

The Dawn

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Highlights of Dawn

The Bible Versus Tradition Series—Part 3

Awakening the Sleepers in Hell

“Now is Christ risen from the dead, and become the firstfruits of them that slept.”

—I Corinthians 15:20

FROM the standpoint of human tradition it would be unthinkable that anyone could sleep in hell. On the other hand, the Bible reveals that all who are in the Bible hell are asleep, that they are in that state of unconsciousness which the Psalmist David described as “the sleep of death.” (Ps. 13:3) All who die succumb to this sleep, and the Bible shows them to be in hell—*sheol* of the Old Testament, and *hades* of the New Testament.

Jesus, the Redeemer and Savior of the world, went into *sheol*, the sleep of death, when he died. Jesus knew that his Heavenly Father would awaken him from the sleep of death, and said to his Father, “Thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.” (Ps. 16:10) Jesus was awakened from the sleep of death, and thus brought out of hell. On the Day of Pentecost the Apostle Peter testified to this.—Acts 2:24-32

In our text, the Apostle Paul indicates the significance of Jesus’ awakening from the sleep of death by referring to him as the “firstfruits of them that slept.” This implies that there would be “afterfruits,” that Jesus’ awakening would, in God’s due time, be followed by the awakening of others. Jesus’ disciples will be the first thus to be awakened, and Paul speaks of these as being of the firstfruits class. After that, and during the period of Christ’s

second visit to earth, will come the awakening of all mankind.
—I Cor. 15:22-26; I Tim. 2:3-6

Tradition disclaims that the dead are sleeping, in the sense that they are unconscious, and those who tenaciously hold to tradition rather than to the Bible sometimes scornfully refer to those who accept the testimony of the Bible on this subject as “soul sleepers.” Tradition holds, of course, that there is no death, that those who appear to die are really more alive than ever. The righteous who thus appear to die, it is claimed, go at once to a place of great happiness, and the unrighteous to a place of torment.

But this tradition cannot be harmonized with the Word of God, and we are faced with the necessity of deciding whether or not we will accept the testimony of the Bible, or continue to cling to human tradition. It is proper, however, that the testimony of the Bible be examined thoroughly in order that we may have no misgivings as to just what it actually does teach. Does the Bible speak of the dead as being unconscious, or in a condition properly likened to sleep? Does the Bible teach that both the righteous and the unrighteous are in this same state or condition of unconsciousness until awakened in the resurrection? Let us see!

Slept with Their Fathers

One of the often repeated statements appearing in the Old Testament when reference is made to the death of its various people is that they slept with their fathers. “David slept with his fathers.” (I Kings 2:10) “Rehoboam slept with his fathers.” (I Kings 14:31) “Asa slept with his fathers.” (I Kings 15:24) “Omri slept with his fathers.” (I Kings 16:28) Some of these kings were righteous, some were not; but in death they all ‘slept’.

If according to tradition the righteous go immediately to heaven when they seem to die, they would not be likely to sleep while enjoying themselves in the company of the holy angels. And if the unrighteous go to a place of torment, it would hardly

be likely that they would be sleeping in the tortures which tradition says are inflicted upon them in the abyss of the damned.

But God, the Author of the Bible, knows that in death there is no consciousness. This is revealed in a favor he showed to the good king, Josiah, of Judah. Because of the nation's sins great calamities were to come upon the people, but God said to King Josiah, "I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the evil that I will bring upon this place, and upon the inhabitants of the same."—II Chron. 34:28

Jesus' Testimony

Jesus employed the same language with respect to the dead as that which we have quoted from the Old Testament. When the brother of Martha and Mary died, Jesus said to his disciples, "Our friend Lazarus sleepeth; but I go, that I may awaken him out of sleep." The disciples misunderstood this, thinking that Jesus referred to natural sleep. Then he said to them plainly, "Lazarus is dead."—John 11:11-14

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The Apostle Paul, writing to the church at Corinth, and referring to those who had seen Jesus after his resurrection, mentions five hundred brethren, "of whom," he said, "the greater part remain unto this present, but some are fallen asleep." (I Cor. 15:6) These were "brethren" who were so faithful to the Master that he manifested himself to them after his resurrection. Surely if tradition were true, those among them who had died should have gone to heaven. But not so. Paul wrote that they had fallen asleep in death.

Stephen, the first Christian martyr, is another interesting case in point. He faithfully bore witness to the Gospel, and as a result was sentenced by the Jewish Sanhedrin to be stoned to death. His last moments of life, and his death, are described thus; "He kneeled down, and cried with a loud voice, LORD, lay not this sin to their charge. And when he had said this, he fell asleep." (Acts 7:60) Nothing is said about Stephen being caught up to heaven. He simply fell asleep.

All Classes Sleep In Death

Job is one of the best known personalities of the Bible. James wrote, "Ye have heard of the patience of Job." (James 5:11) Job needed patience because of the severe trials which the LORD permitted to come upon him. They became so distressing that at one point in his experience he began to wonder if it might not have been better had he died at birth. Expressing this sentiment Job said, "Why died I not from the womb? . . . For now should I have lain still and been quiet, I should have slept; then had I been at rest."—Job 3:11-13

One of the appealing aspects of the **tradition** that the dead are not dead, is the belief that infants and children, it is said, when they seem to die, go directly to heaven and become little angels. But the inspired Prophet Job did not have this understanding. He believed that had he died when he was an infant he would have "lain still, . . . been quiet, . . . slept, . . . been at rest." This

hardly describes the life of baby angels in heaven. This is, perhaps, a pleasing prospect for mothers, but it is much more realistic and understandable, and in harmony with Bible teaching, to think of the little ones as sleeping quietly until the resurrection, and then of our meeting them again.

Job does not leave the subject with what would have been his own experience had he died as an infant. "Then had I been at rest," he says, "with kings and counselors of the earth, which built desolate places for themselves; or with princes that had gold, who filled their houses with silver: or as an hidden or untimely birth I had not been; as infants which never saw light. There the wicked cease from troubling; and there the weary be at rest. There the prisoners rest together; they hear not the voice of the oppressor. The small and the great are there; and the servant is free from his master."—Job 3:11-19

There is no mistaking the meaning of this language. It reveals that the great, the small, the rich, the poor, the wicked, the weary, kings, princes, and babies are all in the same place or condition when they die. It is neither a state of happiness nor of torment. No, as Job explains, it is a state of quietness, of sleep. That is why, a little later in his experience, Job asked God to let him die. He wanted release from his suffering and he knew that he would find it in death.

The record of Job's prayer for death is in chapter 14, verse 13, which we quote: "O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me!" A most revealing fact in this prayer is Job's use of the Hebrew word *sheol*, which is here translated 'grave'. This word is translated 'hell' 31 times, 'grave' 31 times, and 'pit' 3 times in the Old Testament, and it is the only Hebrew word thus translated.

Actually the Hebrew word *sheol* describes the only hell the ancient people of God knew anything about, the only hell that God said anything about throughout a period of more than four

thousand years—from creation to the first advent of Christ. Nor was any change made then. The original manuscripts of the New Testament were written in the Greek language, and the Greek words translated ‘hell’ do not describe the state of the dead any differently than it was understood by God’s people during Old Testament times.

So, actually, Job asked God to let him go to hell to escape suffering! In the hell of tradition, Job’s suffering would have been greatly increased, and would have continued throughout the endless ages of eternity. But the traditional concept of hell had not developed in Job’s day; or, if it had, he knew it was wrong. Job knew that hell was the state of death in which he would lie still, where he would sleep in unconsciousness, and thus be released from his suffering.

In his prayer, Job put a limit on the length of time he wanted to remain in hell. “Until thy wrath be past,” he said to God. The tradition is that hell is a place where God visits his wrath upon sinners. But here was Job, a righteous servant of God, asking to go to hell to escape divine wrath. What did he mean by this?

Evidently Job was referring to the sentence of death which was resting upon all mankind—that judgment which fell upon Adam and his race because of sin. This wrath, or disfavor of God, is manifested by all the things which are associated directly or indirectly with sickness, pain, and death. Evidently Job felt that he had experienced his share of suffering in connection with this penalty of death, so he asked God to let him die and thus be free from further pain.

Job was one of God’s inspired prophets, and even in this prayer we find him using language which reveals God’s loving plan for the redemption and recovery of the human race from death. He asked to be hidden in hell only until God’s wrath was past. This means that the sentence of death would one day—in God’s due time—be lifted. The Bible confirms this over and over

again. Job believed it, and he wanted to remain in hell only until God's due time for destroying sin, pain, and death.

Paul wrote that through Christ's kingdom death would be destroyed. (I Cor. 15:25,26) Isaiah prophesied that death would be "swallowed up" in victory. (Isa. 25:8) In Revelation 21:4 we are assured that a time is coming when there shall be no more pain and no more death. The Bible likens the long period of the reign of sin and death to a nighttime of darkness, and we read in Psalm 30:5 that while weeping may endure for a night, "joy cometh in the morning." Job looked forward to this morning of joy, so asked God to let him rest in hell until it dawned.

Having asked God to let him die, Job then asked, "If a man die, shall he live again?" (Job 14:14) Job did not desire to remain asleep in hell forever; nor did he expect to, for he continues, "All the days of my appointed time will I wait [in death], till my change [from death to life] come. Thou shalt call, and I will answer thee: thou wilt have a desire unto the work of thine hands." (vss. 14,15) Job knew that those who die, and are therefore sleeping in hell, will be awakened from that "sleep of death" in the glorious resurrection day.

Daniel 12:2 reads, "Many of them that sleep in the dust of the earth shall awake." When God sentenced Adam to death he said, "Dust thou art, and unto dust shalt thou return." (Gen. 3:19) Sleeping in the dust of the earth, therefore, would mean sleeping in death, in the Bible hell.

The 'many' that shall be awakened from the sleep of death are actually the multitudes who have died. We need only to consult the testimony of God's Word to determine who and how many are included in this 'many' who are to be awakened from the sleep of death. The Bible likens the dead to captives in prison, and the Old Testament describes their awakening as a "returning" of their captivity.

In Ezekiel 16:53, the LORD assures us of the awakening from death of the Israelites, the Sodomites, and the Samaritans.

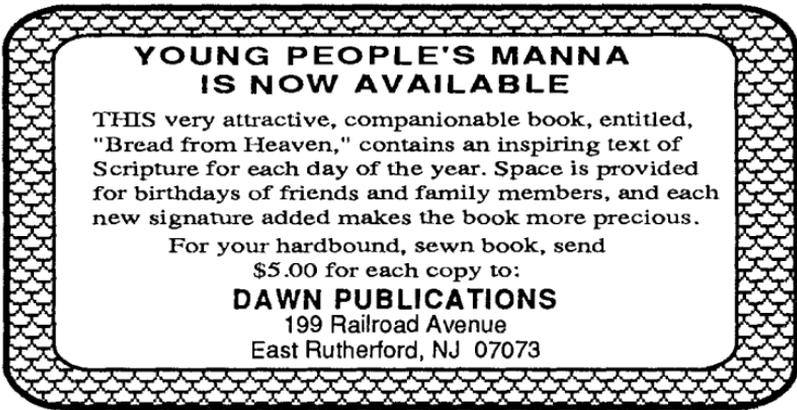
Jeremiah 48:47 reveals that the Moabites will be awakened. Jeremiah 49:6,39 includes the Ammonites and the Elamites, as among those who will be released from their captivity in death.

