

The Dawn

Volume XIX, Number 5
(USPS 149-380), May 1991

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

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

British Isles: Associated Bible Students, P.O. Box 136, Chesham, Bucks. HP6 3EB

Australia: Berean Bible Institute, 1 Springfield Street, Briar Hill, Victoria 3088

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

Germany: Tagesanbruch Bibelstudien-Vereinigung, Postfach 4 D8567, Neunkirchen am Sand

Greece: He Haravgi (The Dawn), Afexidiou 81 Ano Ilisia, GR 15771 Athens

Italy: Aurora, Via S. Leonardo 21, Ottaviano 80044, Napoli

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Spain: El Alba, Via S. Leonardo 21, Ottaviano 80044 Napoli, Italy

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HIGHLIGHTS OF DAWN

Ironically, while throughout much of the world today, the value of human life is respected and protected by law and medical science as never before, killing is nevertheless on the increase.

WAR—It is estimated that during the two short months of shooting in the recent 'Desert Storm', over 100,000 lives were taken. This experience reveals that the awful extremity of war and mass killing sometimes seems the only solution for peace.

CRIME—We read that global statistics on crime-related deaths indicate homicide is continually on the increase. Law enforcement in many places appears overwhelmed by the magnitude of death due to crime.

How long must this continue? What is the answer?

"They Shall Not Hurt Nor Destroy"

"They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea."—Isaiah 11:9

ONE OF THE TEN commandments given through Moses by God was, "Thou shalt not kill"—the sixth commandment. (Exod. 20:13) This commandment is very familiar, not only to Hebrews and Christians, but to the majority of people worldwide. Why has this emphatic statement of God's Law been repeatedly ignored and violated throughout the centuries? The Bible tells us the reason: In the beginning, when Adam and Eve were still alone on the earth, Adam chose to disobey God. His disobedience brought the entrance of sin and human imperfection into his family yet to be born, and with it a curse.—Gen. 3:15-19

Our first parents delighted in the paradise which God had created for their home. Death was not a threat to them. They knew they could live forever under his benevolent hands. (Gen. 2:22,23) They were surrounded by a garden replete with fruit trees and shade trees, flowers, shrubs and grasses, all of which were a treat to their senses. Lovely perfumes filled the air, bright colors adorned the flowers, birds sang sweetly, breezes wafted gently by, rivers and waterfalls and pools completed the perfection of Eden. And to this paradise, gentle and friendly creatures had been added for their delight—beautiful and strange animals, all designed for man's pleasure.

However, God required obedience to him as the basis for the continuation of these scenes of beauty and tranquillity in Eden. God's simple, clear command had been only this: "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof dying thou shalt die." (Gen. 2:16,17, **Marginal Translation**) Adam disobeyed God's commandment. He and Eve succumbed to the temptation of the Adversary and ate some fruit from the 'tree of the knowledge of good and evil'. (Gen. 3:6) The sentence of death was passed upon him, and upon his progeny.

A tremendous and terrible change occurred immediately. Adam and Eve were evicted from their Edenic home. God said: "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." (Gen. 3:17-19) And the LORD sent Adam and Eve forth from the Garden of Eden so they could not take the fruit from the tree of life, and eat, and live forever.—vss. 22,23

Suddenly, Adam was forced to deal with the effects of the curse. Only a very tiny portion of earth had been brought to perfection by God, as an example for Adam and his children after him to follow. As the race multiplied on the earth and men needed more room in which to live, God expected them to subdue the earth. "God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so. And God saw everything that he had made, and behold, it was very good."—Gen 1:28-31

After Adam sinned and was banished from the Garden, he discovered that the ground from which he had to eke out a sustenance was 'cursed'. 'Thorns and thistles' were abundant, symbolic of the overpowering, persistent, prickly problems Adam and his children would encounter and must deal with throughout the long centuries ahead. Each day man must toil 'by the sweat of his brow' to maintain his existence in the unfinished, imperfect earth.

The first problem Adam confronted was the literal controlling of weeds in order to make way for more useful plants which would be cultivated for food. The definition of a weed is "any undesired, uncultivated plant that grows in profusion so as to crowd out a desired crop." In the wild they can be of great beauty—for instance, a field of daisies or black-eyed susans, wild asters, or crown vetch. But in a vegetable garden, they could be damaging if they were not controlled, because they could choke the more productive plants out of existence.

Adam had to battle the 'thorns and thistles' constantly until the day he died. His life was difficult in every sense. Being the first man, his ingenuity came into action to design and create a shelter and provide clothing to protect him from the elements, as well as to cultivate or locate enough food for himself and his family to eat. There were no tools to work with. There were no men before him to break the way—no doctors to heal their hurts or ills. Each day there were more 'thorns and thistles' to be overcome.

The Apostle Paul also spoke of 'thorns and briers' in a symbolic manner. He taught that God's blessings came upon those who were called to follow in Jesus' footsteps. They were first fed 'milk' in order that they might grow in knowledge. Later they were given 'strong meat', so that they could develop into mature Christians. But, he said, sometimes these benefactions of God were not used properly, and so God's blessings were wasted on these unappreciative ones. Then he used the simile: "The earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: but that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned." (Heb. 5:11-6:8) From this reference, we see how descriptive this phrase is as a symbolic expression.

After Adam and Eve were driven out of Eden, two angels wielded flaming swords to guard the gate, preventing their return to paradise. (Gen. 3:23,24) And so it was imperative for them to make their way in the imperfect earth. In time they settled into life outside the garden, where children were born to them. Their first two sons, Cain and Abel, grew to early manhood, pursuing different occupations in the young world.

Both brought offerings unto the LORD from the works of their hands. Cain brought "fruit of the ground" as an offering, because he was a farmer. Abel brought "the firstlings of his flock," probably a kid or a lamb, because he

was a shepherd. (Gen. 4:3,4) God accepted Abel's offering, but he did not accept Cain's. This situation revealed a serious flaw of character in Cain (I John 3:12), for he became uncontrollably angry. In a jealous rage he slew his younger brother, Abel. This terrible incident, which occurred so early in man's history, was the first of many ensuing violations of God's commandment as it was later succinctly expressed to Moses, "Thou shalt not kill."—Exod. 20:13

It is significant that the very first death among Adam's race was not due to so-called 'natural causes' such as old age. Rather, it was as a result of a violent crime. This called for stern measures to be taken by God against Cain. Cain became a marked man, to be shunned and looked down upon in derision. Cain considered it a terrible retribution, and said, "My punishment is greater than I can bear." (Gen. 4:13) The Apostle Paul made mention of this sad event, and showed what a great waste Abel's death was—one which accomplished nothing. In contrast, he pointed out that Jesus' shed blood served the highest possible purpose—that of the redemption of mankind from sin and death, and the eventual establishment of the New Covenant.—Heb. 12:24

Since the time that Cain murdered Abel, the world has experienced countless murders of passion—murders of vengeance—murders for greed—murders for power. War—which is simply humanly legalized mass murder—is a result of all these elements of motivation. In judging what the world considers criminal murders (not war!), capital punishment has been practiced by the courts of all nations, including Israel, as a deterrent to this carnage. God's Law stated: "If any mischief follow, then thou shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot." (Exod. 21:23,24) Verse 12 reads: "He that smiteth a man, so that he die, shall be surely put to death." This regulation was repeated in Leviticus 24:17.

and 24:21, so there would be no mistaking God's will in the matter.

But still God's sixth commandment has gone unheeded by the unscrupulous, or the passionate, or the insane. In fact, the U.S. Senate Judiciary Committee, during 1990, projected that year as one in which the largest number of murders in history would occur to that time—23,220 murders—surpassing the all-time record of 23,040 in 1980. The chairman of the committee deplored the situation, stating, "The toll it is taking on our families, police officers, hospitals, cities, and towns is devastating." When we pick up our daily newspapers and read about children being shot from rooftops, or from the windows of housing projects in large cities, while simply walking down the street—or when we listen to the stories of our heart-broken friends or families who have lost loved ones through violent crimes—we might consider the chairman's comment a gross 'understatement'!

There is no doubt that our modern society has benefited by the many new inventions which have come to light in the past one hundred years. We realize that in God's arrangement it is time for the fulfillment of the prophecy in Daniel 12:4: "[In] the time of the end . . . knowledge shall be increased." We read, too, that "His lightnings enlightened the world: the earth saw, and trembled. . . . at the presence of the LORD of the whole earth." (Ps. 97:4) And again, in Luke 17:24, the Gospel writer stated: "As the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day."

It is the second presence of our Lord Jesus here on earth as the representative of the great LORD of the universe, whose lightnings are bringing illuminating flashes of knowledge to mankind. Note that it is *knowledge*, and not *wisdom* which comes at this time to mankind; this knowledge, despite its great value to mankind, is not yet being used wisely. When Christ's kingdom is

established upon earth, his illuminating, healing light is depicted by the sun—"the Sun of righteousness [will] arise with healing in his wings." (Mal. 4:2) We know that when the sun is shining brightly, everything is clearly revealed; whereas, when lightning flashes, only small, incomplete revelation is possible.

The advancement of knowledge has indeed made possible many wonderful, useful inventions. However, the use to which they are put often causes injury, pain, and even death. One of the more common and obvious of these—the automobile—has become a common killer. Every year because of careless driving, ineptitude, drunkenness, anger, etc., many thousands of people are killed. But this is insignificant when compared with the 'Damocles' sword' which hangs over every human being, every living creature large or small, every tree, plant, bush, or blade of grass. The threat is the possibility of the misuse of the unimaginable power which can be released from the atom. This science, which can bring untold blessings of inexpensive energy to power man's machines, heat our homes, and otherwise serve us, has also made nuclear war a possibility—thereby threatening the extinction of *all life* on earth. This menace has been said to be "like an executioner's sword poised over the head of our society, ready to bring an end to all."

Mankind in general has seen the wisdom in God's Law against killing. Some have even advocated the abandonment of capital punishment for murderers, in their efforts to carry out their interpretation of God's Law, "Thou shalt not kill." A movement in this direction in the United States resulted in the Supreme Court ruling of 1965 making the death sentence illegal. But after ten years had passed with crime still increasing, the Supreme Court ruled that any state would be allowed to reinstitute the death penalty if they voted to do so. Many states have done just this in their attempts to curb the ever-rising wave of crime.

Bible students who understand God's plan of the ages realize, of course, that man's suffering and death during this Gospel Age serves several invaluable purposes. For one thing, the permission of evil by God will be a never-to-be-repeated, unforgettable lesson of the results of disobedience to God's laws. Through Adam's one simple act of disobedience about 6,000 years ago, men will eventually be led to the very brink of total annihilation in Armageddon. Secondly, the permission of evil provided an arena for testing—under the most difficult conditions—the complete faithfulness of the Lord Jesus, and also for his footstep followers.

When the thousand-year kingdom of Christ is established, and mankind has been raised from the dead, the Adamic sentence of death will be lifted forever. (Rev. 21:4) But, until God himself lifts the curse which he placed upon Adam at the time of his disobedience, we realize that any efforts to do so by man are futile. Man's valiant attempts at solving the problems of disease and hunger and crime which plague this present evil world are, of course, very commendable. And the great advance of knowledge which God has permitted to occur during the last one hundred years has given man many tools with which to chip away at the complex problems of the world. But without God's removal of the curse of death, and the 'thorns and thistles', and until men's hearts have turned from selfishness to unselfishness, their attempts will fall far short of the mark.

