there is something about suggestions of this kind that appears to be very appealing to the flesh. Perhaps, though, it is not so strange. Quite appealing is the idea of belonging to an exclusive group of our own, and of feeling no responsibility for anyone outside our own little circle. It can lead to taking

our sacrifice off the altar. It furnishes a measure of protection against the rebuffs of the world. In many ways, in fact, it is rather a pleasant arrangement to think about. But is it what God wants us to do?

‘Entering into our chambers’ does not mean that we should become recluses. This is made clear by various scriptures which have to do with the time of trouble, and the church’s relationship to it. One of these scriptures is Isaiah 35:4, which reads: “Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you.” When Jesus mentioned the ‘time of trouble’, the ‘day of vengeance’, he explained that one of the effects of it would be to cause men’s hearts to fail them for fear.—Luke 21:26

Through the prophet, the LORD is asking us to explain to those who are fearful—those among them who have a hearing ear—that while the day of vengeance is indeed upon the world, its object is to open the way for salvation through the kingdom. God comes with vengeance upon a sinful world, but he comes to save. What a wonderful privilege is ours of comforting those who mourn with a blessed message of this kind!

The true teacher and light-bearer (Matt.5:14), the true church, the body of Christ, is not to be left in darkness to learn of her Lord’s presence by the manifestations of his wrath and power, as the world will learn of it. For her enlightenment special provision has been made. By the sure Word of prophecy, which shines as a light in a dark place, she is clearly and definitely informed just what to expect. (II Pet. 1:19) Through the prophetic Word, she shall not only be shielded from discouragement, and en-

abled to overcome the besetments, snares, and stumbling stones so prevalent in "the evil day," and thus to stand approved of God, but she becomes the light-bearer and instructor of the world. The church is thus enabled to point out to the world the cause of the trouble, to announce the presence of the new Ruler, to declare the policy, plan, and object of the new dispensation, and to instruct the world as to the wisest course to pursue in view of these things. And though men will not give heed to the instruction until the lesson of submission has been forced upon them by the trouble, it will greatly aid them in learning the lesson. Meanwhile, those in Zion—the church—are blessed by the knowledge of promised salvation and good tidings as expressed in, "Thy God reigneth."—Isa. 52:7

GOD, OUR REFUGE

We are shielded from the storms of life by being in the refuge of the LORD and the truth. This is beautifully stated by the psalmist: "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof."—Ps. 46:1-3

The removal of the symbolic earth, the mountains carried into the midst of the sea, and the roaring of the troubled waters, are all manifestations of God's vengeance in the great time of trouble. The affirmation of the psalmist that because God is our refuge we will not fear though all these things are occurring round about us is an indication of what constitutes the only true 'cham-

ber' of safety for the Christian during this time of transition from the old world to the new. It is the protection which God affords to his people who are fully devoted to the doing of his will.

God has promised to care for us, and it remains for us but to claim these promises by making them our own and by bringing our every thought, word, and deed into line with the conditions upon which they are given. But it is important to remember that God is dealing with us as New Creatures in Christ. (II Cor. 5:17) As New Creatures, our flesh is being sacrificed in divine service. God has not, therefore, promised physical protection except insofar as it relates to the necessities of the New Creature.

It has well been said that a Christian is 'immortal' until his work is done. If there is a divine purpose to be wrought out in us or by us that necessitates the protection of our earthly interests, those interests will be protected—not for the sake of our flesh, but for the sake of the New Creature which must use the flesh. It is obvious, then, that the only kind of 'chambers' into which the New Creatures can enter are those whose walls are constructed of the promises of God, and whose doors are those of faith which shut out the disturbing elements of a chaotic world during this Day of the LORD's wrath.

STREAMS MAKE GLAD

After reminding us that God is our refuge, and that because of this we will not fear though the earth be removed, the psalmist uses additional symbolisms to indicate the manner in which God does care for his people during this time of trouble.

He writes: "There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High." (Ps. 46:4) The 'streams' here mentioned are the comparatively small rivulets which have their origin in the hills and mountains, and which, flowing down the slopes into the valley below, converge to form a river.

Notice, it is these 'streams' of the 'river' rather than the river itself which are said to 'make glad' the city of God. The river is evidently essentially the same as that portrayed in Revelation 22:1,2, where it is shown as flowing from underneath the throne of God and of the Lamb. It is the river of life, pictorial of the glorious provision of life which God has made through Christ, and the divine plan of salvation centered in him.

The streams of this river would, therefore, picture the preparatory phases of the plan of salvation—those arrangements of God which lead up to, and finally make possible, the river of life and its blessings for all mankind. God's promises and his providences manifest in a very marked manner his part in the outworking of his plan. He also gave his beloved Son to die for the world, and now the blood of that sacrifice ratifies his promises and makes them operative on behalf of those whom he has called and is preparing for the future glorious work of the kingdom.

The prophets of old—those ancient worthies—and also the church, the earthly and heavenly phases of the new kingdom, have been prepared for their future work by the influence of the promises of God in their lives, and the overruling providences of God in connection with his fulfillment of those promises. Obedience to the conditions upon which

the promises have been made has also entered into the development of these classes. When we think of all the promises of God and the conditions attached to them, and also the very effective manner in which God overrules the experiences of his people as he deals with them in keeping with his promises, it would seem proper to define the entire arrangement as God's plan and the message of truth.

And this is in harmony with our experiences and observations. What has God done for his people during the harvest period at this end of the age in order that their hearts and minds might be protected from the evil with which they are surrounded? He has given us the truth. He has made us acquainted with his plan of salvation. Through the truth he has given us a vision of his glory. He has provided us with the armor of the Gospel. It is all of these that are symbolized by the 'streams' of the river which now make glad the city of God.