In a prayer to God, Moses said, "Thou turnest man to destruction; and sayest, Return, ye children of men." (Ps. 90:3) Moses' prayer reminds us of Paul's words, "As by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." (I Cor. 15:21,22) Jesus said that "all that are in the graves" shall hear his voice and shall "come forth." Paul testified that there would be a resurrection of the dead, "both of the just and unjust."—Acts 24:15

In Revelation 20:13 we are informed that "death and hell" will deliver up the dead which are in them. Here, as throughout the Bible, those in hell are described as 'dead'. They are not alive and being tortured. Being asleep in death, they are to be awakened; for this is the provision made for them by divine love, the provision of redemption through the shed blood of Christ.

"Many"—All

So we see that the "many" referred to by Daniel as being awakened from death are really *all* the dead. He explains that



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some of these shall come forth to “everlasting life.” Beginning with righteous Abel, and down through the centuries to John the Baptist, there were individual servants of God who proved faithful to him. Paul explains that these will come forth to perfection in a “better resurrection.”—Heb. 11:35,39,40

The disciples of Jesus in this age come forth in the resurrection to “life”—to “glory and honor and immortality, eternal life.” (Rom 2:7) These, together with Jesus, are the “firstfruits” of the resurrection, and they will live and reign with him in his kingdom.—Rev. 3:21; 20:6

Then there is another group described in Revelation 7:9-17 as a “great multitude,” which go through much tribulation before they die, and when awakened from the sleep of death serve God “before his throne.” These do not reign with Christ, but receive everlasting life and serve God “day and night in his temple.”

But there are many, countless millions, who in this life did not qualify for these special classes. When these are awakened from their sleep in *sheol*, or hell, it will be, as Daniel says, to face “shame and everlasting contempt.” Because of traditional misconceptions of the future punishment for sinners, the expression “shame and everlasting contempt” has been thought to mean an eternity of torture. This is wrong.

A moment’s reflection will reveal clearly what the Prophet Daniel means. The awakening of those who will come forth to shame and contempt means that they will be alive again, as humans, right here on the earth. The Jewish people of Daniel’s day were taken into captivity because of their idolatry. Their captors were far from pleasing to the LORD.

In every generation of human experience, iniquity has flourished, and aside from those who have earnestly and sincerely endeavored to know and do God’s will, the vast majority would not be found praiseworthy when compared with the high standards of righteousness which will prevail throughout the earth at the time they are awakened from the sleep of death.

In every generation there have also been thieves, murderers, exploiters, and oppressors. During the reign of sin and death those who have thus worked wickedness have usually been delivered. (Mal. 3:15) But it will be different when they are awakened from hell. The authority of Christ's kingdom will prevent a continuance of their wicked ways.

Besides, they will be mingling with those whom they injured, and will no longer be able to hide the facts from them. The person who was murdered to seal his lips will then be able to testify and to identify his assailants. How great indeed will be the shame of the wrongdoers, and how they will be held in contempt. These experiences will be a just punishment for the sins committed in partial, or perhaps total ignorance of the issues involved.

There will be very few, perhaps none, of those awakened from the sleep of death in the general resurrection who will not have some cause for shame. But this will not continue for eternity. The word *everlasting* in the phrase "everlasting contempt" is translated from a Hebrew word meaning 'age lasting', or 'lasting to a consummation'. It will continue until proper amends are made and the individual involved proves worthy of the respect and confidence of his fellows.

In modern times this method of dealing with criminals has been introduced into many of our penal institutions. Every effort is made to rehabilitate the criminal through honor systems, probation regulations, etc. How strange that humans could ever suppose that God would do nothing for sinners, and that he would torture them forever with no purpose at all being served, except to vent his anger upon them!

A thousand years have been set aside in the divine plan, during which the human race will be reclaimed from the ravages of sin, and the reformed ones restored to human perfection. Education will play a most necessary part in that work. All the crude and distorted notions concerning God will be removed from the minds of the people, and they will be taught the truth concerning

the loving God of the Bible, the great Creator of heaven and earth.

The people will also be taught the truth concerning Jesus, that in his love he suffered and died that they might live. They will be taught the advantages of love, and the evils of selfishness. They will be taught to beat their swords into plowshares and their spears into pruninghooks. They will learn war no more.—Micah 4:1-4

And the “way” or rehabilitation to holiness and life will be made plain in every respect. No deceptions will be permitted. The will of God will be set forth so plainly that wayfaring men and even those who formerly were completely unacquainted with the will of God will not err.—Isa. 35:8

“No lion will be there,” Isaiah wrote. The Devil, who now goes about as a “roaring lion,” seeking whom he may devour, will then be bound. Nor will any other ‘lion’ or ‘ravenous beast’, such as temptation to strong drink, or other evil, be permitted to stand in the way of those who then earnestly turn to God with a desire to please him.

While there will be shame and contempt as the work of revitalization begins, this will quickly turn to joy. All will come to accept the fact that they were sinners, and that this is the reason they died. Learning that they have been awakened from the sleep of death because Jesus gave himself a ransom for them, they will humbly and gladly accept this gift of God’s love. So it will be true, as Isaiah wrote, that “the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away,” because “there shall be no more death.” —Isa. 35; Rev. 20:14; 21:1-5

□

“I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction.”
—Hosea 13:14

Weekly Prayer Meeting Texts

MAY 5—"If ye through the Spirit do mortify the deeds of the body, ye shall live."—Romans 8:13 (Z. '03-172 Hymn 200)

MAY 12—"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord."—II Corinthians 7:1 (Z. '03-408 Hymn 198)

MAY 19—"We that are strong ought to bear the infirmities of the weak, and not to please ourselves."—Romans 15:1 (Z. '97-75 Hymn 106)

MAY 26—"Knowledge puffeth up, but love buildeth up."—I Corinthians 8:1 (Z. '97-277 Hymn 183)



Obituaries

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

Brother Louis A. Litke, Waynesboro, GA—September 27, 1987.
Age, 84.

Sister Ellen Shawn, Bradford, RI—January 12. Age, 96.

Sister Thyra Jensen, Annapolis, MD—February 21. Age, 93.

Brother Joe Gramontas, Chicago Lithuanian Ecclesia—February 26. Age, 93.

Sister Estelle Winston, Sheffield, AL—March 16. Age, 76.

Sister Bernice Heller, Phoenix, AZ—March 21. Age, 88.

Sister Hazel E. Beal, Connellsville, PA—March 27. Age, 87.

Brother Bruno Hack, Chicago, IL—March 29. Age, 69.

Brother Michael Dobrowsky, New York, NY—March 30. Age, 64.

International Bible Study Lessons

LESSON FOR MAY 1

God's Great High Priest

KEY VERSE: "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession."—Heb. 4:14

SELECTED SCRIPTURE: Hebrews 4:14-16; 6:19,20; 7:21-25

SCHOLARS have pointed out that the Hebrew word for priest, *kohen*, comes from an Arabic root, meaning 'to draw near'. This is the cardinal idea of a priest. His office required him to draw near to God on behalf of others, and at the same time open the way for others to draw near also. And so, Israel's priests, by making atonement for the congregation and presenting their gifts to God, brought the people near to Jehovah. In harmony with this thought, Paul said, "Having an high priest over the house of God; let us draw near with a true heart in full assurance of faith."—Heb. 10:21, 22

Our Lord, through his perfect obedience to the Law, had the right to draw near to God with full acceptance as a perfect man. His offering of a perfect sacrifice gave him a further right to draw near to God,

this time as a priest, entering into the antitypical Holy, and then into the Most Holy, heaven itself, "to appear in the presence of God for us."—Heb. 9:24; 9:11,12

Jesus' perfect offering and his faithfulness even unto death not only enabled our Redeemer to draw near to God, and in his resurrection come into his very presence, but his perfect offering enabled him to appear in the presence of God for us, that we, who were sinners, might similarly offer ourselves to God, and be accepted through the merit of Christ. As Israel, in keeping with the divine arrangement, had a typical priesthood that drew near unto God offering typical sacrifices, even so, in God's purpose, a much greater Priest has been provided through whom we (the church)—and eventually all mankind—may draw near to God.

In these texts Paul tells us that Jesus, our forerunner, the one we are endeavoring to follow, has become "a high priest forever after the order of Melchisedec." The principal likeness here is the fact that Melchisedec was a king as well as a priest. So, in harmony with the typical picture, during the Millennial Age, Jesus will reign as a king as well as a priest and will bless Abraham's seed in the larger sense—all the families of the earth.—Gen. 22:17, 18; 26:4; 28:14; Rev. 20:6

In Hebrews, chapter seven, Paul shows that our Lord's *sacrificial* work as High Priest was pictured in the Levitical priesthood, and particularly by Aaron and the high priests who succeeded him in office. He also shows how the *blessings* that accrue from Jesus' sacrificial work as a man, are pictured in Melchisedec, and are associated with his resurrection and heavenly glory. In every aspect of his priestly work, Paul says, he was our "forerunner." God's purpose is that a little flock from the world should be brought in as part of Christ's priesthood, underpriests, even as Aaron's sons in the type were priests under him.

The members of the Royal Priesthood who will be privileged to reign with Christ during the Millennial Age will not be priests made by

a formal ordination ceremony, or, to use Paul's expression, "made . . . after the law of a carnal commandment." Like their Lord and Head, the great High Priest, they become priests by "the power of an endless life."—Heb. 7:16

The Greek word *akatulutos*, here rendered "endless," seems to be very close in meaning to our word "immortal." Young gives its literal meaning as 'not loosed down', suggesting a kind of life that will at no time cease. Christ has proved worthy of an office or position which he will never relinquish.

The typical priests of the line of Aaron were made by means of a mere formal ceremony, but Jesus was prepared for his office in a very different way. For him it meant three and a half years of sacrificial ministry, laying down his human life in the service of his Heavenly Father, passing through experiences which tested his faithfulness to such a degree that they prepared and perfected him as a new creature for the immortality of the divine nature, the power of an endless life.

In like manner and under similar circumstances must we hold fast our profession—a profession which involves a share in his resurrection, and a work of sympathetic service to the people over whom Jesus will reign as High Priest and king. □

God's New Covenant

KEY VERSE: *"He is the mediator of the new testament [so that] they which are called might receive the promise of eternal inheritance."*—Hebrews 9:15

SELECTED SCRIPTURE: Hebrews 9:15-28

CONFIRMING the general testimony of the Scriptures, Paul states that the sacrificial work of the New Covenant will first of all result in the "redemption of the transgressions that were under the first testament," that "they which are called might receive the promise of eternal inheritance." (Heb. 9:15) It was the house of Israel and the house of Judah that transgressed under the old covenant, so when the mediator class is complete—the Zion class—there "shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob," in harmony with the promise of the New Covenant, "for the gifts and callings of God are without repentance." (Rom. 11:26,27,29) These are the "called" of Hebrews 9:15, called under the old Law Covenant, but they must await their "eternal inheritance" until the better sacrifices of this age are complete.

While Jesus, the Head of the mediator class, finished his sacrifice, all of his body members have not. They are still being planted

together in the likeness of his death, and the New Covenant cannot be in force until this aspect of the divine arrangement is finished. "For," as Paul explains, "where a testament is, there must also of necessity be the death of the testator."—Heb. 9:16

In Isaiah 42:1-7 we have a prophecy concerning Jesus, the great "Servant" of Jehovah. "I the LORD have called thee [Christ] in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people." (vs. 6) The thought is that through Jesus the promised New Covenant would be made with the people, and that he would be offered in sacrifice as a surety for that covenant.