We can be certain that God will indeed remove the curse in his due time. The Scriptures are replete with his promises to do so. In fact, salvation and restoration to favor with him, resulting in life-everlasting, joy and peace, is the theme of the entire Bible. In the first book of the Bible we read of man's disobedience, fall, and sentence to death. In the last book of the Bible we find a most inspiring description of man's restoration to God's favor through obedience.

In Revelation, chapters 21 and 22, the LORD tells us about the establishment of Christ's kingdom on earth, for which Jesus taught his disciples to pray: "Thy kingdom come. Thy will be done on earth as it is in heaven." (Matt. 6:10) John wrote, "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. And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

"I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful." (Rev. 21:1-5) In Revelation 22:3, God assures us that when that wonderful government is in power, "there shall be no more curse!"

The Prophet Isaiah wrote concerning the ruler of that kingdom, saying, "There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: and the Spirit of the LORD shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the LORD; and shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid: and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. ***They shall not hurt nor destroy in all my holy mountain:*** for the earth shall be full of the knowledge of the LORD, as the waters cover the sea. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious."—Isa. 11:1-10

What a beautiful picture Isaiah's words conjure up in our minds! His prophecy portrays Jesus as the branch springing forth from Jesse, the father of David, who will fulfill the "sure mercies of David" (Acts 13:34) by establishing his everlasting kingdom of righteousness upon the earth. Isaiah assures us that Jesus will be a great leader—a great governor of this kingdom. He possesses the perfect capability, power, and spirit to lead mankind lovingly, tenderly, as a shepherd guides his sheep, into the beautiful, righteous kingdom of God.

When Saul, Israel's first king, fell from God's favor, God instructed the Prophet Samuel to go to Jesse's home to anoint one of his sons as Saul's successor as king over Israel. (I Sam. 16) David, the man after God's own heart (vs. 7), was the one chosen. When David became king, he desired to build a magnificent house in which to place the Ark of the Covenant and to magnify the worship of Jehovah. But God forbade him. Nathan the prophet was used by the LORD to inform David that his son, Solomon, would be the one who would fulfill David's dream. "He shall build an house for my name, and I will stablish the throne of his kingdom forever." (II Sam. 7:13,16) In this respect, Solomon pictured the rightful king of earth, our Lord Jesus. Jesus, then, is that son of David who was

foretold prophetically. And it is Jesus of whom the prophecy speaks, saying, "There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots."—Isa. 11:1

Never in its history has the world seen one as capable or qualified to take over the judging and administration of earth's affairs as Jesus will be. He possesses the wisdom, the power, and the mercy necessary to deal with fallen mankind, gently and effectively restoring them to sonship with God. And he exercises these qualities in an attitude of reverence for his Heavenly Father. Isaiah, in another place, assures us that "unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the LORD of hosts will perform this."—Isa. 9:6,7

It has been truly said, "Man can judge the act, but only God can judge the motive." The resurrected, divine Jesus has the ability to judge the intents of the heart. The Apostle Peter summarized the words of Moses relating to Jesus and the authority he would possess, saying, "Moses truly said unto the fathers, 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. And it shall come to pass that every soul which will not hear that prophet, shall be destroyed from among the people."—Deut. 18:15,18,19; Acts 3:22,23

Jesus will not govern his kingdom alone to accomplish the restoration of earth's society to a condition of security and happiness. Joining him in this work will be those selected as his "bride" (Rev. 21:2,9; 22:17) to share in his glory because they were willing also to share his suf-

fering. "Be thou faithful unto death, and I will give thee a crown of life," they are promised. (Rev. 2:10; 22:17) They too will be engaged in the work of instructing the world in the knowledge of the LORD. That they will be successful in this work we know, as the Prophet Isaiah assures us that "the earth shall be full of the knowledge of the LORD, as the waters cover the sea."—Isa. 11:9

In that day it will be truly said, "They shall not hurt nor destroy in all my holy mountain." Then the sixth commandment will be fully kept inviolate, forever, by every intelligent creature. The zeal of the LORD of Hosts will perform this! □



WEEKLY PRAYER MEETING TEXTS

MAY 2—"All that will live godly in Christ Jesus shall suffer persecution."—II Timothy 3:12 (Z. '03-164 Hymn 300)

MAY 9—"As ye have therefore received Christ Jesus the Lord, so walk ye in him; rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving."—Colossians 2:6,7 (Z. '03-199 Hymn 47)

MAY 16—"Thou shalt be called by a new name, . . . thou shalt also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God."—Isaiah 62:2,3 (Z. '03-164 Hymn 29)

MAY 23—"Ye also ought to wash one another's feet."—John 13:14 (Z. '97-243 Hymn 23)

MAY 30—"Rejoicing in hope, patient in tribulation."—Romans 12:12 (Z. '95-20 Hymn 87)

LESSON FOR MAY 5

Forgiving Others

KEY VERSE: "*Even as Christ forgave you, so also do ye.*"—*Colossians 3:13*

SELECTED SCRIPTURE: *Colossians 3:9-17*

IT CAN READILY be seen why a congregation made up of converted Jews and Gentiles would find it necessary to have forbearance with one another. Their former viewpoints and experiences in life had been entirely different. The viewpoint of the Jews was that they were exclusively God's people. Had not he said to them, "You only have I known of all the families of the earth"?—*Amos 3:2*

Gentile converts would view matters quite differently. Accustomed to being shunned by the Jews, it might now be difficult for them to feel kindly toward those who had so disdainfully regarded them. True, they had become followers of the Jewish Messiah, but old prejudices would not easily be forgotten. They

would naturally exercise a greater degree of liberty with respect to their food and other living habits than would the Jewish converts. They would not have in mind the restraining ordinances of the Law, hence would be inclined to do things which to the Jewish converts would seem very wrong. In other ways also these two groups of Christians would find obstacles to blending their viewpoints and activities in a whole-hearted oneness in Christ.

In his letter, Paul had alluded to the ideal situation where all of these human barriers would come down and there would be neither Jew nor Greek, circumcision nor uncircumcision, bond nor free, but where Christ would be all, and in all. To achieve this higher

spiritual unity, Paul said they should put on bowels of mercy, of compassion, kindness, humility, meekness, long-suffering. Where quarreling had resulted from not having followed these high standards of Christ-like conduct they should be very quick to make amends, exercising forgiveness so characteristic of the Lord Jesus.

The Greek word translated 'forgave' in our Key Text means 'to give' or 'to bestow favor'. Certainly forgiving is a very high expression of the spirit of giving. Paul quotes Jesus as having said, "It is more blessed to give than to receive." Both the teachings of Jesus and his example of self-sacrifice highlight the principle of giving in the life of the Christian.

Indeed, this great lesson of the Gospel begins with the example set before us by our Heavenly Father, who so loved the world that he gave his beloved Son to be our Redeemer and Savior. Jesus followed this example by giving his life that the church and all

the world might live. Jesus said, "My flesh . . . I give for the life of the world." (John 6:51) This giving of his flesh was not a momentary sacrifice, although it was consummated in the cruel agony of the cross. But for 3½ years previous to this, he had constantly given his time and strength to teach the multitudes and his disciples. His was a daily laying down, and giving up of life.

During these 3½ years of weary yet happy giving, Jesus exercised forgiveness toward the imperfections of even his devoted disciples. Yet from them he received some things which he greatly appreciated—the love and affection of his little family of traveling companions; and in Bethany—Lazarus, Martha, and Mary, who showed their love by anointing him with the precious ointment.

What a wonderful example of merciful giving and gracious receiving was shown in the life of our Master. The apostle wrote, "So also do ye." ☐

Fulfilling Our Ministry

KEY VERSE: *"We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake."* — II Corinthians 4:5

SELECTED SCRIPTURE: II Corinthians 4:1,2, 7-13

THE BRETHREN LIVING at Corinth in Paul's day were divided in their allegiance. Some claimed to be 'of Paul', others 'of Apollos', while some claimed that they were 'of Christ'. Paul designates this the spirit of carnality, the result of partisan human reasoning. Since some in the group were claiming this unscriptural allegiance to Paul himself, it gave him an opportunity to speak out strongly against it, for none could say that he was prompted by jealousy.

There is nothing to indicate that Apollos and Peter were at all responsible for the fact that some at the Corinthian church had become their over-zealous followers. Probably they were just as much opposed to what was happening in this church as was Paul. It was simply that the brethren

had not yet attained a spiritual vision that enabled them to look beyond God's servants to the one whom they served. Paul sought to serve them in this way.

There were some there who were saying, "I am of Christ." (I Cor. 1:12) This should have been the ideal goal, but apparently Paul also classified these as being among the carnally minded. The reason is obvious. These brethren, noting that some in the church were erroneously attaching themselves to human leaders, concluded that they would disassociate themselves from all human leadership, and look directly and solely to Christ. Doing this they then assumed an air of superiority, claiming, "I am of Christ," with the implication that the others were not.

This was wrong—they were losing blessings from the LORD sent in the form of human teachers. Paul explained that pastors, teachers, and evangelists, as well as prophets and apostles, are God's gifts to the church. (Eph. 4) The LORD's people throughout the age have needed these aids, and have missed rich blessings when they have ignored them, as some in Corinth were doing. Still today some say, "I do not want any man's opinions; I am of Christ." What this may mean is that they do not want any man's opinions except their own!

To be free in Christ is the ideal condition, but at times those who loudly proclaim their liberty do so because they have made liberty their creed and are so firmly bound by it that they are sectarian, and intolerant toward those who do not subscribe to their creed. Something like this occurred in Corinth.

Paul admonished the Corinthians to be followers of him. (I Cor 4:16) He wanted them to realize that

this was not because he preached himself, but only Christ. He wanted them to follow his example, and to the extent that they did this they would be true followers of Jesus. Paul's position in the church was that of a servant, but he was an inspired servant. He knew—as all true Christians have known since—that disloyalty to the truth as he taught it was disloyalty to the LORD. We should not conclude that loyalty to truth taught us by men the LORD raised up for this purpose, is sectarianism. Paul's example of zeal was excellent, and to follow him means that we will be true followers of the Lord. Paul spoke of the Gospel of Christ as the "wisdom of God." (I Cor. 1:24) The divine plan does indeed display a marvelous wisdom not appreciated by the worldly. But to those who are called, it is the mighty power of God in their lives, in proportion to their devotion to him. May we, like Paul, be determined not to know anything else except Christ crucified. □

Discovering Motives for Service

KEY VERSE: *"We are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."*

—II Corinthians 5:20

SELECTED SCRIPTURE: II Corinthians 5:6-20

THE APOSTLE PAUL'S second letter to the brethren at Corinth emphasized the fact that as followers of the Master we have the privilege of participating in the work of the LORD in connection with the reconciliation of the human race to harmony with him. Paul said we are "workers together with him" (II Cor. 6:1), and admonished us not to receive this grace of God in vain by unfaithfulness.—II Cor. 5:19

This viewpoint is important, for it means that accepting Jesus as our Redeemer during the Gospel Age is not just to attain salvation from sin and death ourselves, but that we may become co-workers with the LORD in his great plan of salvation for the entire world of mankind. Paul wrote, "Unto you it is given

in the behalf of Christ, not only to believe on him, but also to suffer for his sake." (Phil. 1:29) This suffering comes through association with Jesus in the ministry of reconciliation.