THE HOLY OF THE TABERNACLE

David is very explicit in his identification of those whose hearts are made glad by the 'streams' of the river. As a class he speaks of them as the 'city of God'. The 'city' of God is the kingdom of God, but here the psalmist is not referring to the kingdom when established in power and great glory, not the "Holy City" as John saw it come down from God prepared as a bride adorned for her husband. (Rev. 21:2) No, David explains that the 'city of God' to which he refers is the kingdom class, who dwell "in the holy place of the tabernacles of the Most High."—Ps. 46:4

In the *King James Translation* of this passage, the word "place" is added. It does not appear in the

Hebrew text. David is not referring to the Holy Place, which was the Court surrounding the Tabernacle, but to the first compartment in the Tabernacle proper, which was called the Holy, or First Holy. In the symbology of the Tabernacle, this First Holy depicts the consecrated, spirit-begotten condition of the people of God during this Gospel Age. It is mentioned again in Psalm 91:1, where we read, "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."

From this latter text we are definitely given the thought that the Holy of the Tabernacle, God's secret place, is one of protection for the saints, a hideaway indeed, where those who retreat thereto may be assured of dwelling 'under the shadow of the Almighty'. In the type, the divine protection overshadowing the Tabernacle was impressively shown by the cloud which rested continuously over the typical secret place. That cloud, symbolizing God's presence, remained as the guide and protection of Israel during their entire wilderness journey. How reassuringly it portrays to us the overshadowing of Divine wisdom and power to direct and protect us in every time of need!

"ENTER THOU INTO THY CHAMBERS"

Our text invites us to enter into our 'chambers', there to abide while the LORD's wrath is upon the nations of the earth. We have seen that our place of retirement and safety is pictured by the Holy of the Tabernacle, the 'secret place of the Most High'. It is, then, a matter of vital importance to know how to enter into this chamber and to be certain that Divine protection is overshadowing us. How may we enter God's secret place?

Briefly stated, it is through the door of full consecration to do God's will. That consecration is, of course, based upon our faith in the blood of Christ and upon the promises of God that through Christ we will be acceptable and accepted. The expression, 'full consecration', is very significant to the sincere, and only the wholly sincere can be assured of a standing in the secret place, under the shadow of the Almighty.

It is well to examine our consecration from time to time, to make sure that it continues to mean a full surrender of our own preferences and wishes—our own wills—to do the will of God. This is the only kind of consecration that opens the door for us to enter into God's secret place of protection. But our flesh is so deceptive, Satan is so subtle, and the world so alluring, that we need continually to be on the watch lest some counter-influence enter our hearts and turn us aside from our determination to know and do only God's will.

SELF-EXAMINATION

Have we made a full consecration to God? Are we endeavoring day by day to pay our vows unto the Most High? (Ps. 116:14) Are all our thoughts and words and doings devoted to God? Are we certain that nothing is being held back, not even the sweetest earthly tie? Are we fully resolved that we will continue to do God's will no matter what the cost may be? Are we wholly committed to saying what he wants us to say; to going where he wants us to go; to doing what he wants us to do; and to being what he wants us to be?

If this be the attitude of our hearts and minds, and God is blessing us with a knowledge of the

truth as an evidence of his favor, with that knowledge becoming more and more precious to us as the days go by, then we may know that we have found the way into the secret chambers of God's love and protection. It is necessary, however, to 'dwell' in this attitude of full consecration, or else earthborn clouds will arise to hide us from beholding the face of God beaming upon us with the smile of his favor.

It is not those who merely enter, but those who enter and 'dwell' in the secret place who 'abide' under the shadow of the Almighty. Undoubtedly one of the most severe tests of Christian discipleship is that of endurance. How many there are who sooner or later lose their "first love." (Rev. 2:4) Faith is an important element in gaining the victory over the tendency to become weary in well doing—faith in God, faith in his promises, faith in his ways, faith in his providences. Even in the natural affairs of the world, how many thousands there are who make a failure or partial failure of their lives, simply because they lack the ability to apply themselves to one thing long enough to make a success of it. This human weakness, which is more or less prevalent in all of us, tends toward discouragement and lack of constancy in Christian effort.

If every effort we make to serve the LORD should be at once followed by visible results to reward us, there would be little need of patient endurance. These favorable results would serve as an incentive to keep on sacrificing. But God, in his wisdom, has not arranged such an easy course for the Christian. He wants us to put our trust in him, and to manifest that trust by continued, constant obedience to his will regardless of the sacrifice involved and the apparent lack of visible evidence that he is blessing

our efforts. He wants us to be "faithful unto death," and to wait for the reward until he gives us the "crown of life."—Rev. 2:10

WHAT FAITHFULNESS IMPLIES

Located in the Holy of the Tabernacle, the typical secret place of the Most High, were three articles of furniture—the table bearing the shewbread; the lampstand; and the golden altar on which the priests burned incense. All of these picture God's provision for his people, and our proper use of them demonstrates the depth and sincerity of our consecration. It is well to remember that the bountiful provisions of God's grace are without value to us if we fail to use them in keeping with his arrangements.

The table bearing the shewbread foreshadowed the spiritual food of God's Word. This food is borne to the household of faith by the church, hence the table represents the church in this privileged role. At the same time we, as individuals, must partake of the food in order to grow up into Christ, and to be strong in the LORD. So here is shown the necessity of faithfulness both in our own use of the Word of God, and in our holding it forth for the strengthening and upbuilding of others in the Christian graces.

The lampstand upheld the light which illuminated the secret place. It pictures the church in the role of light-bearer. The light, antitypically, is the light of the Gospel, the truth. It is the light with which God has shined into our hearts, revealing his will as a guide in the way that we should go. As with the table bearing the shewbread, so with the lampstand bearing the light of the secret place, our

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CALIFORNIA

Monterey KNNY 1240 8:30 a.m.
Paso Robles
KNCR 103.1fm 10:00 p.m.