But the Apostle Paul knew that Jesus would not be alone in this. In II Corinthians 6:1 he refers to our being "workers together with Him," and beseeches us to receive not this grace of God in vain. In the next verse he quotes from Isaiah 49:8 concerning an acceptable time and a day of salvation, then adds,

"Now is the accepted time; behold, now is the day of salvation."

Thus the Apostle Paul identifies Isaiah 49:8 as applying to the followers of Jesus; those who become "new creatures in Christ Jesus." In this prophecy a promise is made to these which is identical in meaning with the one made to Jesus in Isaiah 42:6. It reads, "I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages." (Isa. 49:8) How clear it is from this promise that the inauguration of the New Covenant must wait until these joint-sacrificers with Jesus have finished their course in death! Because, by God's arrangement, the covenant becomes operative through their death, as well as the death of Jesus, the Redeemer, they are also a part of the 'testator'.

If we are to understand the lessons presented to us in the Book of Hebrews we must realize that Paul places the church, antitypically, not as being represented by the camp of Israel, but as the antitypical priesthood, the servants of the antitypical New Covenant. Their preparation as "ministers of the New Covenant" and their work of sacrifice in connection therewith require the merit of the blood in order to be acceptable to the LORD. And this is the work of the Gospel Age. We are

now fulfilling our covenant with the LORD by sacrifice, and at the same time being trained for the future work of glory as kings, reigning with Jesus, and as ministers of the New Covenant, working with him in reconciling the world to God.

The entire scope of this work was suggested by Paul when he wrote that "God was in Christ reconciling the world unto himself." This is the great objective of the divine plan as it is centered in Christ. And to us, Paul added, has "been committed the word of reconciliation." (II Cor. 5:18,19) It is upon this basis that we are ambassadors for Christ. Even in the development of the church class, the individuals being drawn to the Lord and later called into his service, need to be reconciled to God, so we are commissioned to say to these, "Be ye reconciled to God."—II Cor. 5:20

Thus, in the great economy of God, we are being prepared for the future work of reconciling the world through the arrangements of the New Covenant, by now serving, as it were, an apprenticeship and thereby demonstrating our complete harmony with the future work in which we hope to share. And we are invited to do this under conditions which call for sacrifice and suffering, even unto death.

Confident Faith

KEY VERSE: "Let us hold fast the profession of our faith without wavering, for he is faithful that promised."—*Hebrews 10:23*

SELECTED SCRIPTURES: *Hebrews 10:23-25, 32-39*

MANY admonitions are given in the Bible to encourage continued zeal and patient endurance on the part of the LORD's dedicated people. Our 'first love' enthusiasm needs to be maintained, not for a few months or years, but to the end of our sacrifice. It is only those who endure unto the end, and are faithful even unto death, who receive the crown of life and live and reign with Christ a thousand years.—*Rev. 2:10; 20:6*

Earlier in his letter, Paul had indicated that holding fast consists in not letting slip "the things which we have heard." (*Heb. 2:1*) It is the truth that is thus referred to, and the purpose of the truth is to guide us in the knowing and doing of God's will. Only through the Word of truth do we know what our Heavenly Father wants us to do and to be. To let the truth slip, therefore, would be like a builder neglecting his blueprints. He might continue to build, but he could not be sure that a building thus erected would be in harmony

with the architect's plans.

This text opens with that meaningful word, *therefore*, indicating that the preceding context has an important bearing on what follows. When we turn back to the chapter before, it at once becomes apparent why the word *therefore* is used. The things which we have heard are of vital importance because of the source from which they have reached us. That source is mentioned in the very first word of the epistle: "God." Paul reminds us that God had previously spoken to his people through his holy prophets, and that now he had spoken through his Son.—*Heb. 1:1,2*

And what a high position of authority the Heavenly Father had given to his Son! He had appointed him heir of all things, exalted him to the express image of his own person, and seated him at the right hand of the Majesty on high. Jesus had been made better than the angels, and had by inheritance obtained a more excellent

name than they. Because he had loved righteousness and hated iniquity, God had anointed him with the oil of gladness above his fellows.—Heb 1:3-9

It is through this divinely authorized channel that our Heavenly Father spoke to his called-out ones at the beginning of the age, and has continued thus to speak throughout the age. In view of this Paul said, it is important that we take earnest heed to the things which we have heard, for they have not reached us through any ordinary channel, but from the glorified Jesus, who has been exalted to the right hand of God. This means that every aspect of the divine plan is of vital concern to each dedicated follower of the Master. To let any part of the truth slip, through lack of interest or zeal, would be as though we “refused” him who has spoken to us.—Heb 12:25

The apostle earlier wrote: “Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus: who was faithful to him that appointed him.” (Heb. 3:1,2) It is appropriate that Paul should associate the heavenly calling with the fact that the called ones of this age are a priestly class over which Je-

sus is the Head—our High Priest. Peter wrote of this priesthood, and pointed out that its object is to offer sacrifices “acceptable to God by Jesus Christ.” (I Pet. 2:5) Thus it is stated that according to our calling, our profession is to be that of a priest associated with Jesus in the heavenlies beyond the veil, “whither the forerunner is for us entered, even Jesus, made an high priest forever after the order of Melchisedec.”—Heb. 6:18-20

Paul referred to our heavenly hope as the “prize of the high calling of God in Christ Jesus.” (Phil. 3:14) A prize is something for which a person is willing to strive, and to make sacrifices to attain. This is especially true of the prize of the high, or heavenly, calling. If for any reason we lose sight of this glorious prize, one of the great incentives for Christian faithfulness is lost.

Let us, then, “hold fast the profession of our hope, that it waver not.” (Heb. 10:23, **R.S.V.**) We know that God has been faithful to his people in every age, and that now he will give us strength for our every time of need. Through his beloved Son he has fed us with meat in due season, and in this glorious feast of truth we have rejoiced and will continue to be glad.

Disciplined Commitment

KEY VERSE: "Let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith."—Hebrews 12:1,2

SELECTED SCRIPTURE: Hebrews 12:1-13

IN THE Greek text, the thought of the word *looking* is 'to consider attentively'. Throughout Hebrews 11, Paul has given careful consideration to the manner in which faith brought victory in the lives of the Ancient Worthies, and now he reminds us of the crowning example of faithfulness, even Jesus, the Author and Finisher of our faith.

The word translated *author* in this instance is one which means 'chief leader'. It is translated 'captain' in Hebrews 2:10. While we can and should follow the examples of faithfulness we see in the Ancient Worthies, we should ever keep in mind that Jesus is our chief leader, for it is in his footsteps that we are walking. (Ps. 89:51) He is the finisher or perfecter of our faith. Jesus' faithfulness furnishes the assurance that despite our imperfections we can

finish our course victoriously, and win a crown of life.—Acts 20:24

The Heavenly Father gave Jesus an incentive to faithfulness. The Apostle Peter informs us that the prophets testified not only concerning the sufferings of Christ but also of "the glory that should follow." (I Pet. 1:11) It was these promises of the glory which would follow his suffering that enabled Jesus to endure the cross and despise the shame. (Heb. 12:2) This was not a selfish joy, for although he would delight in the prospect of again being personally present with his Father, he knew also that this position of glory would enable him, during the thousand years of his kingdom, to bestow blessings of life upon all the families of the earth.—Gen. 12:3; Gal. 3:29

As Paul declares, because Jesus faithfully endured he is now at the right hand of the throne of

God. (Heb. 12:2) The apostle admonishes us to consider Jesus, to consider him in the sense of making a comparison between what he suffered and the much less trying experiences through which we are passing. The "contradiction of sinners" (Heb. 12:3) led Jesus to his death. He was the Son of God, but his enemies contradicted this, charging him with blasphemy. He was a king, but this was also contradicted, so he was charged with treason, and crucified.

When we compare his sufferings with our own we will discover that there is no occasion for our becoming "weary of well-doing." (Gal. 6:9) The word *wearied* seems to be descriptive of a condition of mind in which one is about ready to give up the good fight of faith. But if we compare our lot with the sufferings of Jesus, we will realize that there is no occasion for an attitude of this kind.

Paul's statement that we have not yet resisted unto blood (Heb. 12:4) can be understood properly only in the light of the divine plan, particularly as it relates to the church's share in the "better sacrifices" of the Gospel Age. (Heb. 9:23) Paul is not here especially emphasizing a Christian's struggle against his own personal sins, although such a struggle is most es-

sential. However, such struggling does not lead to death—"unto blood."

Jesus did not die as a result of striving against sin in his own body, for he was "holy, harmless, undefiled, separate from sinners." (Heb. 7:26) It was sin that caused his death, however—the sin of others—the sin of the whole world. His striving against sin was in the fact that he laid down his life as a sin-offering. It was his faithfulness unto death for the eradication of sin that is described by the expression *unto blood*. This observation by Paul is linked to his admonition to consider him that endured such contradiction of sinners against himself. When we make this comparison, we realize that although we may have suffered a great deal, we have not yet fully been planted together in the likeness of Jesus' death.—Rom. 6:5

Throughout the epistle, Paul endeavors to explain why the true followers of the Master should expect to suffer. The Captain of their salvation was perfected for his position in glory by suffering (Heb. 2:10), so the many sons who attain to glory with him must also expect to suffer before their faith is fully tested and finished. "Be thou faithful unto death."—Rev. 2:10

Daily Christian Living

KEY VERSE: "To do good and to communicate forget not, for with such sacrifices God is well pleased."—Hebrews 13:16

SELECTED SCRIPTURE: Hebrews 13:1-16

IN THESE texts in Hebrews Paul identifies those who are dying with Christ as foreshadowed in Israel's typical Atonement Day sacrifices. He writes, "The bodies of those beasts, whose blood is brought into the Sanctuary [Most Holy] by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach."

In the typical Atonement Day service, two animals were sacrificed—a bullock and a goat. And the blood of each, in turn, was taken into the Sanctuary and sprinkled upon the Mercy Seat. The bodies of both these animals were taken outside the camp to be burned. So Paul explains that just as Jesus 'suffered without the gate', we are to 'go forth' unto him and *share* his reproach and suffering. Since the bodies of only the two animals were involved in this picture, it is obvious that the bullock was a picture of

Jesus, while the goat foreshadowed the church.

The particular part of this service which revealed God's pleasure, was the offering of incense on the golden altar in the first Holy. Paul refers to the antitype of this as "the sacrifice of praise to God." But how can we offer a sacrifice of praise to God that will be holy and acceptable? Paul explains that it is "by Him," that is, by or through Christ.—vs. 15

In verse sixteen of this chapter, Paul gives us the practical application of this revealing typical lesson of the Tabernacle and its services. He says, "To do good and to communicate forget not: for with such sacrifices God is well pleased." We read in Galatians 6:9,10: "Let us not be weary in well-doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all, especially unto them who are of the household of faith." The greatest good we can render to any and all is to *communicate* to them the glorious Gospel of

Christ, the word of reconciliation. Laying down our lives in such a service is a 'sacrifice of praise' which, through Christ, is well-pleasing to our Heavenly Father.

Doing good by communicating the truth in this present evil world means sacrifice and suffering. But Peter explains that it is better to "suffer for well-doing, than for evil-doing." Then he makes the revealing observation, "for Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God." (I Pet. 3:17,18) The words *for* and *also* are the important ones here. *For* Christ *also* hath suffered—suffered, that is, for well-doing. But Peter says more than this. It is better for us to suffer for well-doing, for Christ *also* once suffered *for* sins. Suffering for well-doing in the Christian way is thus, as Peter explains, suffering for sins; in other words, a dying *unto sin*, suffering *without the camp*.