We qualify for a part in this ministry because God has given to us the "Word of reconciliation." (II Cor. 5:19) We read, "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. 4:6,7

Aside from willing hearts, we have nothing to qualify us for such a high position in the divine plan.


The excellency and the power is of God.

Faithfulness in this ministry calls for the preaching of Christ, not of ourselves, always emphasizing that the Gospel we proclaim has as its basis and central figure, Jesus Christ, who gave himself a ransom for all. It is through the merit of his shed blood that we are made acceptable as co-workers in the ministry. "God was in Christ, reconciling the world unto himself" (II Cor. 5:19), and we as Jesus' followers, are the first to be reconciled to God, made acceptable for the ministry in which we are invited to participate.

Paul called us ambassadors for Christ. An ambassador is a minister who represents the sovereign power and dignity of his government. Our citizenship is in heaven, and the words of Jesus concerning his followers are, "They are not of the world, even as I am not of the world." (John 17:14) While still living *in* the world, we are not *of* it, but have transferred our allegiance and

citizenship to the heavenly kingdom. Our Father in heaven has delivered us from the power of darkness, and has translated us into the kingdom of his dear Son.—Col. 1:13

In this capacity, we should feel both the dignity and the honor of the position, as well as its weighty responsibilities, keeping in mind the apostle's words: "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him."—Col. 3:17

As Jesus was in the world, so are we, his followers. Our Master said, "To this end was I born and for this cause came I into the world, that I should bear witness unto the truth." (John 18:37) Similarly all the Lord's followers are to bear witness to the truth, proving their loyalty to God's holy Word and will, his character, and his great purpose. We have been made stewards of the mysteries of God, and it is required of stewards that a man be found faithful.—I Cor. 4:1,2 

Giving Help to Others

KEY VERSE: *"Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."*—II Corinthians 8:9

SELECTED SCRIPTURE: II Corinthians 8:1-15

OUR LORD, IN his pre-human existence, is referred to as "the Word." (John 1:1, *KJV*) In the Greek text we find the word "*Logos*," which means 'a word spoken, speech, spokesman, mouthpiece'.

The greatness and position of this Logos is featured in Paul's letter to the Colossians: "Who is the image of the invisible God, the firstborn of every creature: for 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, and for him: and he is before all things, and by him all things consist."—Col. 1:15-17

Proverbs 8:22-30 represented God's direct crea-

tion, the *Logos*, under the name of Wisdom, revealing that he existed long before other beings or things were created. It reads: "The LORD possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. . . . I was daily his delight, rejoicing always before him." Jesus is called "the Wisdom of God."—I Cor. 1:24

About the time that the Logos brought into existence the wonderful creation, man—in the persons of Adam and Eve—a rebellion took place in the spirit realm. Man was caught up in it, and was caused to disobey God's law, thus becoming subject to the curse of death. Somewhere in the passage of time, the Father presented a propo-

sition to the Logos to play even a greater part in his plan. It was evident that if man were to be rescued from death, another perfect man must pay the penalty by taking his place. Someone from the heavenly courts, of a spirit nature, would need to take on the human nature and to give himself a ransom.

In due time, Jehovah accomplished the transfer of his only begotten Son to the human plane: "The Logos was made flesh, and dwelt among us." (John 1:14) What a contrast! What did the host of angels think when he who had created them became a mere man (still perfect), giving up his exalted position with the Father?

Jesus would now fully experience what it meant to take the sinner's place. "Though he was rich, yet for your sakes he became poor." How poor? Jesus said, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." (Matt. 8:20) The poverty of our Lord

lasted for thirty-three and one-half years.

The most crucial experience of our Master's earthly pilgrimage came at its close. He was to take the sinner's place. The penalty was death. The Heavenly Father shared in this painful experience, for he had subjected his Son to it—yet it was necessary. He must bear the sinner's penalty in all its particulars. This was the final test upon our Redeemer. He had fulfilled a major part in the divine plan.—I Tim. 2:5,6

With Jesus' sacrifice accomplished, the Heavenly Father exalted him far above all angels, principalities, and powers, to be his associate in the throne of the universe. What an apt reward for one who was so willing to humble himself and become obedient unto death.

"Though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." This wealth, this richness that Jesus now possesses, he is willing to share with us, if we are faithful. □

God's Abundant Mercy

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us unto a living hope by the resurrection of Jesus Christ from the dead."

— I Peter 1:3

THE LIVING HOPE highlighted in this text, is possible only because Jesus, our Lord and Master, sacrificed his life on our behalf and then was resurrected from the dead by God, his Father.

The Apostle Paul called this 'living hope' to which we have been begotten by God, a "high calling," in Philip-
pians 3:14. He said: "I press toward the mark for the prize of the high calling of God in Christ Jesus." And we read again, in Hebrews 3:1, "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus." What a grand calling it is! Those who have received this invitation have been called "to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven."—
I Pet. 1:4

Paul, when writing to the Corinthian brethren on this matter, stated that there were many kinds of flesh: the "flesh of men, another of beasts, another of fishes, and another of birds." (I Cor. 15: 39) He went on to say that the heavenly or celestial world is very similar to our earthly environment: There are also celestial bodies, "which differeth from [one] another," and he used the material heavens as an example: "There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star

in glory." (vss. 40,41) But despite the fact that there already existed many types of celestial life—seraphim, cherubim, etc.—Jesus told his disciples, "I go to prepare a place for you, . . . that where I am ye may be also." (John 14:2,3) This 'place' prepared by Jesus is a unique "mansion" (vs. 2) which has been reserved by our Master as an inheritance for all those who have been called of God, and "who are kept by the power of God through faith."—I Pet. 1:5

Faith is such a simple and familiar concept to us that we might at times underestimate its importance. But the apostle tells us that it is so vital that "without faith it is impossible to please God." (Heb. 11:6) Peter described it as "being much more precious than of gold that perisheth." (vs. 7) And Paul reminds us that, "all men have not faith." (II Thess. 3:2) It is a quality which must be developed by those who will prove to be overcomers at the close of their Christian careers. Indeed, whosoever is begotten to this new and wondrous hope "of God overcometh the world: and this is the victory that overcometh the world, even our faith!"—I John 5:4

What a wonderful hope! If faithful, when our salvation has finally been consummated, we shall see our Redeemer, Christ Jesus, and our Heavenly Father, face to face! The Apostle John wrote, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. . . . Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." (I John 3:1,2) And again in Revelation he wrote, "The throne of God and of the Lamb shall be in it [the New Jerusalem]; and his servants shall serve him: and they shall see his face."—Rev. 22:3,4

I Peter 1:6

Continuing our consideration of the Apostle Peter's first epistle, we read in the 6th verse, "Wherein ye greatly rejoice" in the "salvation ready to be revealed in the last time, though now for a season, if need be, ye are in heaviness through manifold temptations." The temptations—or more correctly, 'trials'—Peter calls to our attention, have been permitted to come to us by God. They are for our benefit as New Creatures in Christ Jesus since they help us to develop and to display the fruits and graces of the Holy Spirit under difficult conditions, *proving* our faith and trust in God. The idea contained in the word 'trial' is not only that of a difficult experience, but of one which '*proves*' our faith. See the Wilson's *Emphatic Diaglott* rendition of I Peter 1:7.

Each experience we undergo is a direct result of God's providential overruling in our lives. For this reason when difficult times try us we should never ask, "Why do these things happen to me?" Rather, we should say, "We know that all things work together for good to them that love God, to them who are the called according to his purpose." (Rom. 8:28) Is our faith strong enough to believe that all things are working together for our good when difficult times make life hard to bear or even to understand? There is no easy way to salvation, and, as we read in Acts 14:22: We must "continue in the faith," because it is through "much tribulation" that we shall "enter into the kingdom." As the hymn puts it:

"Am I a soldier of the cross, a follower of the Lamb?

And shall I fear to own his cause, or blush to speak his name?

Must I be borne to Paradise on flowery beds of ease,

While others fought to win the prize, and sailed through
bloody seas?

"Are there no foes for me to face? Must I not stem the flood?

Is this vain world a friend to grace, to help me on to God?

Sure I must fight if I would reign; increase my courage, LORD;
I'll bear the toil, endure the pain, supported by thy Word.

When thine illustrious day shall rise, and all thy saints shall shine,
And shouts of victory rend the skies, the glory, LORD, be
thine!

Romans 8

In Romans 8, we read Paul's words, when he said that those who were 'called according to God's purpose' were 'predestinated' to follow in the footsteps of Jesus, and to become like him: "Whom he [God] did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." (vss. 29,30) When those who are 'called of God' have been found faithful in carrying out their covenant of sacrifice even unto death, they will receive the glory, honor, and immortality which has been promised to them. Not until then will they actually be in the 'image' of God's dear son.—Rom. 2:7

The Apostle Paul wrote, "Now ye are the body of Christ, and members in particular." (I Cor. 12:27) Earlier in the chapter he stated, "As the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ." What a high calling this is! We are even now considered by God as being part of the body of Christ—the Christ class!

But how can we who are members of a sinful, dying race, be invited to be a part of the body of Christ? Paul reminds us that "whom he called, them he also justified." (Rom. 8:30) Our justification is as a result of our Lord Jesus' sacrificial death followed by his resurrection, when he "appeared in the presence of God, for us." (Heb. 9:24) Through this satisfaction of justice and our faith in

it, we are reckoned as having been redeemed from condemnation. (Rom. 8:1) "Being justified freely by his grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation [satisfaction] through faith in his blood, to declare his righteousness for the remission of sins that are past." (Rom 3:24,25) "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God."—Rom. 5:1,2

In the lesson of the Tabernacle and its sacrifices, when the bullock was slain on behalf of Aaron and his house, the blood of the bullock was taken into the Most Holy and sprinkled on and before the Mercy Seat—the seat of divine justice. (Lev. 16) It was there that a picture was given of the atonement made for those who would, centuries later, be 'the called' of God. Because Jesus' sacrifice—which was pictured by the death of the bullock as an atonement for sin—was presented to the Heavenly Father and accepted by him, the ones who are called of God are acceptable to the Heavenly Father. They are called to participate with Jesus in the sin-offering sacrifices for the world's atonement.

This is illustrated for us in the types and shadows of the Atonement Day sacrifices of ancient Israel. (Col. 2:17; Heb. 8:5; 10:1) Paul spoke concerning the antitype of this type when he said, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Rom. 12:1

In Romans 8, Paul continues his wonderful dissertation, saying, "Whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (vss. 30-32) What a tremendous, matchless gift the LORD proposes to give to

those who have faith, and who have been called by him—shall he not freely give us all things!