Riverside (Sat.)
KPRO 1570 8:00 a.m.

San Francisco
KEST 1450 6:45 a.m.

FLORIDA

Jacksonville
WIOJ 1010 7:45 p.m.

St. Petersburg
WTIS 1110 5:00 p.m.

GEORGIA

Augusta WGAC 580 8:00 a.m.

ILLINOIS

LaSalle WLPO 1220 9:45 a.m.
West Frankfort
WFRX 1300 9:15 a.m.

INDIANA

Hammond WJOB 1230 8:30 a.m.
LaPorte

WCOE 96.7fm 10:00 a.m.
North Vernon
WKRP 1460 8:00 a.m.

KANSAS

Goodland KLOE 730 7:30 a.m.

KENTUCKY

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WBGN 107.1 fm 8:15 a.m.

Winchester
WINH 1380 10:30 a.m.

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Detroit WLQV 1500 9:30 a.m.
Fremont WSHN 1500 9:00 a.m.

WSHN 100.1 fm 9:00 a.m.

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Osage Beach
KRMS 1150 8:30 a.m.

NEW JERSEY

Camden (Tues.)
WTMR 800 2:30 p.m.

Salem WJIC 1510 9:45 a.m.
WNNN 101.7 fm 9:45 a.m.

NEW YORK

Buffalo WHLD 1270 12:00 noon
New York WEVD 1050 6:45 a.m.

NORTH CAROLINA

Greensboro (Tues.)
WQMG 1510 3:00 p.m.

Wendell WETC 540 4:45 p.m.

NORTH DAKOTA

Fargo KQWB 1500 8:00 a.m.

OHIO

Cincinnati WSAI 1530 8:30 p.m.
Cleveland WRKG 1380 7:45 a.m.

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Bethlehem WGPB 1100 7:45 a.m.
Pittsburgh KQV 1410 7:30 p.m.

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WEST VIRGINIA

Wheeling WWVA 1170 6:15 p.m.

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Stettler CKFQ 1400 7:45 a.m.

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Duncan CKAY 1500 10:00 p.m.
Grand Forks
CKFG 1340 9:00 a.m.
Qualicum-Parksville
CHPQ 1370 9:30 p.m.

BRITISH WEST INDIES

Trinidad Radio Trinidad 610
10:30 p.m.

CHILE (Spanish)

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San Jose Radio Sonorara
105.9fm and 700am 6:15 a.m.

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Culiacán Ranchera
XECQ 8:30 a.m.
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XEWK 1130 8:30 a.m.

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HOQ 1250 6:15 p.m.

PERU (Spanish)

Trujillo 105.7fm
9:30 a.m. and 10:00 p.m.

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Manila (Sat.)
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*"O send out Thy light
and Thy truth: let them
lead me; let them bring
me unto Thy holy hill,
and to Thy tabernacles."*

Psalms 42:2

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Birmingham 12 6:30 a.m.
 Florence WXFL 6:30 a.m.
 Florence F28AP 6:30 a.m.
 Guntersville Chan. 5 10:30 a.m.
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 Guntersville (Mon.) Ch.5 7:30 p.m.
 Tuscaloosa 403BF 6:30 a.m.

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Phoenix K23BJ 5:30 a.m.
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Chico K2210 4:30 a.m.
 Los Angeles TV6 4:30 a.m.
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FLORIDA

Jacksonville (Sat.) WTEV
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 Miami WWFD (Ch. 8) 7:30 a.m.

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UTAH

Salt Lake City KSGF 5:30 a.m.
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(Continued from Page 31)

relationship to it is of a two-fold character. We are to be guided by the light, and as members of the church we are to cooperate in holding forth the light for the illumination of the individual members of the body of Christ.

Yes, the fulfilling of our consecration vows implies faithfulness, both in receiving and giving. God has done marvelous things for us, and he has given us the opportunity of serving him by doing things for his people. Hence we are at once both partakers and channels of his grace. We feed upon the rich spiritual food of his Word, and we serve that food to others. We rejoice in the light of his Word, and we hold up that light for the guidance of others.

SACRIFICE, THE OBJECTIVE

But there is still more to living the consecrated life which is represented in the Holy of the Tabernacle than that which is typified by the table of shewbread and the lampstand. There was still another article of furniture in that sacred place. It was the golden altar on which the priests burned incense. An altar is emblematic of sacrifice, and the lesson here is that those who are dwelling in the antitypical secret place are sacrificers. In vain would we be strengthened by the shewbread and enlightened by the candlestick, if in that strength and guided by that light we did not go on to sacrifice.

Only the priests of Israel frequented the Holy of the Tabernacle, and one of the main services of the priest was to offer sacrifice. The consecrated class of this age are called to be priests, and as such to offer sacrifice. True consecration, therefore, leads to sacrifice. This is one of the conditions upon

which we may be assured of dwelling in the secret place of the Most High, the hidden chamber of safety during the storms of the time of trouble.

"God is in the midst of her," David declares, "she shall not be moved." (Ps. 46:5) As we have already noticed, the psalmist tells of the removal of the symbolic earth, and of the mountains being carried into the midst of the sea, but 'she shall not be moved'. It is during the great time of trouble that everything out of harmony with God will be removed. But, if our consecration be wholehearted and sincere, and God blesses us with his grace and strength to serve him acceptably—which he has promised to do—we will not be removed from the secret chamber of his protecting care.