Peter explains further that Christ's suffering for sin was to bring us to God. His ransom constituted the basis of reconciliation, and this, followed by the word of reconciliation, has brought us to God. Our suffering for well-doing is also to bring about the reconciliation of members of the sin-cursed race to God—not to ransom them, but to extend to them the word of recon-

ciliation. We have been given the ministry of reconciliation, and as Peter explains, in the laying down of our lives in this service, we are suffering for sin that we might bring people to God.

As we have seen, the testimony of the ransom, the word of reconciliation, is to reach all in due time. (I Tim. 2:3-6) During the present age it effectively reaches only those called to the heavenly reward. Thus our suffering is now for his body's sake. But in laying down our lives for one another, we are being trained to minister the truth to the whole world during the thousand years of Christ's reign; for the ministry of reconciliation will not be completed until the end of the kingdom period.

Yes, we are dying sacrificially, laying down our lives in the greatest cause mankind has ever known. Few indeed even yet know about it. It is the cause of reconciling the fallen race to God. Jesus made it possible, giving himself in death as a ransom for all; and we have the privilege of dying in the same cause by sacrificing time, and strength, and means, to publish the word of reconciliation. While only a few in this age are thus brought to God, we rejoice that the testimony will yet reach all mankind, so that "whosoever will" may accept, obey, and thus be reconciled.—Rev. 22:17

Christian Life and Doctrine

The Seed, Part 2
Genesis, Chapters 12-22

A Miracle Child

“MY SON, God will provide himself a lamb for a burnt offering.” (Gen. 22:18) Thus did Abraham assure his son, Isaac, of his full confidence that the God of heaven would provide a way of escape from the heartbreaking ordeal which confronted him, the details of which Abraham did not himself at that time know. It was clear to Isaac from the circumstances that his father was on his way to offer sacrifice, yet they were taking no lamb for this purpose, and Abraham had not yet told his son that he was to be offered in sacrifice. It had now been three days since God spoke to Abraham, saying,

“Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the Land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.”—vs. 2

The record is that “God did tempt Abraham.” (vs. 1) The word *test* would be a more correct translation of the ancient Hebrew text, and surely it must have been a test upon Abraham’s faith in and loyalty to God thus to be called upon to offer his own son in sacrifice, especially his beloved son, Isaac. He had waited many long years for this son, and now the thought of parting with him must have been a great shock to this aged father.

The Promise

Abraham, or Abram, as he was originally called, was living in Ur of the Chaldees when God first spoke to him concerning a special *seed*, saying:

“Get thee out of thy country, and from thy kindred, and from thy father’s house, unto a land that I will show thee: and I will make of thee a great nation, and I will bless thee, . . . and thou shalt be a blessing: and I will bless them that bless thee, and curse them that curseth thee: and in thee shall all families of the earth be blessed.”—Gen. 12:1-3

Abraham believed this promise which God had made to him, and without delay proceeded to comply with the condition attached to it, which was that he was to leave his own people and his father’s house and go into a strange land which the LORD would show him. In leaving Ur he first went to Haran, which was on the border of the land which God had promised, and he remained there until Terah, his father, died. Then he crossed the border into Canaan, the Promised Land.

Abraham’s faith in God’s promise must have been very strong to induce him to leave his home and friends in Ur, and, when his father died, to move on into the strange land of Canaan. This becomes even more apparent when we recall, as the Scriptures reveal, that Sarah, his wife, was barren, and from the standpoint of human ability could never have a child. Evidently Abraham believed that God would intervene in connection with this weakness and give Sarah the ability to conceive.

There is good reason to believe that at the time Abraham had in his possession a series of baked clay or stone tablets on which were inscribed the early chapters of Genesis which revealed Eve’s belief that she had “gotten a man from the LORD” in fulfillment of God’s reference to a *seed*. (Gen. 4:1) Now the LORD had again mentioned a seed. First it was the seed of the woman, now it was Abraham’s seed, and certainly this ancient servant of God must have pondered over the similarity of these two promises.

However, as the promise was stated to Abraham, it seemed much less vague. Instead of a seed that would bruise the serpent’s

head, Abraham's seed was to bless all the families of the earth! True, the full significance of the promise could not be grasped by Abraham, but he did know that it meant something far too wonderful to ignore, something that was worth home and friends, something for which he would gladly spend the rest of his life in tents in order to secure.

The Long Wait

Time went on. A famine swept over Canaan, and Abraham, with Sarah his wife, went south into Egypt. Returning from there, difficulties arose among the servants of Abraham and the servants of Lot, his nephew, concerning grazing land for their respective flocks. This was settled amicably upon the suggestion of Abraham that Lot make the first choice of land.

Still later, Lot, together with his family and goods, was captured by an alliance of heathen kings; and Abraham, with the help of an army he raised from among his own servants, rescued his nephew and his possessions. In this operation much spoil was seized, but Abraham refused to keep any of it for himself. Shortly after this the LORD spoke to him again, saying: "Fear not, . . . I am thy shield, and thy exceeding great reward."—Gen. 15:1

Abraham was puzzled by this. True, the LORD had been his shield, or protection. This had been demonstrated in his battle against the kings who had captured his nephew, Lot. The LORD had also been his exceeding great reward, for he had become extremely wealthy. However, the one thing which he desired above all else, the fulfillment of the promise concerning the seed that was to bless all the families of the earth, had not yet been realized. So he replied to the LORD, "What wilt thou give me, seeing that I go childless, and the steward of my house is this Eliezer of Damascus? . . . Behold to me thou hast given no seed: and, lo, one born in my house is mine heir."—Gen. 15:2,3

Thus Abraham suggested to the LORD that as there had been no fulfillment of his promise concerning the seed, his trusted ser-

vant, Eliezer, as one born in his house, could be his heir. Evidently Abraham expected the LORD to accept and approve this arrangement in lieu of what seemed to the patriarch as a failure on God's part to fulfill his promise concerning the seed. But the LORD did not do this. Instead he replied to Abraham: "This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir."—vs. 4

Another Effort

By now, many years had passed since God first made the promise to Abraham concerning the seed. In addition to her barrenness, Sarah was much older, and as each year passed it seemed less likely that she would ever bear a child. Doubtless Abraham and Sarah discussed the problem more than once. Finally Sarah thought she had found a solution, which she presented to Abraham, saying, "Behold, now, the LORD hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her."—Gen. 16:2

According to the customs of that time this would not be considered improper, and it appealed to Abraham as being a good solution to their difficulty. When the LORD refused to accept his adopted servant, he explained that Abraham must be the actual father of the promised seed. Nothing was then said as to who the mother must be, so Abraham agreed with his wife's suggestion, with the result that Ishmael was born to Hagar, Sarah's maid. But there was a further lesson for Abraham to learn. Thirteen years later, when he was ninety-nine years old, the LORD appeared to him again, and after reaffirming his original promise, said, concerning Sarah, "I will bless her, and give thee a son of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her."—Gen. 17:1,16

This was almost too much for Abraham to believe, and we read that he "fell upon his face and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? And

shall Sarah, that is ninety years old, bear? And Abraham said unto God, O that Ishmael might live before thee!" (Gen. 17:17,18) It just seemed to this faithful patriarch that if the LORD would only accept Ishmael to be the seed, the whole issue would be settled. After all, Ishmael was Abraham's own son, and this met the requirement which the LORD previously had stipulated.

Truth is progressive. Now the LORD revealed not only that Abraham must be the father of the promised seed, but that Sarah must be the mother, and this despite the fact that she was now ninety years old. So God said to him. "Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish [Hebrew, 'accomplish'] my covenant with him for an everlasting covenant, and with his seed after him."—Gen. 17:19

The Angel's Visit

Not long after this, Abraham was visited by three angels, who appeared to him in human form. At first he was not aware that they were messengers from the LORD, and that they had come to reassure him, and Sarah also, that she was to have a son. A meal was prepared for these distinguished visitors, and during the course of the visit one of them said to Abraham, "I will certainly return unto thee according to the time of life: and, lo, Sarah thy wife shall have a son."—Gen. 18:1-10

Sarah overheard this remark, and she "laughed within herself, saying, After I am waxed old shall I have pleasure, my Lord being also old?" (vs. 12) Her question was soon answered. Within the year, apparently, Sarah gave birth to a son. The boy was named Isaac, which means "son of my laughter." After Isaac was born, Sarah said, "God hath made me to laugh, so that all that hear will laugh with me."—Gen. 21:6

God had performed a miracle which brought great joy to Sarah. By selecting the barren Sarah, and then waiting until she and Abraham were well past the age when ordinarily they would have children, God emphasized that the fulfillment of his promise

concerning the seed was not something to be accomplished by human wisdom and ability, but by divine power.

Thus today, four thousand years later, we can have confidence that “all the families of the earth” will yet be blessed, even though, as the Scriptures reveal, the fulfillment of the promise will require the resurrection of the dead. When Sarah questioned the possibility that she could, or would, bear a son in her old age, she was asked, “Is anything too hard for the LORD?” (vs. 14) The obvious answer is, No, and this is true with respect to the blessing of all the families of the earth by means of a resurrection. Surely he who created life in the first place is abundantly able to restore life!

In the New Testament the Apostle Paul makes a revealing observation on Sarah’s great faith, a faith which, of course, Abraham also possessed. We read, “Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised. Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.” (Heb. 11:11,12) Yes, the mighty company—all the families of the earth—springs from one as good as dead! So the promise of blessing through the seed will actually be fulfilled on behalf of all the countless millions of earth who are now dead. Nothing is too hard for the LORD!

The Test

Time went on, and when Isaac had grown to manhood’s estate, the LORD appeared to Abraham again. Under the circumstances, Abraham would be justified in believing that now he was about to receive an outline of procedure for the work of blessing all the families of the earth through his son, Isaac. After all, there were two aspects to the promise which God had made to him. Not only was he to have a seed, but this promised seed was to be a channel of blessing to all mankind.

As Abraham understood it, the first part of the promise had been fulfilled, and now that Isaac was a man it was logical to expect the fulfillment of the second part. But such was not God's purpose in again speaking to his friend, Abraham. The patriarch's faith was to be tested again, and much more severely than it had been by any of his previous experiences, including his long wait for the birth of Isaac. The LORD said to him: "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of."—Gen. 22:2

What a strange, even frightening, turn of events this command of the LORD indicated! Realizing that God had performed a miracle to give him his son, Abraham might well have wondered whether or not the instruction to offer him as a sacrifice really came from the LORD. He could have wondered if this might not be a cruel deception that was being perpetrated by the great adversary of God, the Devil.

Apparently, however, no such question arose in Abraham's mind. Through the many years that God had been dealing with him, he had learned to know his 'voice'. (Gen. 26:5) No, there was no mistaking the voice of the LORD, but how strange that he should be asked to slay the miracle child whom he so greatly loved! However, Abraham was willing to trust the LORD even though he did not comprehend the significance of what he was now asked to do.

Turning again to the New Testament, we find a very enlightening comment on Abraham's attitude in this experience. The Apostle Paul observes that Abraham believed that God was able to raise Isaac from the dead, "from whence also he received him in a figure." (Heb. 11:17-19) This was a great faith, a faith, nevertheless, which we must be able to exercise if the promises of God are to have the same vital meaning, and produce in our hearts the same confidence and joy experienced by Abraham and Sarah.