Our Glorious Hopes

These heavenly promises are almost too wonderful to contemplate! But because God has given them to us in his Word as inspiration and encouragement to faithfulness, we know that we will, if faithful, be part of the 'seed of promise' which will eventually crush Satan under its feet.—Gen. 3:15; Rom. 16:20

Satan has endeavored ceaselessly, from the very beginning of mankind's fall into sin, to destroy the 'seed of promise'. And those who have been called to the heavenly inheritance have a formidable adversary in Satan. The Apostle Peter reminds us that we must constantly be on the alert against this wily foe: "Be sober, be vigilant [watchful], because your adversary the Devil, as a roaring lion, walketh about, seeking whom he may devour; whom resist steadfast in the faith."—1 Pet. 5:8,9

Satan is still our adversary today, and he is still seeking whom he may devour. He has already devoured the world, and is its god. (II Cor. 4:4) It is our faith that Satan is attempting to destroy, and his most useful tools include introducing subtle thoughts and suggestions into our minds which are meant to undermine our faith in God and his promises. How can we resist this one who is so powerful, and who is actively engaged in his endeavors to ensnare us with a view to our ultimate destruction? We can do no better than to look to our forerunner—Christ Jesus—who faithfully avoided all Satan's entrapments, and who has now "entered into that within the veil." (Heb. 6:19,20) Jesus' powerful weapon was the Word of God, which led him and kept him close to his Heavenly Father through the power of the Holy Spirit. In each instance when Satan tried to tempt Jesus, his answer was: "It is written."—Matt. 4:4,7,10

In I Peter 5:6-10, the apostle gives us another key to successfully overcoming our intimidating adversary. He said: "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: casting all your care upon him; for he careth for you." And, after warning us about Satan, continued: "Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you." If we do resist steadfastly to the end of our earthly course, we will be proven worthy of a share in the spiritual phase of the kingdom.

Not only do we have the faithfulness of our Master as a guide to the acceptable pathway in life, but we must follow him 'whithersoever he goeth'. We also have many other faithful ones of the past as inspiration and examples. There are, for instance, the Ancient Worthies, the Apostles, and the disciples of Jesus in his day. Peter tells us that we have examples among us even now to emulate: "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, **but being ensamples to the flock.**"—I Pet. 5:1-3

Peter advised us that our best defense against our great adversary, Satan, is to be clothed, not with the garment of self-righteousness, but with the armor of humility, because we know that "God resisteth the proud, and giveth grace to the humble." (I Pet. 5:5) James fortifies this argument by reaffirming: "God resisteth the proud, but giveth grace unto the humble. Submit yourselves therefore to God. Resist the Devil, and he will flee

from you. Draw nigh to God, and he will draw nigh to you.”—James 4:6-8

Overcoming through Faith

During his lifetime, Peter had learned a great deal from his experiences, even as had other footstep followers of the Lord. He knew that Jesus had suffered many difficulties and trials, and had been triumphant in them. Peter was very willing to follow in the Master's footsteps, and in this way to share his triumph. According to tradition, he felt that it would be inappropriate for him to be crucified in the same manner as his Lord—he did not feel worthy. Instead, he requested that he be crucified upside down. Whether tradition is accurate or not we do not know, but we are certain that it faithfully represents the sacrifices Peter was willing to make.

And we, too, understand, as we offer ourselves in sacrifice, that since we have been called of God, this scripture refers to us: “It is God that worketh in you, both to will and to do of his good pleasure.” (Phil. 2:13) As a result, we have been “called unto his eternal glory by Christ Jesus,” after we have suffered awhile, we will be made perfect, established, strengthened, and settled, to God's glory.—1 Pet. 5:10, 11

Other apostles wrote about the fact that glory, honor, and fullness of life would follow the short period of suffering we endure in our lifetime here on earth—the Apostle John wrote concerning those things, that our “joy” might “be full”! (1 John 1:4) God's unmerited favor and grace to those he has called to be joint-heirs with his Son should not be, and is not, without cost. But Paul assures us that “the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us”!—Rom. 8:18

Paul knew much about suffering. He had been stoned and left for dead; shipwrecked—in the sea a day and a night. He had been beaten and imprisoned. He had suf-

ferred the perils of the sea, perils of heathen, perils from the Jews, perils in the wilderness, perils of robbers. He had been weary, cold, naked, hungry, thirsty. Yes, and as well as all this, he had the "care of all the churches." (II Cor. 11:24-28) Yes, he had suffered many hardships for Christ's sake, but he knew that these experiences were nothing to be compared with the glory to come when he would receive "the crown of life."—Rev. 2:10

The Heavenly Father gave this glory first to our forerunner—Christ Jesus—at his resurrection, when he went "within the veil." (Heb. 6:19) If faithful, we, too, upon our resurrection, will be in the likeness of our Lord, and will share with him in his glory, honor, and immortality. It is our hope to hear the new song sung concerning us: Thou "hast made us unto our God kings and priests: and we shall reign on the earth." (Rev. 5:10) The Revelator expressed this joyous thought again in these words: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."—Rev. 20:6

The body of Christ, his bride, his church, are called for the purpose of reigning with him in his thousand-year kingdom, to assist the world of mankind up the highway of holiness, and so that all may know God and give glory to him. The thought that they will be 'priests of God' has the idea that they will mediate between fallen mankind and the high and lofty God, as did the ancient Jewish priesthood, until mankind will be restored to the perfection lost in Eden, at which time they will no longer need the intercessory powers and duties of the holy priesthood.

During the time of our pilgrimage here on earth, while we have been called to this high calling and are striving to make our calling and election sure (II Pet. 1:10), we are told to "show forth the praises of him who hath called you out of darkness into his marvellous light." (I Pet. 2:9) As

we preach the Gospel "unto the uttermost part of the earth" (Acts 1:8), we become more firmly established, more unyieldingly strengthened, and more deeply settled in our Christian character—more certain of our hope—more crystallized in righteousness—more full of faith in our God and his purposes —more resolute in the narrow way.

It is of the utmost importance that we have our faith "founded upon a rock" (Luke 6:48), solidly established upon a 'thus saith the LORD', and not upon the shifting sands of false doctrines or traditions. The thought of a solid foundation, built upon a rock and not upon sand, is contained in Paul's words to the Colossians: "Continue in the faith, **grounded and settled.**"—Col 1:23

Peter said, "I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ has showed me." (II Pet. 1:12,14) Peter knew that his earthly time was drawing to an end, and he had a great desire before he left them to encourage the brethren to be strong in the LORD and in the power of his might. He said, "Brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus, Christ."—II Pet. 1:10

Finally, he said, "Beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless. . . . Grow in grace, and in the knowledge of our Lord and Savior Jesus Christ. To him be glory both now and forever. Amen."—II Pet. 3:14,18



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Sundays Unless Otherwise Noted

ARKANSAS

Little Rock	KAAY 1090	6:30 a.m.
Marshall	KCGS 960	4:30 p.m.

CALIFORNIA

Claremont	KTSJ 1220	9:45 a.m.
Lancaster	KVOY 1340	10:15 a.m.
Los Angeles (Mon.)	KTYM 1160	6:30 a.m.
Los Angeles (Spanish)	KALI 1430	5:45 a.m.
Monterey	KNRY 1240	8:30 a.m.
Sacramento	KJAY 1430	10:00 a.m.
San Francisco	KEST 1450	3:30 p.m.
Tehachapi	KTPJ-FM 103.1	10:15 a.m.

FLORIDA

Jacksonville	WXTL 1010	7:45 p.m.
Orlando	WVCF 1480	4:30 p.m.
Tampa	WTMP 1150	8:30 a.m.

ILLINOIS

LaSalle	WLPO 1220	9:45 a.m.
Rockford	WRRR 1330	6:15 a.m.
West Frankfort	WFRX 1300	9:15 a.m.

INDIANA

Hammond	WJOB 1230	8:30 a.m.
LaPorte	WCOE-FM 96.7	10:00 a.m.
North Vernon	WKRP 1460	8:00 a.m.

KANSAS

Goodland	KLOE 730	7:15 a.m.
Coffeyville	KGOF 690	9:05 p.m.

KENTUCKY

Bowling Green	WLBJ 1410	8:00 a.m.
Winchester	WHRS	10:30 a.m.

MICHIGAN

Detroit	CKLW 800	7:45 a.m.
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NEW JERSEY

Salem	WNNN-FM 101.7	9:45 a.m.
Salem	WJIC 1510	9:45 a.m.

NEW MEXICO

Los Alamos	KRSN 1490	6:45 a.m.
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NEW YORK

Buffalo	WHLD 1270	12:00 noon
New York	WOR 710	9:15 p.m.

OHIO

Cincinnati	WNOP 740	9:00 a.m.
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PLEASE TAKE NOTE

of adjustments which are being made regularly in the schedule for the "Frank and Ernest" programs. New stations will be added, and some old ones will no longer carry our program. You may wish to check this schedule regularly, to see what is happening in your area.

OREGON

Portland	KKEY 1150	7:00 a.m.
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PENNSYLVANIA

Allentown	WHOL 1600	10:45 a.m.
Jenkintown (Wed.)	WIBF-FM 103.9	12:30 p.m.
Pittsburgh	WCXJ 1550	3:00 p.m.
Pottstown	WPAZ 1370	12:45 p.m.

SOUTH CAROLINA

Charleston	WOKE 1340	7:06 p.m.
Beaufort (Sat.)	WVGB 1490	1:00 p.m.

TENNESSEE

Nashville	WLAC 1510	7:45 p.m.
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VIRGINIA

Richmond	WOGM 820	7:45 a.m.
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WASHINGTON

Spokane	KUDY 1280	9:45 a.m.
Tacoma	KAMT 1360	7:30 a.m.

WISCONSIN

Milwaukee	WNOV 85.6	7:00 a.m.
Jackson	WYLO 540	2:15 p.m.

... WORLDWIDE RADIO BROADCASTS

Canadian Broadcasts

ALBERTA

Bariff	CFHC 1340	11:45 a.m.
Brooks	CIBQ 1340	9:00 a.m.
Canmore	CFNC 1450	11:45 a.m.
Stettler	CKFQ 1400 a.m.	7:45 a.m.

BRITISH COLUMBIA

Duncan	CKAY 1500	9:00 a.m.
Duncan	CKAY 1500	7:30 p.m.
Grand Forks	CKGF 1340	9:00 a.m.
Nanaimo	CHUB 1570	9:30 p.m.
Qualicum-Parksville	CHPQ 1370	9:30 p.m.

MANITOBA

Winnipeg	CKJS 810	9:00 a.m.
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ONTARIO

Leamington	CHYR 710	5:00 p.m.
St. Thomas	CHLO 1570	10:45 a.m.

QUEBEC

Montreal	CFMB 1410	5:15 p.m.
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SASKATCHEWAN

Rosetown	CJYM 1330	10:00 a.m.
Weyburn	CFSL 1190	8:45 a.m.
Estevan	CJSL 1280	8:45 a.m.

Overseas Broadcasts

BRITISH ISLES

NOVA	756 FM	6:15 p.m.
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BRITISH WEST INDIES

Grand Cayman	Radio Cayman	9:30 a.m.
Trinidad	Radio Trinidad 610	10:30 p.m.

ECUADOR (Spanish)

Quito Radio Anconza (Sat.) 99.7-FM 8:45 a.m.

HONG KONG

Radio Villa Verde (Fri.) 6:00 p.m.

ISRAEL & MIDDLE EAST

Voice of Hope (Wed.) 945 AM 10:30 p.m.

ITALY (Italian)

Europe Radio Milano 83.3-FM 11:30 a.m.

Euro Tele Radio Calabria (Fri.)
MHz 102 5:30 p.m.

Radio Corleone Centrale
FM-88-500 FM-92 11:00 a.m.

MEXICO (Spanish)

Culiacán Ranchera XEQQ 8:30 a.m.

NEW ZEALAND

Whakatane DXK 7:00 a.m.

NIGERIA

Radio Africa (Thurs.) 7:45 p.m.