"God shall help her," David continues, "when the morning appeareth," or "at the dawning of her morning." (vs. 5 continues, *Margin and Leeser*) In addition to protecting from all that would harm us as New Creatures in Christ Jesus, the Heavenly Father has promised his help in still another way; that is, by delivering his church in the first resurrection and exalting her to live and reign with Christ. That is the reason we can look up and lift up our heads, knowing that our deliverance "draweth nigh."—Luke 21:28

As the hymn says, "Happy Zion! What a favored lot is thine!" Never before in the history of the world have people been so conscious of their need of protection and security; never before have they so feared the result of not being adequately protected. But in all the turmoil, confusion, and suffering incident to the Day of God's Vengeance, the consecrated people of God have peace and joy. They are not assured protection from physical harm. Indeed,

perhaps the very best spiritual blessings may come as a result of physical pain, or material loss.

This is the peace that “passeth all understanding” (Phil. 4:7), that belongs to us today! There is danger on every hand, but greater is he who is for us than all that may be against us. (Rom. 8:31; I John 4:4) As long as we remain hidden in the secret chambers of his protecting care, no harm can come to us as New Creatures in Christ Jesus. Even though storms rage and billows roll; yea, though the mountains be carried into the midst of the sea, we will not fear. Regardless of the tempestuous conditions by which we are surrounded, we will continue to rejoice; yea, we will sing praises to our God in whose secret chambers of safety we have taken refuge! ■

WEEKLY PRAYER MEETING TEXTS

MAY 1—“The Son of Man came not to be ministered unto but to minister.”—Matthew 20:28 (Z. '03-407 Hymn 28)

MAY 8—“This is the promise that He hath promised us, even eternal life.”—I John 2:25 (Z. '03-175 Hymn 53)

MAY 15—“Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat: the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the LORD, I will joy in the God of my salvation.”—Habakkuk 3:17,18 (Z. '03-94 Hymn 179)

MAY 22—“God hath not given us the spirit of fear; but of power and of love, and of a sound mind.”—II Timothy 1:7 (Z. '97-170 Hymn 90)

MAY 29—“Peace I leave with you, my peace I give unto you: . . . Let not your heart be troubled, neither let it be afraid.”—John 14:27 (Z. '97-306 Hymn 233)

THE KING OF PEACE INAUGURATED

I KINGS 1:32-40,50-53

*"Know thou the God of thy father, and serve
him with a perfect heart and
with a willing mind."*

—I Chronicles 28:9

SOLOMON'S NAME SIGNIFIES 'Peaceful', and Nathan the prophet, who was his tutor, called him Jedidiah, which means, 'Beloved of Jehovah'. Apparently he inherited certain natural traits which were much to his advantage, and special divine blessing properly gave him the title, 'The Wise Man'.

It was said of him that his parental inheritance was remarkably strong. When he was born, his father, David, was in the maturity of his life; his mother was the granddaughter of Prince Ahithophel, who was reputed to give advice 'as if a man had inquired at the oracle of God'. Thus he inherited from his mother sagacity, quickness of judgment, and judicial insight, and from his father thoughtfulness, literary taste, the skill of ruling, and an interest in religion.

NEED FOR A SUCCESSOR

Solomon was about twenty years of age when his reign began. His father, King David, was old and quite feeble when it became clear that a successor to the throne must be selected soon. David's eldest son, Amnon was slain by his brother Absalom, who was next in line; and Absalom, in turn, was put to death in an unsuccessful rebellion against David when he tried to usurp the throne. The heir apparent appeared to be Adonijah, but David had shown favor toward Solomon as his successor. Because of David's rapidly developing senility, Adonijah plotted to thwart the succession of Solomon by seizing the kingdom on the pretext that his father was now too old to administer its affairs, and he was the eldest living son.

Adonijah thought the time was ripe for action and he invited his adherents with all of the king's sons, except Solomon, to a great banquet in the royal garden. Amid the mirth of the festival, the cry was raised, "God save King Adonijah!" (I Kings 1:25) Joab, King David's able general, now advanced in years, and Abiathar, the High Priest, were present and supported Adonijah's claim to the throne. Here was a second conspiracy that came to fruition in David's family.

SOLOMON CHOSEN, ANOINTED, PROCLAIMED

While all of this was proceeding, Nathan the prophet informed Bath-sheba, the mother of Solomon, that Adonijah had proclaimed his reign over the kingdom. She was advised by Nathan to report this to King David, and that Nathan would come later to confirm it. Bath-sheba went immediately to King David and reminded him of his promise to

have Solomon succeed him as king, and told him of the action taken by Adonijah. Nathan followed and confirmed all that was told David by Bath-sheba.

David was prompted into action and called for Zadok, another High Priest, Benaiah, another general, and Nathan the prophet, and instructed them to carry out the anointing of Solomon as king. He sent them with his son, Solomon, to the valley outside the city gate, near the very place where Jesus was later to ride on an ass in his triumphal entry into Jerusalem. Solomon was directed to ride on King David's own white mule, an act which would of itself proclaim him David's appointed successor. With this special envoy went the two companies of the king's special bodyguard, the Cherethites and the Pelethites. Presently the anointing was performed, the trumpet was blown announcing Solomon king, and the people unanimously confirmed this with great shouts and rejoicing. Thus was Solomon brought in state to the palace where he reigned jointly with his father, David, for some six months until the death of the latter.

ADONIJAH FLEES FOR HIS LIFE

The trumpets of Solomon's coronation were heard in the royal gardens where Adonijah was celebrating his position as the new king. As they were wondering about the meaning of the proceedings in the city, Jonathan, son of the High Priest, came to tell them that David had made Solomon king. (I Kings 1:41-48) Then all were afraid, "and rose up, and went every man his way." (vs. 49) Adonijah was the most fearful, and fled to the Tabernacle and laid hold on the horns of the altar for clemency. Any criminal could claim such clem-

ency by such a procedure if the crime was accidental.