However, despite Abraham's great faith, the carrying out of God's command to offer Isaac in sacrifice must have been a harrowing experience for him. But he did not delay. He arose early the next morning "and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him. Then on the third day Abraham lifted up his eyes, and saw the place afar off."—Gen. 22:2-4

Three days is a long time for one to carry a heartbreaking burden of suspense and sorrow, yet this was Abraham's experience. And, so far as human consolation was concerned, he carried this burden alone. For three days he traveled together with Isaac, and with the two young men, knowing all the while that he was taking his son in to the land of Moriah to slay him.

After sighting the place to which the LORD was directing him, Abraham said to the young men, "Abide ye here with the ass, and I and the lad will go yonder and worship, and come again to you. And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together."—Gen. 22:5,6

While Abraham referred to Isaac as a lad, actually he was a young man, at least in his twenties. One evidence of this was that Abraham placed the wood for the burnt offering upon Isaac for him to carry up the mountain to the place where the altar for the burnt offering was to be built. A mere child could hardly carry a burden of this kind.

As Abraham and his son went together toward the place where the sacrifice was to be offered, Isaac became puzzled. He spoke to Abraham, saying, "My father," to which Abraham replied, "Here am I, my son." This interchange seems to indicate that Abraham, burdened with sorrow, was also lost in thought until his son spoke to him. How strange it must have been to both of them as they walked on together! But Isaac continued the conversation, saying to his father, "Behold the fire and the wood: but

(Continued on page 37)

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Los Alamos KRSH 1490 8:15 a.m.

NEW YORK

Buffalo WHLD 1270 12:00 noon
New York WOR 710 11:45 p.m.

PLEASE TAKE NOTE of the many adjustments which are being made in the "Frank and Ernest" schedule. Each month, for several months, 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.

OHIO

Cincinnati WNOP 740 9:00 a.m.

OREGON

Portland KKEY 1150 7:00 a.m.

PENNSYLVANIA

Allentown WHOL 1600 10:45 a.m.
Berwick WSQV 1280 12:00 noon
Jenkintown-Wed. WIBF-FM 103.9 2:00 p.m.
Pottstown WPAZ 1370 12:45 p.m.

SOUTH CAROLINA

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

TEXAS

Pearsall KVWG 1280 9:15 a.m.

VIRGINIA

Richmond WGGM 1410 7:45 a.m.

WASHINGTON

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

WISCONSIN

Milwaukee WNOV 85.6 7:00 a.m.

PUERTO RICO

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

U.S. BROADCASTS—Spanish

FLORIDA
Miami WRHC 8:30 a.m.

CANADIAN BROADCASTS

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

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

LABRADOR
Churchill Falls CFLC-FM 97.9 7:15 a.m.

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

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

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

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

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

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

OVERSEAS BROADCASTS

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

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

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

FRANCE (French)
Lyon-Sat. Radio Ciel 6:30 a.m.

HONG KONG
Radio Villa Verde-Fri. 6:00 p.m.
ITALY (Italian)
Europa Radio Milano 83.3-FM 11:30 a.m.
Euro Tele Radio Calabria-Fri. MHZ 102 5:30 p.m.
Radio Corleone Centrale FM-88-500 FM-92 11:00 a.m.

MEXICO (Spanish)
Cullacán Ranchera XECC 8:30 a.m.

NEW ZEALAND
Dunedin 4XD 11:15 a.m.
Whakatane IXX 6:45 a.m.

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

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

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

PHILIPPINES
Manila-Sat. DZAM 1026 KHz 7:15 p.m.

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

SPAIN (Spanish)
Radio Gerona-Mon. 8:45 p.m.

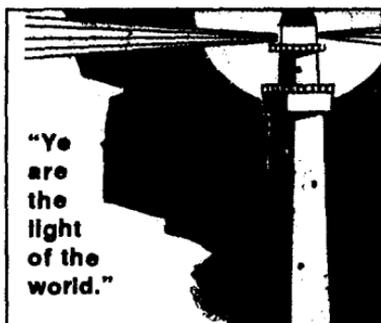
TONGA
Nuku' Alofa-Mon. 10:15 a.m.

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

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

SHORTWAVE BROADCASTS

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



The Bible Answers

Regular Television Broadcasts

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

FLORIDA Miami Jacksonville	WKID Channel 17		MISSISSIPPI Jackson	WAPT	
GEORGIA Atlanta	WATL		MISSOURI Springfield	KOLR	
ILLINOIS Champaign- Springfield	WBHW		NEW MEXICO Roswell	KSWB	
IOWA Cedar Rapids Mt. Vernon- Llason (every weekday)	KTS-13 WMVL Cable	7:00 a.m.	NORTH CAROLINA Hickory	WHKY	
MICHIGAN Ann Arbor-Sun.	WIHT-31	12:00 noon	OHIO Dayton	WHIO	
			TEXAS Lubbock	KCBD	
			WEST VIRGINIA Logan-Mon.	Channel 12	

Satellite Cable Broadcasts

EVERY Sunday morning, over four hundred cable stations air **The Bible Answers** TV programs in forty-three states and Puerto Rico, at 9:00 a.m. EST; 8:00 a.m. CST; 7:00 a.m. MST; and 6:00 a.m. PST.

If you subscribe to cable TV, consult the listing in your local newspaper or guide, for the station in your area which shows these fine educational programs. In some cases, stations tape the programs and show them at a different time than that mentioned above. You may have to check the complete listings to locate **The Bible Answers** programs in your city. We are sure you and your family will find these programs inspiring and faith-strengthening—well worth watching. If you own a satellite dish, these programs can be seen on SATCOM F-3, TRANSPONDER-6, at the times listed above.

where is the lamb for the burnt offering?" (vss. 6,7) How this question must have pained Abraham's heart! Could he now avoid telling Isaac the full truth of what was to be done? Yes, he could, and did; for he did not want his beloved miracle-child to suffer any longer than was necessary. His reply to Isaac was, "My son, God will provide himself a lamb for the burnt offering."—vs 8

At the moment, Abraham did not know just what God would do. Perhaps he would provide a lamb. Or, even if he did not, and Isaac was actually sacrificed, Abraham knew that he had been provided by the LORD, so he knew that in any case his reply to Isaac would be true.

With the altar prepared, the time had come when Isaac must be told what the LORD had commanded, although the record does not reveal this detail. We are informed that Abraham bound Isaac on the altar, and this is significant. (vs. 9) Isaac was a strong young man, while Abraham by now was well over a hundred years old, and would not have had the strength to bind his son on the altar had he resisted. Thus the evidence indicates that Isaac, when informed of the LORD's request, voluntarily gave himself up for sacrifice.

The Lamb of God

How illuminating this experience turns out to be! In the New Testament we are informed that when God made promise to Abraham concerning a seed that would bless all the families of the earth, he was referring to his own Son, Jesus Christ. (Gal. 3:8,16) But Abraham did not know this. The limitations of his finite mind prevented him from seeing into the future and realizing the grand scale upon which the promises of God were actually to be fulfilled.

But now it is different, for, throughout the centuries, one after another of the prophets of God, and later Jesus and his twelve apostles, all contributed to the unfolding of God's larger plan of blessing through a seed, which, primarily, is Jesus. The

Word of God also reveals that before all the families of the earth could be blessed by the promised seed, a loving Father must give up in sacrifice his beloved Son. The Father who actually did this was none other than our loving Heavenly Father, who gave his Son, Christ Jesus, to die for the sins of the whole world of mankind, thus making possible the future blessing of the people through a resurrection of the dead.

So, in the experience of Abraham and Isaac, we have this glorious truth beautifully illustrated. We see God's loving gift of his Son to die, illustrated by Abraham's willingness to give up his son in death; while Isaac's voluntary offering is a beautiful reminder of Jesus' willingness to die that the world might live. For all practical purposes, this picture of the coming sacrifice of Jesus was made complete; for Abraham, after binding Isaac on the altar, raised his knife to slay the young man, when "the angel of the LORD called to him out of heaven, and said, Abraham, Abraham: . . . Lay not thine hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God, seeing that thou hast not withheld thy son, thine only son from me."—vs. 12

Shall we say that Abraham was surprised? Doubtless he expected that the LORD would manifest himself in some way, although he did not know exactly how. He told Isaac that the LORD would provide a lamb, and now, as he looked around in response to the voice of the angel he saw a ram (a male lamb) "caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering instead of his son."—vs. 13

Yes, God had provided a lamb, just as Abraham had said, and thus we are reminded that the Heavenly Father's beloved Son, who died that the world might live, is referred to as a Lamb, the Lamb which God provided. John the Baptist said concerning Jesus, "Behold the Lamb of God, which taketh away the sin of the world."—John 1:29

The Oathbound Covenant

Abraham's faith in God and in his promises had conquered. Many long years had passed since God first spoke to him while he lived in Ur of the Chaldees, and promised him a seed. Now, so far as he was concerned, the seed had come, yet there was no other indication that the promised work of blessing through the seed was about to begin. But God did reassure Abraham that the promise would be fulfilled. Concerning this we read: "The angel of the LORD called unto Abraham out of heaven the second time, and said,

By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; because thou hast obeyed my voice."—Gen. 22:15-18

This must have been a wonderful assurance to Abraham that God surely would fulfill his promise concerning the seed,

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and the blessing of all the families of the earth through the seed. However, the patriarch lived many years after this, yet did not see the fulfillment of the promise. In the eleventh chapter of Hebrews, commenting on the faith of Abraham and other servants of the LORD in that ancient past, the Apostle Paul observed that "these all, having obtained a good report through faith, received not [the fulfillment of] the promise."—Heb. 11:13,39

The Apostle Paul explains that the seed of Abraham which shall bless all the families of the earth is Jesus. (Gal. 3:16) But even Jesus could not be a channel of blessing to all mankind except for the fact that he was raised from the dead. Paul wrote, "If Christ be not risen, then is our preaching vain, and your faith is also vain."—I Cor. 15:14

The footstep followers of Jesus, because of their faith and devotion, will be associated with Jesus as the seed of Abraham. (Gal. 3:27-29) But this aspect of the plan of God also can come to fruition only through a resurrection of the dead. These footstep followers of Jesus are referred to in the Scriptures as being *in* Christ, and Paul wrote that if there be no resurrection of the dead, then those who have fallen asleep *in* Christ have "perished." To this he adds, "If in this life *only* we have hope *in* Christ, we are of all men most miserable."—I Cor. 15:18,19

Thank God for his promises to restore the dead to life! It is the assurance of these promises that makes the Bible such a real source of hope and comfort. As we have seen, it was the hope of the resurrection that sustained Abraham and all the ancient servants of God. It was the assurance of the resurrection that enabled Jesus to endure the cross and despise the shame which was heaped upon him. It is the hope of the resurrection that today fills the hearts of God's people with joy as they face the uncertainties of a chaotic world. And it will be the fact of the resurrection that will translate into reality the promises of God to bless all the families of the earth.

Christian Life and Doctrine

Precious Promises

“His [Jehovah’s] divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us

EXCEEDING GREAT AND PRECIOUS PROMISES:

that by these ye might be partakers of the divine nature.”

—II Peter 1:3,4

MANY are the precious promises made to us—the footstep followers of Christ—in the Scriptures. How often our hearts and minds turn to these in times of deepest sorrow and distress. In them we find a constant source of comfort, strength, and encouragement—especially when we consider that these blessed words have been spoken to us by our Heavenly Father himself, and by our Lord Jesus!