PANAMA (Spanish)

Panama City HOQ 1250 10:30 a.m.

PHILIPPINES

Manila (Sat.) DZAM 1026 KHz 7:15 p.m.

SOUTH AFRICA

Joubert Park (Thurs.) SWAZI Music
Radio 1400 & shortwave 49 & 60 9:00 p.m.

SRI LANKA

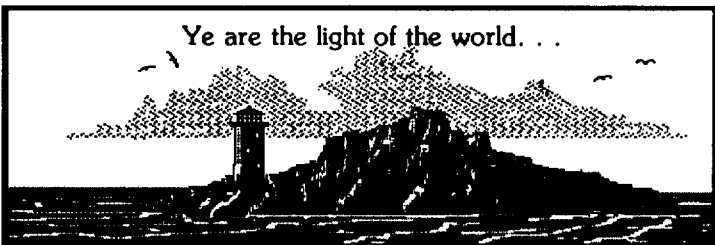
Columbo (Sat.) Radio Sri Lanka 7:15 p.m.

TONGA

Nuku' Alofa (Mon.) 10:15 a.m.

URUGUAY (Spanish)

Montevideo Radio El Espectador 810 9:15 a.m.



THE BIBLE ANSWERS – TV Programs

ALABAMA	Channel	MAINE	Channel	OKLAHOMA	Channel
Montgomery	56	Portland	57	Broken Bow	28
CALIFORNIA		MARYLAND		Muskogee	19
Arroyo Grande	66	Leonardtown	52	Oklahoma City	7
Lancaster	38	MICHIGAN		Tulsa	33
CONNECTICUT		Detroit	16 & 26	PENNSYLVANIA	
Litchfield	5	Muskegon	40	Barwick	47
FLORIDA		MINNESOTA		Harrisburg	40
Daytona	42	Minneapolis	13	Hamilton	35
Rt. Myers	7	MISSISSIPPI		Johnstown	9
Jupiter	9	Bolivar	8	Pittsburgh	63
Naples	9	Philadelphia	20	SOUTH DAKOTA	
Orlando	21	Starbuck	5	Mitchell	16
St. Augustine	22	Tallahatchie	11	TENNESSEE	
St. Petersburg	36	MISSOURI		Harrogate	18
Tallahassee	9	Cameron	36	Heiskell	12
Tampa	57	Columbia	2	Murfreesboro	27
GEORGIA		St. Louis	7	TEXAS	
Athens	34	NEBRASKA		Austin	13
Cordale	56	Lincoln	67	Corpus Christi	50 & 7
Dublin	36	NEVADA		Mt. Pleasant	54
Savannah	56	Las Vegas	39	San Antonio	67
ILLINOIS		NEW JERSEY		Sulphur Springs	18
DeKalb	7	Hammondon	8	UTAH	
Plano	30	NEW YORK		St. George	56
Rockford	45	Glens Falls	8	VIRGINIA	
Urbana	1	Jamestown	8	Gloucester	51
INDIANA		Oneonta	15	Norfolk	68
Evansville	52	Rochester	40	WASHINGTON	
Indianapolis	11	Syracuse	14	Wenatchee	27
IOWA		NORTH CAROLINA		Yakima	60
*Cedar Rapids	13	Burlington	16	WEST VIRGINIA	
Marshalltown	39	Charlotte	15	Huntington	56
KANSAS		Henderson	34	*Logan (Mon)	12
Junction City	6	Lenoir	53	WISCONSIN	
Waterville	26	Raleigh	63	Wausau	43
KENTUCKY		Wilmington	10	PUERTO RICO	
Morehead	10 & 7	OHIO		Mayaguez	42
Mt. Sterling	6 and 2	Akron	29		
LOUISIANA		Ashland	59		
Jennings	13	Cincinnati	25		
New Orleans	61	Delaware	56		
		Youngstown	20		

"The Bible Answers" television programs are aired each Sunday afternoon from 12:00 to 12:30 p.m., Eastern Standard Time, on the stations listed above. The times, days, and channels of those listings marked with an asterisk (*) can be found in your local newspaper.

Reprinted from the February 1941 'Dawn' Magazine

The Open Hand

"These wait all upon thee [God] . . . Thou openest thine hand, they are filled with good."—Ps. 104:27,28

ONE OF THE most persistently reiterated themes of Holy Writ is man's utter helplessness to direct his life without God. At every turn of life man comes up against his needs, though it is but rarely that he either knows or realizes the extent of that need. The absoluteness of this need is not brought home to the heart or mind of man, because of the universal generosity of Almighty God. Only if God withdrew his activities from this planet entirely would man come face to face with the indisputable fact of the universality of his needs. If God kept back the rains, which fall impartially upon just and unjust; if he withheld the fruitful seasons (Acts 14:17) with their bounteous harvests; man would realize the utter helplessness of his position.

The effects of local famines have been serious and have brought ruin and destruction to man and beast. But these famines have usually been localized; there has mostly been abundance elsewhere, and relief has usually been despatched from the region of the abundance to the place of want. God has never withheld his gifts worldwide. He has never caused the universal harvest to fail. So unfailingly, yet naturally, has the bountiful God bestowed his gifts, that men sow, doubting not for a moment but that they will reap, and call the sowing and reaping nature's common round. But should God withhold his hand, their sowing would be vain—man may plant and man may water, but without God there would be no increase. On the other hand, we find God's ability and disposition to give are equal to man's needs. These

two factors in universal life are complementary to each other. God is the source of unfailing abundance, man the creature of unending need.—Ps. 104:10-15

Not less is this so in the religious life of man. Here again the persistently reiterated theme of Holy Writ is man's utter helplessness and universal need. Again the other side of the question, obverse to man's need, is God's ability and disposition to give. The beginning of God's generosity to fallen men dates from Eden days, when in the act of imposing the sentence required by his broken law, God promised that mother Eve's 'seed' should eventually bruise the Serpent's head. This generosity he repeated to Noah, in that he promised summer and winter, seed-time and harvest. To Abraham God gave that most wonderful promise which is the basic feature of the whole plan of redemption. By the gift of his promises, God also gave hope to fallen man. God said to man, "I will bring blessing to you." Man, musing on the promise, said, "God will bring blessing to us some day," and so hope and expectancy were born.—Gen. 22:15-18

God gave Abraham a 'seed'—first a son, then a nation. To this nation God gave his Word and his Law, those "lively oracles" (Acts 7:38) which Moses received at Sinai. That Law was the most advanced moral standard of its day, and had it been received and obeyed would have raised Israel high above the nations around. That sacred gift from Sinai forms one important section of the Holy Book we treasure as the Word of Life. He gave Israel a Tabernacle so that he might give them the benefit of his presence in their midst. He gave them the good land on which the eye of God rested with delight. (Exod. 3:8; Deut. 11:12) He gave them judges and deliverers when they fell into captivity—reformers who led them back to their oracles, and seers who carried their minds forward to higher expectations. God gave them advancement and prominence among the nations under David and Solo-

mon, when the fame of Israel's king spread to the distant quarters of the world.

The dual nations which later came about were given the benefit of God's patience and longsuffering, though they were fast becoming vessels fit only for destruction. Becoming inveterately idolatrous, Israel first, and Judah afterwards, were given the spirit of slumber. (Rom. 11:8) Under the conditions, this was a boon to them, for the blindness which came minimized the degree of their responsibility. Because God thus concluded them all in unbelief he will be able, in the Millennial Age, to have mercy upon all, "and so all Israel shall be saved."—Rom. 11:26

Isaiah, commissioned to deliver the message of rejection, said, "The LORD hath poured out upon you the spirit of deep sleep and hath closed your eyes." (Isa. 29:10-16) Yet he concluded his denunciation with the statement, "Is it not yet a very little while, and Lebanon shall be turned into a fruitful field." (vs. 17) The gift of slumber, while it deprived the two nations of their land for centuries, and of the privilege of supplying all the body members of the Christ class, will have kept the national spirit in a state of hunger for the appearance of Messiah as an exalted king.

In due course God gave to the returned remnant nation in Jerusalem his greatest and best gift—his well beloved Son. This was the gift which lay dearest to his own heart. Jesus came to earth bearing the tidings of the Almighty's great love for men, especially for those who were children of God's friend, Abraham, and who shared his faith. (Jas. 2:23; Isa. 41:8) What tremendous possibilities God set before that generation in Jerusalem when Messiah came to them! (Dan. 9:25) In the first place, God purposed to give Israel redemption for their national sins through his Son and through repentance. (Luke 1:68-79; Acts 5:31) God desired to touch the deep well-springs of their hearts by the ministry of his well beloved, and thus to lead them to repentance.

Again, Jesus was destined to be a bringer of light to his people. God desired to bestow the gift of understanding upon that generation, so that it might comprehend what his higher purposes were—that the heavenly things were about to displace the earthly, carnal things. To those who were responsive to the new teachings, God gave an understanding of the mysteries of the kingdom. (Matt. 13:11; Mark 4:11) "Unto you it is given to know" what was hidden from other ages.

Again, God gave Jesus to that people, to be to them as Bread of Life. In a manner similar to wilderness days when God strewed the earth morning by morning with manna, so again, in another forty-year "today" (Heb. 4:7), God provided living bread for the children of Abraham. (John 6:27-65) In some supernatural way, the words of the Lord would have sustained their deeper life, and eventuated in eternal life. (vs. 63) In some supermundane way, his flesh would sustain the life of the world. God gave living bread to those who could eat. (John 6:32) Again, to vary the 'sustenance' figure of speech, God gave Jesus as the water of life, of which, if one should drink, it would satisfy his thirst forever.—John 4:10-15

God gave Israel a shepherd, who would have guided and pastured the flock of God in paths of righteousness. (John 10:1-16) But there was no beauty about him that they desired him. They wanted a king—a conquering Messiah. He came as a sufferer, a Man of sorrow, an offering for sin. The nation rejected him, but to as many as did receive him God gave the privilege to become his own sons. (John 1:12) To those whose hands were open to take, God gave many other gifts along with and through his beloved Son! **Giving! Giving! Giving!** God gave all the time, to those who knew their need.

Even after they had despised and crucified his Son, God still kept the door of opportunity open for such as needed more than the ritual and ceremony of the Temple

sacrifices. To many among them the words of Jesus had opened a new world of possibilities. He told of grand and new opportunities and privileges. (Matt. 13:35) He set new longings rising in their hearts, but because the supporters of Jesus had been powerless against the Sanhedrin and priests, they had not been able to veto their schemes nor their fearful deed when Jesus had been slain. How readily they listened on that fateful morning when "Peter stood up with the eleven" and told the people that God had raised Jesus from the dead, and again desired through him to "give repentance to Israel."—Acts 2:14; 5:31

But only a remnant were found, who desired that gift of repentance and redemption. To fill the place vacanted by this hard-hearted people, God turned to the Gentiles to take out of them a people for his name. To these also God gave repentance unto salvation. "Forasmuch then as God gave them the like gift as he did unto us who believed on the Lord Jesus Christ, what was I that I could withstand God," were Peter's words. (Acts 11:17) "Then hath God also to the Gentiles granted repentance unto life," was his brethren's response. Repentance, the gift of God? Yes, verily! They who received the word into good hearts are such as are "opened" by the LORD. (Acts 16:14) No man comes to the Son save those whom the Father draws.—John 6:44,65

The faith that saves us is God's gift (Eph. 2:8) through the operation of his Word (Rom. 10:13-17) and of his Spirit in their hearts. The peace that garrisons their hearts comes from God, too. (Phil. 4:7; John 14:27) This is a precious gift to those who dwell in a tempestuous world. Perfect peace is bestowed upon all who dwell upon the Rock of Ages. (Isa. 26:3,4) And love—that most desirable God-like trait? Yes, that is shed abroad in our hearts by the Holy Spirit which he gives us. (Rom. 5:5) We cannot add so little as one inch to our spiritual stature by taking thought. It is possible to spend too much time

talking over the necessity for our growth in love, and be all the time forgetful of the fact that love is a fruitage (Gal. 5:22,23), and is as much a matter of the husbandman's concern as that of the branch in the vine itself. God is more willing to give the Holy Spirit to those who ask than any earthly father is ready to give his children food. (Matt. 7:11) More Holy Spirit power in the heart means more love to shed abroad in the life. This love also, is a gift from God, for we love because he first loved.