He refused to leave the Tabernacle until assured by Solomon that he would suffer no harm for the rebellion he had almost inaugurated. Solomon's words to him, as well as his conduct, were wise and kind: "If he will show himself a worthy man, there shall not an hair of him fall to the earth: but if wickedness shall be found in him, he shall die." (vs. 52) When he presented himself before Solomon, his father said to him, "Go to thine house." (vs. 53) In other words, no punishment of any kind was to be inflicted for the past; and, as for the future, he was on his good behavior.

Generosity is always a good sign wherever it is displayed, and in the children of the heavenly kingdom it is an indispensable quality. As our Master said, "I say unto you, love your enemies . . . that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."—Matt. 5:44,45

THE KINGDOM OF THE LORD

There are many important lessons in these events involving Solomon's inauguration. One is that the kingdom of Israel was the special institution of the LORD, different from other kingdoms. As the Scriptures say, it was God's kingdom: "Solomon sat on the throne of the LORD as king instead of David his father." (I Chron. 29:23) If Absalom and Adonijah had realized that they were interfering with the divine arrangement, they may not have been so quick to rebel. The kingdom of the LORD is sure to prevail, even though conspiracies against it

are formulated. So, too, the most active of all conspirators, the Adversary, has seized control of the kingdom on earth, and appears to be in complete control—but this is only by God's permission.

The apparent near success of conspirators such as Absalom and Adonijah against King David and Solomon as successor to David, foreshadowed such conspiracies as those of the High Priests, scribes, and Judas against Jesus. These were only short-lived, and God's plan for his Son to be king in all the earth will be manifest in due time. The Father has assured us through his Word that this will be brought to pass. "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."—Isa. 55:11

SOLOMON'S EARLY TRAINING

The preparation of Solomon to be a king has important lessons for us. Solomon was born when his father was in his 53rd year, and at a time, doubtless, when he had learned from experience that he had been too indulgent to the remainder of his family. David had not brought them up with sufficient strictness. He had not realized sufficiently the need of training them in the nurture and admonition of the LORD.

Great affairs of state had claimed his attention, and his children had been left too much to the care of others not so reverential as the king. David was religious from his youth, and he seems to have supposed that his children would possess similar qualities of heart and mind. Evidently he had not sufficiently realized the demoralizing influence of

wealth and earthly honors, or how these do not make for godliness but, to the contrary, cultivate pride, worldliness, godlessness.

It was because of David's increasing reverence for the LORD, and his realization of the mistakes made in the training of his other children, that he desired his successor to the throne to honor the LORD. This led the king to put his son, Solomon, under the special care of the Prophet Nathan for his preparation to serve the LORD and his kingdom righteously. Also, he was to build the Temple of the LORD, which David had purposed to build but was not allowed. The Prophet Nathan knew of the Temple project, and of God's promise that it should be built by David's heir, and that Solomon was the chosen of the LORD and of the king. We can imagine the prophet's faithfulness in the training of Prince Solomon for the duties of the position he was intended to fill.

WE ARE IN TRAINING FOR A THRONE

Our Father is the Great King, and he has promised that Christ shall sit upon his throne. We have been invited to become part of the Christ, the Anointed, the Messiah. We should not wonder that we need training for this important position. We should not be surprised if disciplines are imposed and requirements made of us more than are imposed upon those not intended for this high position. Surely the arrangements of our Father, the Great King, are wise and righteous altogether. Therefore, those who are in full sympathy and accord with him will be anxious to learn the lessons and to make the preparations necessary for the kingdom honors.

These must not wonder if they are excluded from the companionship and feasting of the Absalom and Adonijah types. They may be disesteemed by their ambitious brethren, and may be evil spoken of, but if they have the divine favor, theirs shall be not only the anointing, but also the acceptance to the throne. As Jesus said, "Your deliverance is drawing near." (Luke 21:28, *Wilson's Emphatic Diaglott*) And the Apostle Peter said, "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time."—I Pet. 5:6

KNOW GOD

Our theme text says, "Know thou the God of thy father, and serve him with a perfect heart and with a willing mind." (I Chron. 28:9) There is a golden sentiment expressed in these words. Outward service is not sufficient in our dealing with the LORD. He seeketh such to worship, as worship him "in spirit and in truth." (John 4:23,24) Solomon's excellent start in his high office and the favor of God which then came upon him, had been preceded by years of study. Under the prophet's direction, and under his father's suggestions, he was enabled to enter into the spirit of his father's plan respecting the erection of the great Temple at Jerusalem. This Temple put religion—the true religion and worship of God—in the most prominent position before the nation of Israel.

He had inherited the spirit of his father, David, who desired that the whole nation of Israel would put God and his worship in advance of every other thing and interest. He was informed respecting the stores of material and wealth gathered by his father for the Temple purposes, which had been conse-

crated to that service. In these things Solomon found abundant opportunity for the exercise of his intelligence and his ambitions along proper and helpful lines, which drew him nearer to the LORD and taught him how better to serve the LORD and his people, Israel, as his father's successor.

So we, too, as we seek the LORD with all our hearts as 'dear children' and with willing minds, are privileged to know God's great plans and purposes respecting the future. He makes known to us his purpose to have a Temple, and the preparations already made. We learn how and when it will be built and about its objective, which is the blessing of all the families of the earth. At each step of the way, as we learn more about God's plan of the ages, we are developed more and more, and prepared for our part in that Temple and kingdom.

ENEMIES DESTROYED

All those who would have interfered with Solomon being made king were punished. Adonijah was not content to live out his life in a minor role. After the death of David, his father, he covertly endeavored to reintroduce his claim to the throne through a marriage with Abishag, the virgin queen of his father. Solomon, however, saw through his design, and for this scheming he was put to death.—I Kings 2:13-25

Abiathar, the priest, who had followed Adonijah, was banished to Natoth and removed from his office. One might wonder how it happened that there were two High Priests in Israel at the same time—Abiathar and Zadok. Abiathar was descended through Eli and Ahimelech from Ithamar, the younger brother of Eleazer. Eleazer became High

Priest after Aaron. God had pronounced a severe judgment against Eli's house because of the wickedness of Eli's sons.