One of the most remarkable of these promises was recorded in II Peter 1:3, which is our theme text. It assures us that “an entrance shall be ministered unto [us] abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ” if we “give diligence” to develop the fruits and graces of the Holy Spirit. This passage gives us the hope that we might be “*partakers of the divine nature!*” “Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, *ye shall never fall!*” —vs 4-11

Yes, countless precious promises are given to us in God’s Word. They are not given to the world, but they were made to you and to me, for inspiration as we walk along the nar-

row, Christian way. We know these promises are ours because "the Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." (Rom. 8:16,17) It is by faith that we are assured that "all the promises of God . . . are yea, and . . . Amen," "for he is faithful that promised." (II Cor. 1:20; Heb. 10:23) We *can* rely upon them, and we *must* rely upon them.

Strong's **Exhaustive Concordance** gives a very interesting definition of the word rendered 'suffering' in the **King James Version** of Romans 8:17. It uses the words 'to sympathize with', which conveys quite a different meaning. In our day of liberality of thought, it is difficult to 'suffer' for the truth. But we can certainly sympathize with one another as we go through the burdensome experiences of life. "If children, then heirs, heirs of God and joint-heirs with Christ, if so be that we *sympathize with one another.*"

We must learn to sympathize with one another, although it is not easy to do so unless we have gone through the same experiences ourselves. The apostle tell us, "Whether one member suffer, all the members suffer [sympathize] with it; or one member be honored, all the members rejoice with it!" (I Cor. 12:26) Our goal is to become like our Master, of whom it was said, "We have not an high priest which cannot be touched with the feeling of our infirmities," but who is a "merciful and faithful High Priest," a sympathetic High Priest.—Heb. 2:17; 4:15

Perhaps during times of prosperity and health we may not lean upon the LORD and his promises as we should. But when we are enduring hard experiences, we remember Romans 8:28: "We know that all things work together for good to them that love God, to them who are *the* called according to his purpose," and we claim it as our own promise. Are you one of "*the* called"? Yes, "for it is God which worketh in you both to will and to do of his good pleasure."—Phil 2:13

It is at times like these that we can sing in heartfelt prayer, the hymn, "**He Leadeth Me**":

"He leadeth me, O blessed thought!
O words with heavenly comfort fraught!
Whate'er I do, where'er I be,
Still 'tis God's hand that leadeth me.
Sometimes 'mid scenes of deepest gloom,
Sometimes where Eden's bowers bloom,
By waters still or troubled sea—
Still 'tis God's hand that leadeth me.
LORD I would clasp thy hand in mine,
Nor ever murmur or repine—
Content whatever lot I see,
Since 'tis my God that leadeth me."

As we sing the hymns we should consider the words. So many of them are prayers! When we harmonize our voices together we are encouraged to prepare ourselves for a place in the kingdom as they repeat the promises of God to us! We reaffirm together our faith in God's promises, thus stimulating each other to become worthy of a share in living and reigning with our Lord and Savior, Jesus Christ. Our hymns are indeed a treasure-house of prayers!

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the LORD; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." (Ps. 1:1-3) How comforting it is when we cannot sleep at night, to meditate on the law of the LORD, sometimes by listening to a lesson on cassette from one of our brethren. Our minds are turned away from our problems to higher planes.

In this psalm the LORD likens us to a tree, planted by the rivers of water, bringing forth fruit to his glory. During our early years as Christians we enjoy only the sunshine of God's favor—the mountaintop experiences. As the years go by we also feel the rain, the dark clouds—the valley experiences. 'Putting forth leaves' is an excellent simile showing our development of faith, one leaf at a time, eventually becoming a fully leafed-out tree. Later on the tree blossoms; and soon the fruit becomes evident. At first it is so small, but with each experience it grows until it becomes nice and plump. At this point it is still green for it takes time for the fruit to ripen. Finally the fruit matures into a commodity which has value to the Heavenly Father, the Husbandman, and is to his honor and glory!

Our growth and development in the fruits and graces of the Holy Spirit is the result of being subjected to both the sunshine and the rain—accepting the fact that they are sent by our loving Father for our benefit. God is saying to us, "This thing is from me!" On cloudy days we can look upon the horizon, seeing the silver lining of God's precious promises which brighten our days, and give us strength and hope for tomorrow.

Another old hymn we often sing is, "**He Knows.**"

"I know not what awaits me,
God kindly veils mine eyes,
And o'er each step of my onward way
He makes new scenes to rise;
And every joy he sends me
Comes a sweet and glad surprise.
Oh blissful lack of knowledge,
'Tis blessed not to know;
He holds me with his own right hand,
And will not let me go,
And lulls my troubled soul to rest
In him who loves me so.

So on I go not knowing,
I would not if I might;
I'd rather walk in the dark with God
Than go alone in the light;
I'd rather walk by faith with him,
Than go alone by sight."

Again, along this same line of thought, each day we read our **Morning Resolve**, which concludes with the words, "Faith can firmly trust Him, come what may." 'What may come' may be something more difficult, perhaps, than what we expect. Our daily experiences may not always be easy for us to bear except as we lean upon the strong arm of the LORD, and feel the love and prayers of God's people on our behalf, giving us help and comfort.

But these are the times when the ripening of the fruit of our characters really occurs. The Apostle James reminds us that his fruit must and will be brought to maturity. "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect [complete, mature] and entire, wanting nothing." (James 1:2,3) As we develop, we are put to the test, and this is the time when the precious promises of God's Word, and the words of the hymns, become a true source of comfort and strength to us.

What nature was given to our Lord Jesus at his resurrection? I Peter 1:3 affirms that he was raised to the divine nature.

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And he has made to us that same unspeakable promise, "that [we] might be partakers of the divine nature!" (vs. 4) Can we exercise faith in such a magnificent offer? "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."—Rev. 3:21

But much must be accomplished before we will be ready to become partakers of the divine nature! The gold of our characters must be refined by fire to remove the dross, as fine gold is refined, prepared for the Master's use. The Apostle Peter's words come to mind, "Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations [trials]: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto the praise and honor and glory at the appearing of Jesus Christ."—I Pet. 1:6,7

The **Diaglott** translates this passage: "So that the *proof* of your faith, being much more precious than gold, etc." Every human being has hard experiences during the time of this present evil world. But the Christians' reactions to their experiences are what proves their faith. Is your faith being proven? Do you greatly rejoice throughout these manifold trials which are proving your faith? Yes, your gold is being refined that it might be found unto the praise and honor and glory of God!

Think how severely our Master was tried! From Jordan to his last days—the hours in the upper room—the agony in Gethsemane—what mental anguish he endured. He knew that in a few hours he was to be tried, to be smitten, hung upon a cross, and he was alone. In the Garden of Gethsemane, even his disciples fell asleep while he prayed. "What, could ye not watch with me one hour?" were his sad and lonely words. He was all alone—none could sympathize with him. From the time of his consecration, Jesus knew he was headed for the cross. He knew his life would end in just three and one-half years. Every morning that he woke up was one day closer to the cross.

But the precious promises sustained our Lord, and they will sustain us in our time of need. Jesus had the very same promises from the Old Testament Scriptures that we have. These same assurances were what buoyed him up and strengthened him in his last hours of trouble, anguish, and loneliness. And they will also carry us through our lifetime down to our last hours, as we put our trust in them as Jesus did. How marvelous it is that these gifts have been guaranteed to us because we decided to follow in the footsteps of our elder brother, Jesus, saying, "LORD, I delight to do thy will."

At our Jordan, our consecration, we take up our cross. "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." (Mark 8:34) We carry our cross all through our Christian experience, and will lay it down finally when we obtain our hope. "Looking unto Jesus, the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."—Heb 12:2

In II Corinthians the eleventh and twelfth chapters, we learn of the many difficult experiences which the Apostle Paul underwent, emerging triumphantly due to his faith in God and the precious promises! The varied ordeals which he underwent are certainly far above and beyond any we can expect to endure in our lifetime. In an endeavor to stand up to the charges of his enemies he says: "Are they ministers of Christ? (I speak as a fool) [meaning that obviously they are not ministers of Christ, but they claim to be such] I am more; in labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice I was beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren;

in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches.”—vss. 23-28

Aside from the many trials Paul listed, he had a “thorn in the flesh.” (II Cor. 12:7) We remember how Paul was blinded on the road to Damascus, and how, after his conversion to Christianity, his sight was partially restored. But his partial blindness remained with him as a constant reminder throughout his life that he had been called by Jehovah God, that his spiritual eyes had been opened, his spiritual blindness had been healed. He had been a Pharisee, a son of a Pharisee, according to his own words, engaging in the persecution of many Christians after our Lord’s death. (Acts 23:6) But the LORD called him to become an apostle of Jesus Christ, and his physical blindness would never let him forget that fact. Paul wrote, “There was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.”—II Cor. 12:7

Despite these afflictions and ordeals, Paul wrote, “If I must needs glory, I will glory of the things which concern my infirmities. . . . Of myself I will not glory, but in mine infirmities.” (II Cor. 11:30; 12:5) It is difficult to see how anyone could take pleasure, or glory, in their infirmities, but apparently the Apostle Paul had learned to appreciate these difficult experiences, and to view them as growing factors—elements usable toward his maturing process as a Christian.

Again he said, “I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ’s sake: for when I am weak, then am I strong. . . . He [Jesus] said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.” What an example! And Paul urges us, “Be ye followers of me, even as I also am of Christ!”—I Cor. 11:1

Another source of strength to both our Lord and to the Apostle Paul were the words of the psalmist in Psalm 16:8-11: "I have set the LORD always before me: because he is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. . . . Thou wilt show me the path of life: in thy presence is fullness of joy; at thy right hand there are pleasures forevermore!" Do we keep these words before us daily and hourly as a constant wellspring of comfort and hope? Ah, yes! It is through the enlightenment of the Holy Spirit as it shines upon the Word that we have present joy, present hope—not fleeting as the joy and honor the world gives—for these unseen things are eternal.

"Thou shalt guide me with thy counsel, and afterward receive me to glory." What a wonderful promise! How we appreciate this counsel from his Word as we seek it daily. How we look forward to the fulfillment of this promise of being received into glory! The wise man, Solomon, also tells us that the LORD will show us his counsel:

"Trust in the LORD with all thine heart, and lean not unto thine own understanding. In all thy ways acknowledge him and he shall direct thy path." Yes, the words of the old hymn are indeed true, "He leadeth me! He leadeth me! By His own hand He leadeth me. His faithful follower I would be, for by His hand He leadeth me!" And our loving Father promises to be our counsel and guide until we take our last breath: "There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee."—Josh. 1:5

Truly we have a wealth of exceeding great and precious promises! To make a quick outline of others that must not be forgotten we could mention that we will not be hurt of the second death; we shall eat of the tree of life, and the hidden manna; we shall receive a new name; we shall be clothed in white raiment; we shall be made pillars in the temple. These are all personal

promises. But the world has many blessed promises also of which now many are unaware. They include: a new earth wherein dwelleth righteousness; God's law will be put in their hearts; God will be their God, and they will be his people; all the earth will be filled with the glory of the Lord; God will turn to them a pure language, that they may all call upon him to serve him with one consent. These are precious promises indeed!