Again, not only is the bestowing of the Holy Spirit the basis of character development (II Cor. 3:18), but it is also God's pledge of the inheritance we hope to receive. It is the token that God has taken us into his service, and that the final reward will be sure, if we discharge our duties faithfully. "God . . . hath sealed us, and given the earnest of the Spirit in our hearts." (II Cor. 1:22; 5:5) This Holy Spirit is an energizing and stabilizing power. It is not a spirit of fear, but of cool, reasoned courage, and of a sound mind. It produces the spirit of sanctity blended with sanity in our minds. It is a well-balanced, properly-ordered sanctification of life.

It is God who hath wrought us for our resurrection change. (II Cor. 5:5) The transformation is wrought by his Spirit. (II Cor. 3:18) And then for the day-to-day struggle he gives his grace to such as kneel at his throne of grace, humbly beseeching assistance in their time of need. (Heb. 4:16; Jas. 4:6; I Pet. 5:5) Thus the whole range of the Christian's life and experience is called into being and sustained by God's gracious gifts, but it does not end even at that, for he will give the complete victory over death, and over the grave. When that which is mortal is swallowed up in immortality, and death is swallowed up in victory, the faithful footstep followers of the Lord will see him, and be with him forevermore. "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."—I Cor. 15:57

From first to last, the Christian's life is one of receiving; for what has he, that he has not received? It is a life of faith with an open hand—with courage to ask and to receive. It is the story of a great need which grows as it feeds, and which is more pronounced at the end of the way than at the beginning. Thank God, even its deepest need does not exhaust the capacity of the bounteous Giver. Though its demands are presented every day—yea, many times a day—the riches of his grace are of ample store for each and all that call upon him.

The story of divine grace is the record of one who has been disposed to give, and give, and give again, because it pleased him to dispense of his fullness to helpless, needy men. Because he allowed man to fall into a great need, God is in a still greater position to play the part of a great giver to the full. Man has but to open his hand to take of that bountiful fullness which God opens his hand to give. (Ps. 104:27,28) If God withheld not his well beloved Son, "shall he not with him also freely give us all things?"—Rom. 8:32

Christian experience of this and other days, shows without fail that they who are most developed in grace are the ones most conscious of their need. The more one has grown in the things of the LORD, and the more tender and sensitive the heart has become, the more such saints become persuaded of their need for God. The ultimate end of every quest of the mature heart is not merely to be the recipient of God's gifts, but also to receive with open heart the Giver. It is good to accept with open hand the gifts of God; it is better far with open heart to accept the Giver himself. No wealth of earth is so desirable as the gifts of God; the whole world itself is but nothing, in comparison with possessing God.

Beloved in the LORD, cultivate with diligence your needs, then you shall find that God can more than supply them all today, tomorrow, and to the end. ☐

THE GOLDEN THREAD SERIES—PART 16



Crossing the Red Sea

KING DAVID WROTE a poem five hundred years after the Israelites crossed the Red Sea:

"O give thanks unto the LORD; for he is good:
For his mercy endureth forever.
To him which divided the Red Sea into parts:
For his mercy endureth forever;
And made Israel to pass through the midst of it:
For his mercy endureth forever.
But overthrew Pharaoh and his host in the Red Sea:
For his mercy endureth forever!"—Psalm 136:1,13-15

The morning after the slaying of the firstborn of Egypt by the LORD, and the saving of the firstborn of Israel during the Passover, God began to lead his chosen people triumphantly out of Egypt. What a magnificent sight that must have been! The miraculous pillar of cloud led the procession, with thousands of men, women, and children following it. Carts were piled high with belongings; men and boys were prodding the herds of sheep, goats, and cattle along the dusty roads. Moses was the efficient overseer of the nation's exodus from Egypt.

For about three days and nights the mysterious cloud went ahead of them, showing the way that God wanted them to go. "God led them not through the way of the land of the Philistines, although that was near, . . . but God led the people about through the way of the wilderness of the Red Sea." (Exodus 13:17,18) Each evening the pillar of fire showed them where they were to camp for the night; and each morning the pillar of cloud led them closer and closer to the Red Sea! And the road that God chose was not the easy way into Canaan.

Israel's leader, Moses, knew that the LORD was not making a mistake even though he was guiding them to the shores of a huge, impassable sea. He did not know how they would cross over it, but still his trust in God was complete. When Jehovah told Moses to expect that Pharaoh would again change his mind and decide to pursue Israel, he knew God would protect them somehow.

Pharaoh, in desperation, had commanded Moses to take his people, Israel, and to leave Egypt immediately. But, after they left, the king had some time to think about what his life would be like without the many hard-working slaves to serve him, and he became more and more furious at their departure. All the firstborn of Egypt had already been slain by God—what more could Jehovah do to plague Egypt? If the king let his slaves escape, it would not reverse the tragedy which had already occurred.

So, when Pharaoh learned that the Israelites were traveling through the wilderness on a course aimed directly toward the Red Sea, he assembled six hundred of his finest chariots and assigned captains over them. He ordered all his horsemen into the chase after the children of Israel! Pharaoh was sure of his victory, since Israel, it appeared, had so foolishly trapped themselves at the brink of an uncrossable sea!

When Pharaoh and all his army burst into sight far off in the distance behind them, the Israelites became panic-stricken, and cried out to Jehovah God for help. And Moses said unto the people, calmly, "Fear ye not, stand still, and see the salvation of the LORD, which he will show to you today; for the Egyptians whom ye have seen today, ye shall see them again no more forever. The LORD shall fight for you, and ye shall hold your peace."—Exodus 14:13,14

When night came, the angel of God moved the cloudy pillar between the camp of the Egyptians and the camp of the Israelites, "so that the one came not near the other all night." (verse 20) While this cloud of protection kept them safe that night, God was preparing Moses for one of the most mighty and spectacular miracles of the entire Old Testament!

The LORD said to Moses, "Lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea." (verse 16) Moses obeyed, and he stretched out his hand over the sea, and the LORD caused the sea to go back by a strong east wind all that night and made the sea dry land, and the waters were divided. The children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand and on their left. (verses 21,22) With a high, threatening wall of water on both sides of them, nearly a million Jews walked on dry

ground, through the middle of the Red Sea, and arrived safely on the other side!

But what happened to the Egyptians? If the Israelites could pass through the sea without danger, perhaps the Egyptians would also follow safely and catch up to the Israelites and destroy them! No, the LORD was fighting against the Egyptians, and therefore there was no way that they could win a victory against his people. First, he took off their chariot wheels, and caused the chariots to drag along heavily. Then he filled their hearts with fear, so that the Egyptians said, "Let us flee from the face of Israel, for the LORD fighteth for them!"

But Pharaoh was still determined to capture his slaves, so he ordered his soldiers on. The Egyptians pursued relentlessly, going into the midst of the sea after the Israelites—even all Pharaoh's horses, his chariots, and his horsemen! And the LORD said to Moses as he stood safely with all Israel on the other side of the Red Sea, "Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen." And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them! There remained not so much as one of them!—Verses 23,26, and 28

Jehovah showed his mighty power to his people! They were aware, too, of his loving care and protection as they never had been before. If he had led them the easy way out of Egypt they never would have realized how great their God really was! (verses 30,31) No wonder Israel lifted up their voices along with Moses, to sing a song of praise to the LORD! (Read their song in Exodus 15:1-19) "The LORD is my strength and my song, and he is become my salvation! He is my God, and I will exalt him!"

QUESTIONS

1. What happened to cause Pharaoh to release the children of Israel from bondage and let them go?
2. What help did Moses have to guide the children of Israel by day? By night?
3. What country was their final destination to be?
4. Did God lead Israel by the easy road to Canaan? Why not?
5. After three days of travel, what great barrier blocked their way?
6. What was Israel's reaction to learning that Pharaoh and his army were closely pursuing them, and that the Red Sea was in front of them? What was Moses' reaction?
7. How did God protect his people from Pharaoh's army throughout the night they camped by the Red Sea?
8. What spectacular miracle did God perform by Moses on the following morning? What happened to the Egyptians? ☐

Please Help Us If You Can!

FOREIGN COPIES OF STUDIES IN THE SCRIPTURES

THERE IS AN increasing demand for all of the six volumes of "Studies in the Scriptures" in languages other than English. If you have any of the volumes in a foreign language, and are able to donate them to the Dawn, we would be happy to receive them. At this time we are serving as a clearing house for those who request foreign language volumes of "Studies in the Scriptures." Send to:

***Dawn Publishers, Attention: A. Koterba
199 Railroad Avenue***

East Rutherford, NJ 07073,

We are presently printing foreign language volumes for which there is sufficient demand, and when we have copies available.

Crying Out for Bible Helps

Dear Publishing House of the Dawn Bible Students Association: I am from the village Uivar, of the district Timisoara, about 45 km. from the city also named Timisoara. I have four daughters and a two-year-old boy. I'm not writing to you in the sense of begging, but I am crying for help for printed literature—especially for the writings of Brother Russell—the volumes of *Studies in the Scriptures*, and any other Bible literature. In my locality we are about sixty brethren with a little literature which has been copied by hand.

Under the old regime, Bible Students were not considered a legally constituted religious group, and we were persecuted constantly, and our books were confiscated. Now we have freedom to practice our faith, and to have study meetings. I was greatly encouraged by listening to the discourses of the pilgrim brethren at the large gatherings in Cluj-

Napoca, and Baia-Mare, and Sighet last spring. I was convinced of the truth as we understand it, and as presented in Pastor Russell's writings, which we once had before the Second World War. Our material was printed in three small shops around Romania, but which were taken over by the government in 1932. I still have in my possession some newspapers which spoke about these print shops, which somehow escaped being confiscated.