Saul had all of Eli's house slain, but Abiathar escaped and attached himself to David's band of refugees fleeing from Saul. When David became king, he made Abiathar High Priest. When David became king over all of Israel, Zadok already was High Priest over Israel, having been appointed by Saul. David did not remove him from office. Zadok was descended from Eleazer. How and why the priesthood shifted to Ithamar's lineage from Eleazer's line is not known. With Zadok, the lineage of the priesthood was back to where it belonged.

Joab, David's faithful general during his long pursuit by Saul, had disobeyed David's commands and had also sided with Adonijah. For his indiscretion and disloyalty, he was put to death.

In these events, we see pictured how all of our Lord's enemies are to be destroyed, "for he must reign, till he hath put all enemies under this feet. The last enemy that shall be destroyed is death." (I Cor. 15:25,26) Ultimately, all the wicked will be destroyed. First, all mankind will have ample opportunity to reform and walk up the highway of holiness to perfection. But those who "will not hear that prophet, shall be destroyed from among the people." (Acts 3:23) In that kingdom, none "shall hurt nor destroy." (Isa. 11:9) Peace will be the dominant feature of that kingdom. This is why Solomon's reign prefigured the peace and tranquility of Christ's kingdom, which kingdom will truly be a kingdom of peace. ■

TALKING THINGS OVER

GENERAL CONVENTION BULLETIN

July 26-31, Claremont, California

THE GENERAL CONVENTION is only weeks away, and we hope you have made plans to attend. Having the General Convention in southern California for the first time is sure to provide a new opportunity for many brethren to attend.

The General Convention Committee has arranged special sessions in conjunction with this year's theme text: "The vision is yet for an appointed time; . . . it will surely come, it will not tarry."—Hab. 2:3

Two special presentations are scheduled, one on "The Vision" as communicated by Brother Russell, and a discussion on "The Vision Will Not Tarry." In addition, there will be discussions and symposiums on "The Call," "The Church," and "The Great Multitude." We also anticipate many outstanding discourses given by brethren from this country as well as from Canada and France. Testimony meetings and rich fellowship will add to the joy, inspiration and increased understanding of God's Word.

A full schedule of children's sessions and activities is planned for the entire convention. This is a wonderful opportunity for your children to become more acquainted with God's promises, and to meet new friends.

It is our hope that you can join us and be a part of the 1997 General Convention in Claremont, California. A registration form and the convention program follows.

General Convention Registration
 1425 Lachman Lane — Pacific Palisades, CA 90272

	Breakfast	Lunch	Dinner	Lodging
Friday, July 25, '97				
Saturday, 26th				
Sunday, 27th				
Monday, 28th				
Tuesday, 29th				
Wednesday, 30th				
Thursday, 31st				

OR check here for package: 7 nights, 18 meals ☐

Names, Address and Ecclesia name (age if under 18)

Telephone number [evenings]: area code ()

Are you able to walk up one flight of steps? ☐ yes ☐ no

	ages 18 and up	13-17	7-12
Breakfast	\$4.00	\$3.00	\$2.00
Lunch	5.00	4.00	3.00
Dinner	<u>7.00</u>	<u>6.00</u>	<u>5.00</u>
Total, three meals	16.00	\$13.00	\$10.00
Lodging (per night) shared bath, per person	\$16.00	\$12.00	\$8.00
PKG: 7 nights, 18 meals shared bath	\$184	\$150	\$100

SATURDAY, JULY 26

Chairman: Bro. Stephen Mengos
Los Angeles, CA

- 9:30 Morning Devotions
- 9:45 Orientation by College Pat Smith
Director of Conferences
- 10:00 Welcome Address Bro. Wade Austin
Los Angeles, CA
- 10:45 Intermission
- 11:15 Discourse Bro. Carl Hagensick
Chicago, IL
- 12:00 Close of Morning Session
- 2:00 Discourse Bro. Regis Liberda
France
- 2:45 Intermission
- 3:15 Discourse Bro. Emile Herrscher
Phoenix, AZ
- 4:00 Intermission
- 4:30 Discourse Bro. Frank Nemesh
Detroit, MI
- 5:15 Close of Afternoon Session
- 7:00 **Proclaiming the Truth** - John 18:37
Bro. David Bruce
Seattle, WA
- 7:45 Vesper Service - Memories
- 8:15 Songs in the Night

SUNDAY, JULY 27

Chairman: Bro. George Passios
New York, NY

9:30 Morning Devotions

9:45 Discourse Bro. Daniel Mlynek
France

10:30 Intermission

11:00 The Vision (as seen by Bro. Russell)
Bro. Michael Nekora
Los Angeles, CA

12:00 Close of Morning Session

2:00 Praise and Testimony
Bro. Kent Humphries
Phoenix, AZ

2:45 Intermission

3:15 Discourse Bro. Sid Jones
Winnipeg, MB

4:00 Intermission

4:30 Discourse Bro. J. Burton Brown
Los Angeles, CA

5:15 Close of Afternoon Session

7:00 **The Vision Will Not Tarry**
Moderator: Bro. L. Griehs, *Delaware Valley, PA*
Bro. Joe Megacz, *Chicago, IL*
Bro. Bob Goodman, *Orlando, FL*