Let us lay hold on these assurances from our God and our Lord Jesus. "Cast not away your confidence which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise."—
Heb. 10:35,36 □

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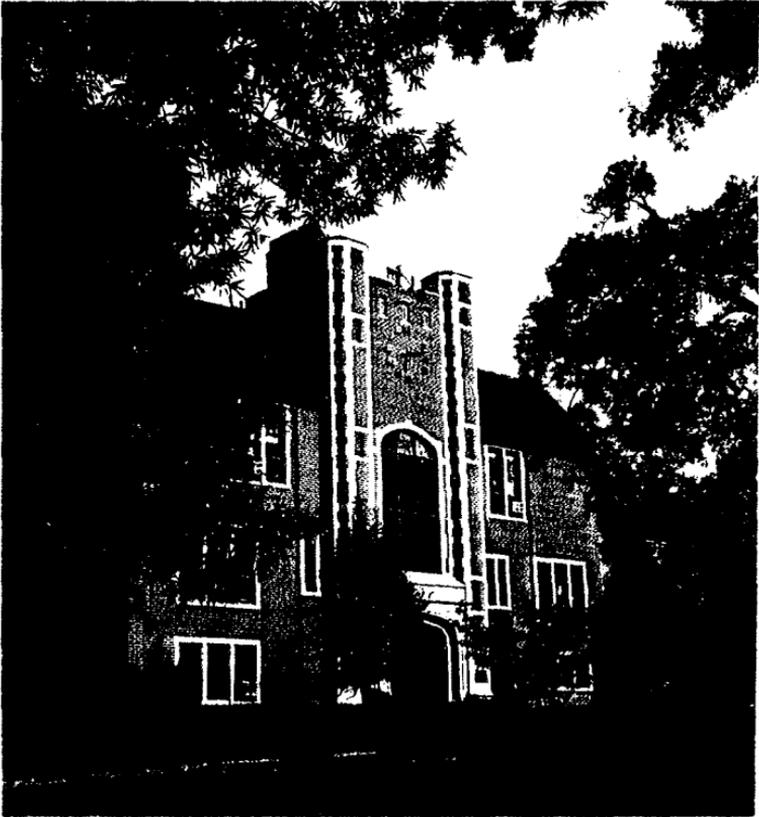
On Sunday, May 15th, "Frank and Ernest" will discuss a topic of interest to many. Attractive circulars are available for announcing this program, and you are invited to send for as many as you can use. They are free. Address your request to:

The Dawn
East Rutherford, NJ 07073

THE DAWN, MAY 1988

Talking Things Over

General Convention Bulletin



1988 CONVENTION RATES

GENERAL INFORMATION: The Registration Fee is included in the cost of the room and meals. There are three different rates for rooms and meals, according to the ages of the registrants. It is

necessary that young people be accompanied by at least one adult. All rooms are air-conditioned.

Prices, per person, are as follows:

WEEKLY RATES FOR LODGING AND MEALS

	Double Occupancy	Single Occupancy
Ages 13 and over:	\$218.00	\$253.00
Ages 7-12:	\$165.00	
Ages 6 and under:	\$ 60.00	

DAILY RATES FOR MEALS ONLY PER PERSON

Ages 7 and over: Breakfast-\$4.00 Lunch-\$6.00 Dinner-\$8.00
Ages 6 and under: Breakfast-\$2.00 Lunch-\$3.00 Dinner-\$4.00

DAILY RATES FOR LODGING IF NOT STAYING FULL WEEK PER PERSON

	Double Occupancy	Single Occupancy
Ages 7 and over:	\$20.00	\$25.00
Ages 6 and under:	\$10.00	

It is important to know that all sleeping rooms are set up as *apartments*. There are two double-bedded rooms to each apartment, sharing a bath. Double occupancy applies to two people in a *bedroom*. Single occupancy applies to one person in a *bedroom*. If you wish to share an *apartment* with a particular party, please follow the instructions given on page 55, part 2, or else the other bedroom in the apartment will be assigned by the university.

RESERVATION INFORMATION

DEPOSITS: UT-Chattanooga requires a minimum deposit of \$50.00 with each reservation. However, we are urged to send full payment whenever possible for the complete stay at the Convention when reservations are sent in.

CANCELLATIONS: To receive a total refund of all prepayment, you must notify the university of the cancellation of your reservation by July 15th. Cancellation notices received by UT-Chattanooga after this date will not have the \$50.00 deposit refunded when prepayment is returned to you.

(Continued on Page 55)

Registration Form

BIBLE STUDENTS GENERAL CONVENTION
University of Tennessee • Chattanooga, Tennessee

July 23-28, 1988

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:

Office of Conference Services
 615 McCallie Avenue, Univ. of Tennessee at Chattanooga
 Chattanooga, TN 37043

MAKE CHECKS PAYABLE TO:

University of Tennessee at Chattanooga

Please indicate *how many* in each category:

WEEKLY RATES FOR LODGING AND MEALS

		<u>Number</u>	<u>Cost</u>
13 to adult	\$218.00	_____	_____
7-12	\$165.00	_____	_____
6 and under	\$ 60.00	_____	_____
		Total	_____

• • •

DAILY RATES FOR LODGING PER PERSON

(For Partial Week as Indicated on the Reverse Side of this Form.)

		<u>Number</u>	<u>Cost</u>
Ages 7 & over	\$ 20.00 daily	_____	_____
Ages 6 & under	\$ 10.00 daily	_____	_____
		Total	_____

• • •

DAILY RATES FOR MEALS PER PERSON

(For Partial Week as Indicated on the Reverse Side of this Form.)

		<u>Number/Cost for all Meals</u>	
Ages 7 to adult:	B-\$4.00 • L-\$6.00 • D-\$8.00	_____	_____
Ages 6 & under:	B-\$2.00 • L-\$3.00 • D-\$4.00	_____	_____
		Total	_____

• • •

PLEASE MAKE YOUR CHECK FOR **\$50.00**

DEPOSIT, OR AMOUNT OF THE **Grand Total** _____

• • •

AIRPORT PICKUP INFORMATION:

_____ Airline _____ Date _____ Time of Arrival _____ Flight Number _____ No. of Persons

TO AVOID DELAY UPON ARRIVAL: The University suggests that even though you sent a deposit for your room earlier, they would like to receive the total balance due them before July 15th. This will facilitate the processing of your registration upon arrival.

1. Designate on your Reservation Form all nights lodging required, all meals desired, and for how many persons. On the reverse side of the Form, list each family member included in the reservation, add up the costs according to ages, multiply by number of days (if you will not be there the full week; otherwise use the weekly rate), and enter the total.

2. Those who desire to room together, but do not live at the same address, must: (a) indicate with whom they wish to room; and, (b) must send in separate Reservation Forms, at the same time.

3. Complete the portion of the Registration Form concerning Airport Pickup, if it is applicable to you.

AIRPORT PICKUP INFORMATION: Pickup will be made at the Chattanooga Airport (Lovell Field). Give the airline company, date, time of arrival, and flight number, in the space provided on the Reservation Form. There will be no charge to you for this service.

In the event of problems, the telephone number to call is: (615) 755-4344, from 8:00 a.m. to 5:00 p.m., E.S.T.

SUBSIDIES FOR CHILDREN: The Convention Committee has made provision for a 50% subsidy to be paid at the close of the convention for young people between the ages of *six and seventeen* years of age *who have qualified* by attending at least 75% of the Young People's Bible Classes. This subsidy is designed to help make it possible for young people to attend the General Convention and to enjoy the Bible Classes provided for them. A 50% subsidy for *all children under* six years of age is also provided.

HOW PARENTS OBTAIN THE SUBSIDIES FOR THEIR CHILDREN: Pay the full children's rate (according to their ages) to the university for your children when making reservations. Near the end of the convention, see the Convention Treasurer, Brother Stephen Roskiewicz, to obtain the 50% subsidy.

Talking Things Over

Report of the Pilgrim Trip to Florida; Mexico; Venezuela; and British Guyana from January 16, to February 8, 1988 by Brothers Joseph Panuccl of Groton, CT, and Aldo Olcese of Lima, Peru.

When we consider that the message of truth is going out over so many radio stations in this country and overseas, we can truly say that the people of God who are cooperating to make this possible are as "a city set on a hill which cannot be hid." (Matt. 5:14) For the past three years there have been good responses from the "Francisco y Ernesto" radio programs in Florida, Mexico, and South America. They have encouraged us to visit these places to undertake a follow-up work, by contacting the people who showed unusual interest in their letters to us.

From Every Nation

Background Information

In the Miami, Florida area, the "**Frank and Ernest**" radio program is broadcast in Spanish every Sunday over WRHC. Almost one hundred percent of responses received come from Cuban, Spanish-speaking people, some of whom were refugees since 1980. All of them had some familiarity with the Bible.

Mexico is a Roman Catholic nation and the majority of people living there profess that religion.. But the government is completely separate from the church, and there is a form of religious freedom. However, this freedom exists only within the

church. No public gatherings, demonstrations or preaching of religion is allowed. Any denomination is permitted to build a meeting place, but once it is completed, its ownership is taken over by the government. Religious newspaper ads, radio programs, etc., are restrained by the constitution. However, in some way, the “**Frank and Ernest**” radio program is transmitted in the Spanish language over Radio Culiacan, XECQ, every Sunday morning.

Venezuela also has a Catholic background due to the many Europeans who immigrated there after the Second World War. Recently there has been a tremendous religious revival in this Caribbean country, a return to the study of the Bible, with many former Catholics becoming Jehovah's Witnesses.

Purposes of the Trip

The main goal of this pilgrim trip was to get in touch personally with those who requested literature in response to the “**Francisco y Ernesto**” radio programs in the Miami area, and in Mexico; and to assist Christians in Venezuela to establish Bible classes. A further interest was to become acquainted with the areas, the peoples and their customs, in order to guide us in our further endeavors of pilgrim activities. A third aim was to contact radio station managers to obtain information concerning future possible broadcasts, and to investigate the feasibility of making use of newspaper advertisements to promulgate the truth. Of course, our purpose is always to preach the Gospel wherever and whenever possible!

Activities

On January 16th we arrived in Miami, Florida. After renting a car we made a number of visits to interested Christians. Our discussions were focused on a clearer understanding of the Bible. In all cases we left literature to aid in Bible Study, particularly encouraging subscriptions to “El Alba,” which is the Spanish-language Dawn magazine.

We had many opportunities to give detailed explanations about the Divine plan, particularly the message of Christ's coming earthly kingdom, and the hope of the church's share in that kingdom. Those with whom we spoke were very encouraged with this "good news" and some even volunteered to distribute our literature. We told them that first they must be completely certain that what we were teaching in the books and booklets was the truth. One gentleman requested twenty subscriptions to the Spanish **Dawn** magazine, "**El Alba**," for distribution at his church. We felt that the work accomplished in contacting these people was enjoyed and appreciated by them, and blessed of the LORD as a first step among the Spanish-speaking people in the Miami area.

On January 18th we left for Mexico City. This is one of the largest cities in the world, having a population of more than 18,000,000 people! The pollution was terrible, and respiratory problems resulted, heightened by the low oxygen level due to altitude. We were introduced to a very nice Christian family, with whom Mario Olcese (who was visiting from Lima, Peru) was staying. They helped us find the radio station and newspaper offices, as well as to locate streets where we wished to call on those who were hungering and thirsting for the Gospel message. When we left we gave this family some of our literature, including the book, "**The Divine Plan of the Ages**."