Please answer my request and send me the *Studies in the Scriptures*, and whatever other Bible literature you have. I thank you very much in advance. Your humble servant, hungering and thirsting for this Biblical material. —Romania

Wants To Do Her Part

Dear Dawn Brothers: Greetings in the name of our blessed Lord. I have been away for two weeks, but when I got back the tape had come! I enjoyed

"For this Cause," and I want to buy it. So I am sending \$10.00 for it, and if it is more than what you ask for it, keep it for the tape service. And may God bless you all in this wonderful work you are doing for our God. I too want to do my little part for him. Your sister in Christ, our Lord.—*IN*

Videotapes Used at Informal Get-Togethers

Dear Brethren: Loving greetings in his precious name! Thank you for the six cassettes of the 1990 General Convention at Houghton College. We will be playing one or two discourses once a month at our Friday evening fellowship get-together. Also, we watch a "Bible Answers" film once a month. It is an informal get-together, and we try to have something with a spiritual theme. Thank you again. May the LORD richly bless your spiritual endeavors. In him.—*OR*

Thank You for Caring and Sharing

Dear Brethren: Grace and peace be to you from our

Heavenly Father, and his Son, our dear Redeemer, Lord, and King! Having received the other videotape that I requested, I am aware that there must be many helping hands at work in North Hollywood. My grateful thanks to each one of you, and my prayer is that you will be rewarded and richly blessed. God bless you all for remembering us here and for caring and sharing. In Christian love.—*NY*

Many Perplexing Questions Answered

Dear Sir: I have been listening to your wonderful programme at approximately 10:20 a.m. on Sundays on Radio 610 am [98.9 fm]. It has made clear to me certain questions I could not easily understand, such as what happens to others, who, in a lifetime never get the opportunity to know the Heavenly Father because of being in false religions, such as oriental ones. Then your programme answered my question by suggesting that Almighty God would offer to them the Millennium, in

which those people would be given a chance to know him, just as now true Christians in this age have an opportunity by the pouring out of his Holy Spirit onto the hearts of believers in Christ. Another question which puzzled me was what happened to people after death.

However the question was answered in a concise manner when on last week's programme you discussed Luke 16—the parable of the rich man and Lazarus. This programme is really a blessing to me. It makes clear the doctrines of the Holy Bible and the precise interpretation of those doctrines which can easily be misinterpreted. I would greatly appreciate it if you would send me the booklets, **"God and Reason,"** and **"The Truth about Hell."**

I would also like to receive your magazine, **The Dawn.** Any other literature offered on your programme would greatly facilitate my understanding of the Holy Bible. I hope that the Heavenly Father would bless you and your ministry in its spreading and teaching the

sound doctrines of the Holy Bible. Yours sincerely.—
Trinidad, W.I.

Simple Answers Are 'Memorable'

Dear Sirs, Please send a copy of your booklet, **"Creation."** I enjoy your program, but more than that, I learn so much and find your simple way of explaining the answers to questions very memorable. Thank you.—
NY

Contentment and Good News through "Frank and Ernest"

Dear Brother in Christ: I have been listening to your program regularly. I'm so contented now because God granted us a great blessing and we found it through your program. I am also giving my testimony to my friends and the good news got through your program. I will be thankful to you if you could kindly arrange to send me the **"Creation"** booklet for me at your earliest. I will be glad to receive it from you. Please reply quickly. May God bless your

good work! Yours in
Christ.—India

Wishes Everyone Could Receive *The Dawn*

Dearly Beloved in Christ Jesus: I want to write a few words to you to let you know how much I enjoy *The Dawn* magazine. It is the most interesting book I have received for a long time. I am so glad I signed for it. I can't wait, hardly, to get it each month. The news in it is so plain a child could understand it. Thank you for publishing it. I wish everyone in the world could get it! Sincerely.—VA

Pastor Shares Truth with His Flock

Dear Friends: Thank you for the video called "*World without Death*." I am going to share it with my people. Before I do that, I would like to have the booklet, "*Hope beyond the Grave*," on hand. Would you send me 50 copies? Thank you again.—PA

Looking for Comfort in Sorrow

Dear Sir or Madam: Only this morning, listening to the radio, I heard your ad for the booklet, "*Hope beyond the Grave*." My wife died, and three weeks ago I lost my only child—my daughter, 13 years old—and my sister, both killed in a car accident. Can you please send me the booklet. Thank you. Sincerely.—Cayman Islands, B.W.I.

Very Involved in Bible Studies

Dear Brother: We loved all the discourses and music on these videotapes. We spent Mothers' Day studying the Dawn selection, and listening to this videotape. It takes us two Sundays to go through four discourses. It is a short distance to my friend's house where I serve our lunch, and then we study. Sometimes there is time for organ and piano duos—but we are out of practice from lack of time to practice. We get so involved in Bible studies, the day goes too fast. We really appreciate the spiritual instruc-

tions we receive. The LORD bless you! —CA

\$1.00 Per Year Gift!

Dear **"Frank and Ernest"**: Enclosed is a check for \$91.00. I am 91 years old, so it is \$1.00 for each year I have lived, so far. Good luck and good health. Sincerely. —NY

Sees Old Friends on New Videotapes

Dear Brethren: Greetings in Jesus' name! Thank you for the videotape you sent me. It was such a blessing. In addition to hearing the wonderful words of life spoken at the General Convention, it was a joy to see the faces of brethren we have not seen for some time, including the pianists! Looking forward to receiving more videos, at your convenience. My husband joins in sending Christian love. —FL

A Calm and Thoughtful Program

Dear Sirs: Yesterday I heard your program on Radio Caroline—Viewpoint 558. It was really nice to find a calm, thoughtful pro-

gram between a lot of emotional pleading. The questions you asked and answered were so interesting, and the questions you asked and didn't answer made me so curious that I would like to receive the **"Creation"** booklet you offered. I am looking forward to reading this booklet and in the meantime I will surely tune in each week to listen to your program. Can you also send me the booklet, **"Our Lord's Return,"** you offered on another program this week? Thank you very much. Yours sincerely. —Belgium

Results from "For this Cause" Videotape

Dear Brother: Greetings in our dear Redeemer's name! I called my friend and he came over for three hours. Had a real nice talk with him. I played the tape, **"For this Cause."** He really liked it. I loaned him the first volume of Studies in the Scriptures, the Bible Students' Manual, and **"What Pastor Russell Said."** I have called him twice and he has called me.

He is a very nice man. I am sending him a set of volumes, a Wilson's **"Emphatic Diaglott," "Tabernacle Shadows," "Pastor Russell's Sermon Book," "Behold Your King" and "The Book of Books."** God bless you in your work on the video tapes. Christian love.—CA

Excited about the Truth!

Dear Brother: Many thanks for the videotape received and for the books. Both my husband (non-Christian) and I watched the video last night and were enthralled with it—a wonderful experience—one which will be repeated many times I'm sure. So beautifully made, with gentle but clear speaking voices. I'm slightly deaf but could hear every word. It was absolutely superb, a taste of heaven! to me.

The message was so simply portrayed. Nobody, I'm sure, could not but grasp the truth of the coming of our Lord and Master, Jesus Christ. Truly a wonderful video—words fail me to describe it—so perfect! All your books, etc., are of the

same perfection and simplicity. If I can grasp the message, anyone can! The video is so thrilling, I wish to order another for a friend whose birthday is coming as a gift. I enclose £5 for same, with many, many grateful thanks for your superb service and perfection.

The video mentioned two publications. I think I have the first, but the second, dealing with the pyramid was new to me. Can you please let me know more about that, as I would like a copy. It was so fascinating. My husband was very interested in that, too, as he was in the whole video. Do hope it leads him to the LORD. Praise his name! Thanking you again.—England

Director of Bible Education Loves the Truth

Dear Bible Students: This letter is to thank you for such wonderful Bible-based literature, which has helped me tremendously in my own devotional life. Much of your material has been helpful to my students, teachers, and parents, in my role as

Director of Religious Education. **"God and Reason"** is a tremendous aid. I am truly thrilled that I can hear the **"Frank and Ernest"** programs weekly on WOR, New York. I hear it just before going to bed. What a wonderful way to conclude Sunday. May God continue to bless you in your work of promulgating Bible truth. Sincerely.—PA

Praying about the Middle East Situation

Dear Friends in Christ: I sincerely hope this New Year will be a good one for all of you who prepare **The Dawn** for our benefit. I enjoy it so very much! My subscription ran out in January, and I do want to continue receiving it. Enclosed is the money. The Middle East situation is on all our minds. I feel sure, and I hope, God will help keep it from getting too bad. It is bad, but at the same time I want to rejoice and praise God because we know the time is so close when he will indeed fight for Israel. May you continue to keep us posted on the events to come as the Bible

foretells. Praise God for all of you, and your service for his work and for him.—VA

Student Teacher Battles Evolution Theory

Dear Sirs: Please send me a copy of VHS video cassette titled, **"Creation Vs Evolution."** I am a senior in college majoring in elementary education and am quite concerned about the false teaching of evolution as truth in our public school system. I thank God your institution has taken the time to address such an important issue as this. Enclosed is a check for \$6.00 for the tape, as indicated in the 1990 edition of **"Educators' Guide to Science Materials."** I am sure that this video cassette will better prepare me to face the challenge of being a Christian teacher in this society. I also plan to share it with the youth group at my church. Evolution can be such a stumbling block to teenagers. Thank you for your cooperation in assisting me in this effort. May God continue to richly bless you. Sincerely.—WV ☐

Our Precious Faith

THE MORE WE study the subject of faith, the more we are convinced that in God's sight, faith is not only indispensable, but very precious. We cannot come to God without faith. We cannot abide in his mercies. We cannot realize ourselves as his children, begotten of the Holy Spirit, and heirs of God, joint-heirs with Jesus Christ our Lord, except as we exercise faith in his Word of promise to this effect. We cannot go on day by day following the Lord except as we are willing to walk by faith and not by sight, for this is the test which he puts upon all his followers. We cannot see how the oppositions of the world, the flesh, and the Devil, which seem so baneful to us, are blessings in disguise, except as we exercise faith in God's promises that it will be so. We cannot, therefore, be prepared for the heavenly kingdom in its glories and blessings and privileges, except as we now have and exercise the faith which will enable us to profit by various lessons given us in the school of Christ. □

The Value of Prayer

THE POET HAS well defined prayer as being "the soul's sincere desire, uttered or unexpressed." Another has well declared that it is the "Christian's vital breath." Christian character cannot be maintained without prayer, any more than human life could be maintained without breathing. All the great Bible characters used by the Almighty went to him regularly in prayer, to seek guidance from him in respect to every matter. Even our great Redeemer needed to pray to his Father, needed his fellowship and communion, needed to be in touch with the Infinite One. Several of his prayers are recorded, and we are told that he spent the entire night in prayer on more than one oc-

casion. We ask, "Would the Almighty change his plans in answer to our petitions?" Assuredly he would not. Indeed, on the contrary, we must ask according to his will. We are warned that if we ask amiss our petitions will not be answered. Hence the necessity for studying God's Word, and being enlightened thereby respecting the divine program, that we may ask in harmony with every feature of it. □

Only through His Plan

IT IS ONLY as we become acquainted with God's grand design—his plan—as it is revealed to us in his inspired Word, the Bible, that we can see and know the great Creator and his purpose in the creation of man. "Be fruitful, and multiply, and replenish [fill] the earth, and subdue it," the Creator said to our first parents. (Gen. 1:28) Thousands of years later God affirmed that he had not created the earth in vain, but had formed it to be inhabited. (Isa. 45:18) God also designed that man should be king of earth, having dominion over all other earthly creatures. (Ps. 8:3-9) The Apostle Paul said, "We see not yet all things put under him [man], but we see Jesus, who was made a little lower than the angels for the suffering of death." (Heb. 2:8,9) Man disobeyed his Creator and lost his dominion. However, God, in his love, provided redemption for man, which means that God's original design for his human creatures is yet to be realized. Man is to be restored to life, and to his dominion over the earth. It is through this great truth of the Bible that we are able to see and know God as one who delights to exercise lovingkindness, judgment, and righteousness in the earth. □