8:00 Vesper Service

8:30 Songs in the Night

MONDAY, JULY 28

Chairman: Bro. E. F. Lankford
Sacramento, CA

- 9:30 Morning Devotions
- 9:45 Discourse Bro. Leo Post
New York, NY
- 10:30 Intermission
- 11:15 Discourse Bro. Homer Montague
Highland Park, NY
- 12:00 Close of Morning Session
- 2:00 Discourse Bro. Jim Parkinson
San Gabriel Valley, CA
- 2:45 Intermission
- 3:15 Praise and Testimony
Bro. George Eldridge
Delaware Valley, PA
- 4:00 Intermission
- 4:30 Discourse Bro. Mike Balko
Dawn Pilgrim
- 5:15 Close of Afternoon Session
- 7:00 **The Call:**
To Righteousness: Bro. Ken Fernets
Vernon, BC
To Consecration: Bro. Robert Gorecki
The Dawn
(with discussion among the speakers)
- 8:00 Songs in the Night

TUESDAY, JULY 29

Chairman: Bro David Rice
San Diego, CA

9:30 Morning Devotions

9:45 Baptismal Discourse

Bro. Timothy Thomassen
Albuquerque, NM

Immerser: Bro. Robert Wilson
Fresno, CA

12:00 Close of Morning Session

2:00 Special Testimonies

How I Got the Truth Bro. Michael Brann
Seattle, WA

2:45 Intermission

3:15 Discourse

Bro. Allan Allers
Boise, ID

4:00 Intermission

4:30 Discourse

Bro. Edmund Blicharz
Orlando, FL

5:15 Close of Afternoon Session

7:00 Elders Meeting

WEDNESDAY, JULY 30

Chairman: Bro. George Tabac
Chicago, IL

- | | | |
|-------|---------------------------------------|---------------------------------------|
| 9:30 | Morning Devotions | |
| 9:45 | Convention Business Meeting | Bro. Walter Blicharz
Detroit, MI |
| 10:30 | Short Recess | |
| 10:45 | Convention Business Meeting Continues | |
| 12:00 | Close of Morning Session | |
| 2:00 | Discourse | Bro. Jonathon Freer
Sacramento, CA |
| 2:45 | Intermission | |
| 3:15 | Praise and Testimony | Bro. Mark Davis
Los Angeles, CA |
| 4:00 | Intermission | |
| 4:30 | Discourse | Bro. Joseph Panucci
Groton, CT |
| 5:15 | Close of Afternoon Session | |
| 7:00 | Discourse | Bro. Timothy Krupa
Portland, OR |
| 7:45 | Vesper Service | |
| 8:15 | Songs in the Night | |

THURSDAY, JULY 31

Chairman: Bro. Carlton Chandler
Portland, OR

- 9:30 Morning Devotions
- 9:45 Praise and Testimony Bro. Mark Blicharz
Palo Alto, CA
- 10:30 Intermission
- 11:00 Symposium
The Church Bro. Richard Suraci
New Haven, CT
The Great Multitude Bro. Stephen Suraci
New Haven, CT
- 12:00 Close of Morning Session
- 2:00 Discourse Bro. Paul Mali
New London, CT
- 2:45 Intermission
- 3:15 Discourse Bro. Mikolay Grudzien
Phoenix, AZ
- 4:00 Intermission
- 4:30 Discourse Bro. Byron Keith
Seattle, WA
- 5:15 Close of Afternoon Session
- 7:00 Closing Discourse Bro. Ernie Kuenzli
Orlando, FL
- 7:45 Melodies of Praise
- 8:30 Love Feast

WRITTEN AFORETIME FOR OUR ADMONITION

OF THOSE THINGS written aforetime, none conveys a greater lesson than that of Kadesh Barnea. When, after hearing the report of the spies, the whole of the fighting men of the Hebrews refused to go forward and take the land that God had promised them, although he had led and fed them through the wilderness, guaranteed their victory, and brought them to the moment of attaining the land.

The record of this unbelieving disobedience is given in Numbers, chapters 13 and 14. This is referred to in Hebrews 3:8 by the Apostle Paul as "the provocation." When David was about to take Jerusalem, he reminded his followers of the sin of Kadesh Barnea. (Ps. 95:7-11) The apostle refers to these incidents, and admonishes us to hear the LORD's instructions, and not to harden our hearts.

Failure is due to lack of faith. Without faith we lose confidence in the power of our Heavenly Father. The disobedient Israelites appeared in their own sight as "grasshoppers" compared to their ene-

mies (Num. 13:33), but to Joshua and Caleb those same enemies were “bread” [meat].—Num. 14:9

This incident has been a lesson to the church throughout the Gospel Age, but today we are almost through the wilderness! The Millennial kingdom lies before us, and if faithful we shall soon reign with Christ. It is inconceivable that we should let the truth slip now, but the apostle warns that we are made partakers of Christ “if we hold fast” the beginning of our “confidence . . . firm unto the end.”—Heb. 3:6

The message of truth that warmed our hearts and gave us such joy in the LORD was the Gospel of the kingdom, the message of the restitution of all things, and the blessing of the world as set forth in “*The Divine Plan of the Ages*.” If the truth is not as clear to us as it used to be, or not as vivid, let us seek assistance at the Throne of Heavenly Grace. Events in the world show that the kingdom is at the door. Let us be up and doing, by constant vigilance, preparing ourselves for a place in that kingdom. ■

LETTER TO THE EDITOR

Question:

Dear Dawn Editor: In the March issue of *The Dawn*, in the article entitled, “*Why Not Live Forever*,” it says on page 10: “The prophecies of the Bible clearly reveal that the world is even now entering the new age in which life will become eternal for all who obey divine Law.” Have we entered this new age already?—VA

Answer:

Dear Dawn Reader: Have we entered the new age already? The answer is, “No.” What the author had

in mind is that we are on the threshold of the new age, or that we are 'about to enter' the new age. Biblical prophecies are pointing to the preparation for the new age, and there are signs that the old order is passing away. The old order *must* pass away before the new order can be established. We hope this clarifies the matter. ■