On the morning of January 20th we flew to Mazatlan, on the west coast of Mexico. As we approached the car rental desk at the airport, we noticed an employee there was reading his Bible. He wanted some of our booklets, so we gave him a copy of the Spanish-language Dawn to read. After learning what our business was in that place, he gave us some valuable tips for our journey. Mazatlan is a very nice city, full of tourists—mostly Canadians and Americans. The seashore is gorgeous, but we were not there for rest and relaxation, but for work. So soon we began the trip to our first stop—La Cruz. The road was bumpy and the vari-

ous towns we were looking for were quite far apart. The homes of those we visited were very modest, some with nothing but dirt floors. But the people were very friendly and receptive.

Continuing on our trip, we arrived in Culiacan, population 500,000. We had discovered in Mazatlan that Culiacan is the city from which our radio program is broadcast, and so we visited the Ranchera de Culiacan radio station, XECQ. There we received detailed information concerning our Spanish-language "**Francisco y Ernesto**" programs. The next day we went to the newspaper office of *El Sol de Sinaloa*, to place an advertisement offering one of our free booklets. Then we visited one of the Culiacan public libraries. We were received happily by the manager when he learned we had religious literature to give him, since that was precisely what the library was lacking. We gave him some Spanish Dawns to distribute to other libraries in the Culiacan area.

On the following day we visited one of the Culiacan suburbs, Colonia Hidalgo. There we met with a minister who had a great deal of interest in the truth. After a long discussion about God's plan for mankind, we gave him material for his group to study, including "**The Divine Plan of the Ages**" in the Spanish language, and thirty subscriptions to "**El Alba**." He wanted us to visit his church, but we were advised that it would not be wise to do so since it was in a remote village, and the road leading to it was very dangerous. Just the month before some travelers had been ambushed and robbed.

Sunday was a very fruitful day. We planned to visit a young woman, but she was not at home because she was working. However we were welcomed by her sincerely consecrated family. They helped us to telephone her at her job, to make arrangements to meet that evening. When we arrived at the appointed time, all her family had gathered and were waiting for us. We had a long and interesting discussion on the main doctrines of the Bible. They were attracted to our literature, and made comments on its contents. It was a blessing to be with them and to

further encourage them in their study of the LORD's Word.

On the 24th and 25th, in Pericos and in the Guamuchil area, we were not so fortunate in locating those with whom we wished to meet. However, we left reading material with their families. Noteworthy was a visit we made to a businessman in that area. Some months before he had requested several booklets after listening to our radio programs. We accepted his invitation to discuss these things with him at his home. But when we arrived, his wife was very upset at the conversation, and asked us to leave.

In the Angostura-Aguaruto area, the next morning, we searched for, and found, a young school teacher. We visited with her and her husband that evening, having a wonderful opportunity to discuss the Truth with them. Again several copies of "El Alba" were ordered for distribution in their church.

El Dorado was our next visit on the following day, and we found it to be a quiet, primitive town where a lady lives who has been a Dawn subscriber for some time. She had been very ill, and yet she got out of bed to see us, expressing her surprise and joy that we had come all that way to visit her! It was surely worth all the effort made to find her when we saw her joy and gratitude, not only for our visit, but for the Dawn literature. Before leaving El Dorado, we stopped in the local church and left a number of copies of "El Alba" with them for distribution.

When we had completed our trip and were ready to return the car at the rental office, we found the same man who had been reading his Bible when we first arrived. He had gone through all the booklets we had left with him, and requested additional copies to give to his relatives. We also added him to the subscription list to receive "El Alba" every other month.

That morning we flew back to Mexico City. We spent our last day there contacting some radio stations in an effort to air "Francisco y Ernesto." But we found that they are unable to broadcast any religious programs over the air, since Biblical subjects are not permitted by the Mexican Constitution.

On our way to the airport to travel to Venezuela, we visited a young radio station receptionist who had mentioned that she and several other girls who worked there were interested in studying the Bible. And so we left more literature with her.

We reached Venezuela on January 29th. Time is lacking to tell of all the interesting experiences we had in Caracas. We enjoyed a visit with a Pastor and some of his congregation, where there were many young people present who took lively participation in the discussion; some time was spent with Bible Students, to encourage them in the Truth; and we made a visit to the newspaper, **El Universal**; phone calls to all the local radio stations; a visit with some Bible Students in a park; etc.

Meanwhile, Brother Panucci had traveled to Guyana, which is a very difficult country to enter, especially for anyone going there for religious reasons. The poverty of that country makes it dangerous for visitors, and it is very important to select taxis and hotels with knowledge, or you can be attacked and robbed.

Brother Panucci recalls: "My goal was to meet with Sister Knight. On the plane I had met a lady reading her Bible. During our conversation she gave me important information relative to precautions I must take for my personal security. I followed this advice, and all went well. The day after my arrival, Sister Knight and her son, John, came to my hotel. We had a lovely, spiritually profitable meeting. She is a very active Christian in promulgating the truth. On weekends she and a friend go into the jungle by jeep, canoe, and foot to bring the message of truth to a group of thirty-five people who desire to know more about the Bible. I considered going with them, but Sister Knight decided that it would be dangerous for me as an American, and unwise to make the trip. She greatly appreciates the help and encouragement of the Dawn, and of the American brethren with whom she keeps in contact. Let us remember this dear sister in our prayers."

We are thankful to the LORD for his overruling to make this pilgrim trip a success.

Speakers' Appointments

M. Balko, Sr.		F. Nemes	
Cincinnati, OH	May 17	Western Michigan	May 8
Indianapolis, IN	18	G. Passios	
St. Louis, MO	19	Allentown, PA	May 1
Albuquerque, NM	22	L.B. Post	
Phoenix, AZ	23	New Haven, CT	May 22
San Diego, CA	24	J.H. Snyder	
Los Angeles, CA	25	Spokane, WA	May 2
Asilomar Convention	27-30	J. Wozniak	
W. Blicharz		Agawam, MA	May 24,25
Chatham, Ont.	May 15	Rutherford, NJ	26-29
Asilomar Convention	27-30	Detroit, MI	30,31
R. Gorecki		Chicago, IL	June 1-3
West Newton, PA	May 15	Winnipeg, Man.	4-6
Asilomar Convention	27-30	Broadview, Sask.	7
G.M. Jeuck		Porcupine Plains, Sask.	8
Agawam, MA Conv.	May 14,15	Prince Albert, Sask.	9
Asilomar Convention	27-30	Sturgis, Sask.	10-13
N. Kasperowicz		Vancouver, B.C.	14-16
Middletown, NY	May 22	Seattle, WA	17-19
S. Mengos		Portland, OR	20-27
Fresno, CA	May 8		

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Overseas' Speakers

F. Binns		E.F.Lankford, Cont'd	
"Patmos 2nd" Conv.	May 1-4	Poland	5-12
Barnsley, Tyne & Wear	May	Mulhouse, France	13-16
E.F.Lankford		Germany	17-20
England	April 26-30	Bad Hersfeld Conv.	21-23
"Patmos 2nd" Conv.	May 1-4	Northern France	24-31

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Conventions

HARTFORD, CT. May 1—Sage Park Junior H.S., Sage Park Road,

Windsor. Contact: Mrs. John Coccia, 10 Light Street, Enfield 06082

AGAWAM, MA, May 14,15—Ramada Inn, 161 Bridge St. at I-91, Warehouse Point, CT. Contact: Mrs. Leslie Hindle, 39 Park Hill, Broad Brook, CT 06016
Phone: (203) 623-6591

CINCINNATI, OH, May 15—At the Harp's Home, 2609 Merrittview Lane.
Phone: (513) 825-4112

CLEVELAND, OH, May 15—Masonic Temple, 3615 Euclid Ave., Cleveland. Contact: Alex Brzostek, 2339 Averill Dr., Akron 44313
Phone: (216) 661-8059

WEST NEWTON, PA, May 15—Sewickley Grange, Route 136. Contact: Mike Balko, 501 Pittsburgh St. 15089
Phone: (412) 872-5553

BUFFALO, NY, May 22—Unity Temple, 1940 Niagra St., Buffalo. Contact: Eugene Buczkowski, 85 Rogers Dr., Cheektowaga 14225
Phone: (716) 634-2163

ASILOMAR CONVENTION, May 27-30—Asilomar Conference Grounds, Pacific Grove, CA. For information, contact: Mrs. Carol Blong, 713 Sycamore Ave., San Bruno, CA. Please note: *Registration cut-off date is April 25th.*

CHICAGO, IL, May 28-30—Elk Grove High School, 500 West Elk Grove Blvd., Elk Grove. Contact: Tom Ruggirello, 720 W. Bryn Mawr Ave., Roselle 60172
Phone: (312) 351-5606

WATERBURY, CT, June 5—YWCA Building, 80 Prospect St.

Contact: Venice Tsimonis, P.O. Box 1494, Waterbury 06720

ALLENTOWN, PA—June 10-12—Moravian College, Bethlehem. Contact: Margaret Young, P.O. Box 1672, Allentown 18105

STURGIS, SASK., June 11,12—Sturgis Legion Hall. Contact: Connie Jakubowski, Box 157, Stenen SOA 3XO or Doris Karutsky, Box 625 Sturgis SOA 4AO
Phones: (306) 548-4665; 548-2872

SOUTHEAST MICHIGAN, June 10-12—Echo Grove Conference Center, Lakeville. Contact: Norm Zender, 20 Devonshire, Pleasant Ridge 48069 *by May 1st.*
Phone: (313) 399-8843

MARSHFIELD, WI, June 18,19—Agricultural Research Station, 8396 Yellowstone Drive. Contact: Sister Maria Kuehmichel, or Sister Starr Carpenter, 8775 Wolff Lane, 54449
Phones: (715) 387-8004 or 676-2298 after 5 p.m.

PORTLAND, OR, June 24-27—Collins Retreat Center, Route #211 (between Sandy and Eagle Creek). Contact: Dawn Krupa, P.O. Box 204, Gresham 97030

INTERNATIONAL CONVENTION, Dalfsen, Holland, July 9-15—DeBron Conference Center. Write: International Convention of Bible Students, 1425 Lachman Lane, Pacific Palisades, CA 90272
Phone: (213) 454-5248

BIBLE STUDENTS GENERAL CONVENTION, Chattanooga, Tennessee, July 23-28. Please note new location and new dates.

Price Change Notice

BEGINNING with January 1988, due to increased production costs it was necessary to raise the price by \$1.00 on all vinyl, soft-covered books. Therefore all books which are presently listed at:

\$1.00 are now \$2.00

\$2.00 books are now \$3.00

WITH THE EXCEPTION OF

"Studies in the Scriptures." When purchased by the set, the cost will be \$12.00. When purchased individually, the prices for *The Divine Plan of the Ages*, *The Time is At Hand*, and *Thy Kingdom Come* will be \$2.00 each; *The Battle of Armageddon*, *The Atonement between God and Man*, and *The New Creation* will be \$3.00 each.

These new prices *will not* be reflected on the front or back inside covers of this magazine until a new printing of Dawn covers next June. *Until then, this notice is intended to supersede the prices shown.*

• NEW OFFERINGS •

The **"Daily Heavenly Manna"** is now available in a hard cover edition, with a sewn spine. Price—\$3.00 each.

"Hymns of Dawn" are now available in vinyl, soft cover, with a sewn spine. Price—\$3.00 per book; hard cover, sewn spine. Price—\$4.00 each. Spiral bound—\$4.00 each.

"Bread from Heaven," a young people's Manna, cost is \$4.00, hardbound, sewn spine. Makes a lovely gift.