Always Rejoicing

THE TEXT, "REJOICE in the LORD alway: and again I say, Rejoice" (Phil. 4:4), represents the very essence of Christian living. Under present conditions it is not supposable that outward circumstances will always be

favorable to rejoicing from the natural standpoint. He who would rejoice always in the LORD must have faith in him—trust, hope, love. Without these he could not appropriate to himself the gracious promises of the Word or be able to rejoice in tribulation, or suffer trials and difficulties for the truth's sake. The only ones who can rejoice 'always' are those living near to the LORD, and who can feel always their oneness with him—his protection and care over them—that his promise is sure—that all things shall work together for their highest welfare as New Creatures. Others may rejoice today and be cast down tomorrow; only the faithful in Christ Jesus are privileged to rejoice always. The LORD's favors—past, present, and to come—make all the trials appear very light afflictions, as but for a moment, not worthy to be compared with the glory, honor, and immortality promised, and the great privilege of divine service, both here and hereafter. □

Thy Kingdom Come

THE MOST MOMENTOUS event of earth's history will be the establishment of God's kingdom among men, in the hands of our Lord Jesus and his selected joint-heirs, the overcomers of the Gospel Age church. This great event, toward which all God's promises and types point, we now see to be not only at hand, but just upon us! None of those who are awake to these facts, and who properly, or even partially, realize them, and whose hearts are in full sympathy with God's panacea for the sin and misery and dying of the groaning creation which is to be applied by this kingdom, can possibly feel other than an absorbing interest in the fact, the time, and the manner of its establishment. All who hope implicitly for the fulfillment of the prayer our Lord himself taught us to offer—"Thy kingdom come. Thy will be done in earth as it is in heaven"—must feel the liveliest interest in the fulfillment of their request, if they pray from the heart—in Spirit and in truth. □

General Convention Bulletin

SPECIAL ANNOUNCEMENT:

DUE TO A GENEROUS surplus in the General Convention treasury, this year all registrants 5-years old and older will receive a rate subsidy of \$21.00 weekly, or \$3.00 daily. Children 4-years-old and under are free. On the registration form this subsidy has already been applied. The rate indicated is the amount you will pay. The subsidy amount will be paid to the college by the convention treasurer.

PER PERSON RATE: 7 nights lodging, 18 meals, facility, tax		Lodging only per night
DORMITORY (2 beds per room)		
Ages 12, up (double occupancy)	\$150.10	\$14.20
Ages 12, up (single occupancy)	\$180.50	\$20.50
Ages 5-11 (in beds in own room)	\$101.30	\$14.20
(with parents on floor in sleeping bag)	\$ 50.00	Free
Cots or cribs	\$ 5.00	\$ 2.50
Ages 0-4	Free	Free
PER APARTMENT RATE (two bedrooms, one bath)		
Not air-conditioned	\$390.00	
Air-conditioned	\$418.00	
Plus meals per adult	\$ 90.00	
Plus meals per child 5-11	\$ 50.00	

MEALS ONLY			
	<i>Breakfast</i>	<i>Lunch</i>	<i>Dinner</i>
Ages 12 up	\$3.65	\$4.75	\$6.65
Ages 5-11	\$1.35	\$2.35	\$3.30
Ages 0-4	Free		+

CHILDREN'S SUBSIDIES:

In addition to the general subsidy mentioned in the special announcement on the previous page, again this year the Convention Committee has made provision for subsidies to be paid for children seventeen years of age and under. The subsidy rates will be as follows:

AGES 6 TO 17 will receive a 50% subsidy if they have qualified by attending at least 75% of the Young Peoples' Bible Classes.

AGE 5's will receive a 50% subsidy with no qualifying restrictions.

AGES 4 AND UNDER are free. These subsidies are designed to help make it possible for young people to attend the General Convention and to enjoy the Bible Classes provided for them.

To obtain the subsidy, parents will pay the full children's rates (according to ages) when making reservations. Subsidy Application forms will be provided at the convention. These should be filled out and given to the Convention Treasurer, Brother Ernest Penrose, near the close of the convention.

DEPOSITS:

Minimum deposit required, per person, ages 5 and over, is 50% of your total costs. To facilitate processing, balance should be paid by July 14th. Checks should be made payable to Hope College.

AIRLINE PICKUP INFORMATION:

Please indicate the date and time that will best suit your requirements on the Registration Form in the space provided. Pickups will be made at the Grand Rapids Airport. There is no charge to you for this service.

EMERGENCY TELEPHONE NUMBER:

In the event of problems, call (616) 394-7860

MAIL COMPLETED FORMS TO:

Conference Services Director,
Hope College,
Holland, MI 49423

Registration Form

BIBLE STUDENTS GENERAL CONVENTION

Hope College • Holland, Michigan
July 27–August 1, 1991

Number staying for the whole week, attending all meals.

(If you have filled in above box, you need not complete the form below.)

Fr	Breakfast	Lunch	Dinner	Lodging
Sa				
Su				
Mo				
Tu				
We				
Th				

Please indicate above which meals you wish to attend, and how many for each meal, if you are not staying the entire week, or do not wish to eat certain meals at the convention.

...

NAME _____

ADDRESS _____

CITY/STATE/ZIP _____

...

Please list names of **all** + **ages** of children, included in this reservation:

NAME

AGE of CHILD

(SEE OVER)

**SEND RESERVATIONS TO: Conference Service Director,
Hope College, Holland, MI 49423**
MAKE CHECKS PAYABLE TO: Hope College

Please indicate *how many* in each category:

WEEKLY RATES (SUBSIDY HAS BEEN APPLIED)

<u>Dormitory:</u>	<u>Number</u>	<u>Cost</u>
Ages 12, up (double occupancy)	\$129.10	_____
Ages 12, up (single occupancy)	\$159.50	_____
Ages 5-11 (own room)	\$ 80.30	_____
(in parents room in sleeping bags)	\$ 29.00	_____
Ages 0-4	FREE	FREE
Cots or Cribs—\$5.00	_____	_____

Apartments: (2 bedrms., double occupancy only)

Non-air-conditioned (per room)	\$195.00	_____
Air-conditioned (per room)	\$209.00	_____
(plus \$69.00 per adult; \$29.00 per child 5-11)	_____	_____

DAILY RATES (SUBSIDY HAS BEEN APPLIED) (Lodging for partial

<u>Dormitory:</u>	<u>week as indicated on reverse side)</u>
Ages 5, up	\$ 11.20 double per person _____
	\$ 17.50 single per person _____
Ages 5-11: Parents' room in sleeping bags-FREE	FREE
Ages 0-4	FREE
(Cots or Cribs—\$2.50 per day)	_____

<u>MEALS:</u>	<u>Breakfast</u>	<u>Lunch</u>	<u>Dinner</u>
Ages 12, up	\$3.65	\$4.75	\$6.65
Ages 5-11	\$1.35	\$2.35	\$3.30
Ages 0-4	FREE	FREE	FREE

TOTAL AMOUNT DUE: _____

Please send minimum deposit check for 1/2 Total Amount Due.

AIRPORT PICKUP INFORMATION:

Airline Date Time of Arrival Flight Number No. of Persons

OBITUARIES

Sister Gladys Zielinski, Agawam, MA—February 25. Age, 71.
Brother Chris Ward, England—February 23. Age, 96.
Sister Ora Lockwood, Pontiac, MI—March 7. Age, 78.
Sister Edna Stinson, Dugger, IN—March 8. Age, 85.
Brother Edward Thompson, Orlando, FL—March 16. Age 72.

SPEAKERS' APPOINTMENTS

M. Balko, Sr.		Eastern France:	6-12
Buffalo, NY	May 20	Mulhouse	
Detroit, MI	21	Bohwiller	
Grand Rapids, MI	22	Staffelfelden	
Gary, IN	23	Switzerland:	13,14
Beloit, WI	24	Loussanne	
Milwaukee, WI	26	Geneva	
Minneapolis, MN	27	Germany:	
Moorhead, MN	28	Mannheim	15
Winnepeg, Alta.	29-30	Numberg	16,17
Sturgis, Sask.	31	Bebra Convention	18-20
		Dortmund	21-24
W. Bilcharz		J.H. Hausmann	
Asilomar, CA	May 24-27	Chatham, Ont.	May 19
D. Bruce		N. Kasperowicz	
Northern France:	April 29-May 4	Middletown, NY	May 5
Calonne-Ricouart		E. Lamel	
Wasquehal		Fresno, CA	May 1
Ostricourt		L.B. Post	
Arenberg		Agawam, MA	May 19
Criel Convention	5		

ARE YOU MOVING?



It will save the Dawn Publishers considerable expense in postage if you will notify us of your new address three weeks in advance of your move.

Thank you!

CONVENTIONS

Conventions are listed at the request of the classes who sponsor them. Please send your listing **IN WRITING** at least 2 months before the date of the convention.

AGAWAM, MA, May 19—Ramada Inn, 161 Bridge St., East Windsor, CT. Contact: Mrs. G. Zultski, 232 Shoemaker Lane, Agawam, MA 01001

Phone: (413) 786-0256

CINCINNATI, OH, May 19—The Harp home on 2607 Merrittview Lane, 45231

Phone: (513) 825-4112

WEST NEWTON, PA, May 19—Sewickley Grange, Route 136.

ASILOMAR, CA, May 24, 25, 26, 27—Pacific Grove, CA. Contact: Tom Marshall, 1089 Bluebell Dr., #1108, Livermore, CA 94554. *Cutoff date is April 23rd.*

Phone: (415) 443-0567

WATERBURY, CT, June 2—YWCA, 80 Prospect St. Contact: Associated Bible Students, P.O. Box 1494, Waterbury 08721

ALLENTOWN, PA, June 14, 15, 16—Moravian College, Bethlehem, PA. Contact: Allentown Bible Students, c/o M. E. Young, P.O. Box 1672, Allentown 18105
Phone: (215) 867-5418

PORTLAND, OR, June 28, 29, 30, July 1—Collins Retreat Center, 32867 S.E. Highway 211, Eagle Creek 97022, Phone: (503) 637-6411. For reservations, contact, *as soon as possible*: T. Krupa, P.O. Box 204, Gresham 97030
Phone: (503) 658-4115

AUSTRALIAN Convention, July 12-14—State School Staff Room, Coronation Dr. Write: Mr. Greig Tosh, MS 1536 Paynters Cln. Rd., Nambour 4560 Queensland, Australia.

LOS ANGELES, CA, July 5-7—Holiday Inn, 7000 Beach Blvd., Buena Park, Phone: (714) 522-7000. Contact Michael Nekora, 1425 Lachman Lane, Pacific Palisades 90272

Phone: (213) 454-5248

BIBLE STUDENTS' GENERAL CONVENTION, July 27-August 1, Hope College, Holland, MI.

JERUSALEM, ISRAEL, Spring 1993. Write before May 1st, 1991 to indicate interest: D. Shalieu, 1041 Johnston Dr., Watchung, NJ 07060. A statement of interest is **NOT** a commitment of registration.

Let them shout for joy and be glad, that favor my righteous cause: yea let them say continually, Let the LORD be magnified, which hath pleasure in the prosperity of his servant.
—Psalm 35:27