SPEAKERS' APPOINTMENTS

These speakers are routed through the Pilgrim Department of The Dawn. Their visits are furnished free upon request. Write to: The Dawn Pilgrim Department, East Rutherford, NJ 07073. A visit will be arranged whenever possible:

M. Balko		D. Bruce	
Gary, IN	May 18	Germany	May 14-21
		France	22-29
		England	May 30-June 5

The listings in this schedule have been arranged by local ecclesias cooperating with the Dawn:

A. Allers		S. Jones	
Buffalo, NY	May 17,18	Buffalo, NY	May 17,18
		Asilomar, CA	23-26
G. Balko, Sr.		E. Kuenzli	
Buffalo, NY	May 17,18	St. Petersburg, FL	May 11
W. Blicharz		F. Nemesh	
Asilomar, CA	May 23-26	West Newton, PA	May 4
C. Chandler		J. Panucci	
Detroit, MI	May 18	Buffalo, NY	May 17,18
Asilomar, CA	23-26	Asilomar, CA	23-26
P. Cooper		L.B. Post	
Asilomar, CA	May 23-26	Claymont, DE	May 4
R. Gorecki		J.R. Shahan	
Buffalo, NY	May 17,18	Middletown, NY	May 11
Asilomar, CA	23-26	G. Tivador	
		West Newton, PA	May 4
W. Harp		L. Wesol	
Buffalo, NY	May 17,18	Louisville, AL	May 11

***"A peculiar people, zealous of good works."
—Titus 2:14***

A "PECULIAR PEOPLE,"—not peculiar in dress, nor in manners, nor in language, nor in foolish, senseless forms and idiosyncrasies; but peculiar in that it is separate from the world and the spirit of the world. It has the Spirit of Christ—a spirit of full consecration to the LORD, and separateness from the world and its selfish aims. It is peculiar in its adherence to the Word of the LORD as its only law. It is peculiar in that it rejects worldly wisdom when it conflicts with the divine revelation. It is peculiar in that it is in the world, but not of the world. It is peculiar in that it has a decided faith and acts in harmony with its faith, and with zeal. It is peculiar in that it is self-sacrificing and knows no will but the will of its King. It is peculiar in that it knows the Truth and is able to give a reason for the hope within while others merely speculate and wonder and doubt.

—The Daily Heavenly Manna comment for May 20

CONVENTIONS

These conventions are listed by request of classes who sponsor them. So your convention can be placed in these columns in time, make your request in writing three months before the date of the convention to: Dawn Magazine, 199 Railroad Ave., East Rutherford, NJ 07073.

HARTFORD, CT, CONVENTION, May 3,4—
Howard Johnsons, Plainville, CT. Contact: Mrs. Daniel Slivinsky, 42 Andrew Dr., East Hartford, CT 06108
Phone: (860) 289-0116

WEST NEWTON, PA, CONVENTION, May 4—
Sewickley Grange Hall, Route 136, West Newton.

Contact: John Krasonic, Sr., 1106 State Route 136, Belle Vernon, PA 15012
Phone: (412) 872-6215

AGAWAM, MA, CONVENTION, May 17,18—
Harley Hotel, 1 Bright Meadow Blvd., Enfield, CT. Contact: Sophie Zielinski, 21 Silver St., Agawam, MA 01001
Phone: (413) 786-1662

BUFFALO, NY, CONVENTION, May 17,18—Holiday Inn, 5440 Camp Road, Hamburg, NY. Contact: Eugene Buczkowski, 85 Rogers Dr., Cheektowaga, NY 14225
Phone: (716) 631-8121

DETROIT, MI MONTH-END CONVENTION, May 18—Redford YWCA, 25940 Grand River, Redford Township. Contact: George Tivador, 11202 Lorman Dr., Sterling Heights, MI 48312
Phone: (810) 978-7444

GARY AREA, IN, CONVENTION, May 18—Spa Banquet Center, 333 N. Mineral Springs Rd., Porter, IN. Contact: Tom Trzeciak.
Phone: (219) 464-1478

ASILOMAR, CA, CONVENTION, May 23-26—Pacific Grove, CA. Registrar: Mark Blicharz, 1511 Cartagena Ave., Hayward, CA 94544
Phone: (510) 783-8831

CHICAGO, IL CONVENTION, May 24-26—Plainfield High School, 611 W. Fort Beggs Drive, Plainfield. Contact: Donna Wittaker
Phone: (800) - God's Plan

WATERBURY, CT, CONVENTION, May 31-June 1—Litchfield Fire House

Hall. For information on how to find hall, contact Mrs. Anthony Tsimonis, Secretary, P.O. Box 1494, Waterbury CT 06721

ALLENTOWN, PA, CONVENTION, June 13,14,15—Lafayette College, Easton, Pa. Contact: Mrs. Margaret Young, P.O. Box 3214, Allentown, PA 18106
Phone: (610) 867-5418

PORTLAND, OR, CONVENTION, June 27-30—Collins Retreat Center, Hwy. 211, Eagle Creek, OR. Contact: Tim Krupa, 1801 NE 201 Avenue, #A3, Troutdale, OR 97060
Phone: (503) 669-4191

YORKTON, SASK., CANADA CONVENTION, July 12,13—Holiday Inn, Yorkton, Sask. Contact: Doris Karutsky, Box 625, Sturgis, Sask. SOA 4AO
Phone: (306) 548-2872 or Connie Jakubowski, Box 10, Sturgis, Sask. SOA 4AO
Phone: (306)548-4665

BIBLE STUDENTS GENERAL CONVENTION, CA, July 26-31—Claremont, CA (Ontario Airport)
You will find more information in this issue on pages 52-59.