

The Dawn

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Highlights of DAWN

Worldwide Good Health —By Science or Faith?

THE newspapers, magazines, and books of today often contain information on the latest developments concerning the attainment of good health. As medical science discovers new ways of combating disease and illness, the information is published almost immediately. And yet, in spite of remarkable advances, medical science has been unable to provide a cure for all man's ailments and diseases. Cancer continues to be a scourge, the ulcer is called the badge of our civilization, and heart disease has become and continues to be the Number One killer. Also, new diseases have surfaced into man's environment. Some, apparently unknown before by medical science, were found in recent times in the remote areas of South America and Africa. One of these newcomers was noticed about three years ago during an American Legion convention in Philadelphia. It keeps recurring and has been dubbed "Legionnaire's Disease." It caused consternation in the garment district of New York City when several people were identified as having contracted this disease.

When medicine and science fail in their attempt to cure, some people turn to faith healing. In the United States the Evangelical movement, involving some forty-five million people, and composing several religious groups, is principally responsible for the recent surge in seeking this avenue of healing. These groups have been classified into the general categories of "Fundamentalists" and "Pentecostalists." The Pentecostalists in particular practice "miraculous healing" through prayer. They have influenced other groups who have

joined the movement, and consequently many who are sick and infirm have placed their hopes in such healing efforts. A large fifty-million-dollar hospital complex is being built in Tulsa, Oklahoma. It is called the City of Faith Hospital, and its purpose is to combine medicine and faith healing.

The desire to be cured of ailments and afflictions and to gain good health does not belong to our generation alone. Medicine men, witch doctors, and medical doctors have been known far back in history. Everyone has always wanted good health. But what people want and what they are willing to work for and what they receive are all different. Many people want good health to come easily (in a natural way). They would like to inherit good health. Too few people are willing to work strenuously for it by observing good health habits. But then some people cannot have good health, no matter what they might do to acquire it.

Even those who inherit good health, who work hard to maintain good health habits, and who survive the vicissitudes of life, eventually die of old age. The aging process is inescapable. The Russians were among the first in modern times to do basic research on the aging process. Their scientists suggested some twenty years ago that old age is like a disease in which cells deteriorate. Very little information has been made public after their initial experiments, but since publication of the Russian experiments, other biochemists have done research in this field. About two years ago at Santa Monica, California, a symposium on the biochemistry of aging was held, sponsored by the Intra-Science Research Foundation. In reporting on "getting old," the symposium was asked: "Is it a phenomenon that happens naturally at the molecular and cellular level? Or is it the sum total of disease and other stresses and strains that human beings and other animals face from the moment they are born?" According to the participants of the symposium, the answer appears to be a little bit of both.

Some of the findings reported at the symposium were from the Children's Hospital Medical Center at Oakland, California—that cells from a babe double about fifty times before they eventually die, while cells taken from a middle-aged man will double about half that many times. Also, it was found that a cellular clock in the nucleus of the cell has a memory which determines how many cell reproductions will occur. This clock can be frozen (inactivated) and restarted, with no loss of function.

In Haifa, at the Technion-Israel Institute of Technology, it has been found that as cells age they lose their ability to handle enzymes and proteins and become clogged with unnecessary proteins. Probably the most significant finding was that "diseases of aging"—such as cancer, arthritis, diabetes, and an increased susceptibility to infectious diseases—result from a breakdown in the body's immune—defense system, involving disease-fighting cells that mature in the thymus gland. Scientists hope that by extracting these disease-fighting cells (as they have done from calf thymuses at the University of Texas) or by synthesizing them, it might be possible to restore a rundown immune system. About twenty children born with deficient immune-defense systems, wherein any disease would kill them, are being treated somewhat successfully with the extract from calf thymuses.

In this world no one can truly have good health. What we call good health is the best form of health available under the circumstances of this present life. This is so because of man's imperfection. Ever since sin entered into the world (about 6 000 years ago), the curse of death has been upon man. At birth, paradoxically, man starts to die. When the breath of life enters his lungs at birth, the dying process starts and he becomes subject to all diseases. The finest physical specimens of manhood can be stricken with a deadly disease and die overnight. Paradoxically, isolated examples of longevity have occurred even though bad health habits were practiced. Heredity is known to be a factor for longevity, but

regardless of how long a person lives, his ultimate end is death.

The curse upon mankind is the death penalty clearly stated by God in Genesis 2:17: "But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Sickness, pain, disease, and old age are all a part of this curse. Furthermore, the ground was cursed to bring forth thorns and thistles. Today we know that all kinds of unseen pestilences are there, too. If we had microscopes for eyes and were bacteriologists, we would be appalled at the myriads of bacterial colonies surrounding us on every hand. Some are useful. Many are not. The hazards to life are not always apparent to us because they are often invisible.

In an interesting article published several years ago, entitled "The Most Dangerous Experience of Life," the author stressed how the probabilities of surviving at birth were very much against the child. But somehow the child managed to live. Today in our modern society he has a better chance to live because of the advancement of medical science. But even today, having lived through this experience, the child now must battle adversity and avoid the many pitfalls into poor health. This is because of the curse of death.

How can the teachings of faith healing be reconciled with this curse of death? Does belief in Christianity offer special blessings of health and relief from the curse of death? A common fallacy encountered in the doctrines held by many churches is that of applying scriptural promises which belong to the next age (the Millennial Age of God's kingdom) to the present age, or time. These groups fail to rightly divide the Word of truth. (II Tim. 2:15) Scriptures applying to this present age should not be applied to the next age, and vice versa.

The Bible teaches that there are two salvations. The coming age, or the "Millennial Age," is the time in God's arrangement when the people of earth will be blessed and healed and

elevated to the condition of perfection that was once enjoyed by Father Adam in the Garden of Eden before he sinned. This great work will be carried out by Jesus.

During this age God, by his arrangement, is calling out from the people of earth a few who are willing to walk in the footsteps of Jesus. Jesus said, "If any man will come after me, let him deny himself, and take up his cross, and follow me." (Matt. 16:24) This is a walk of sacrifice and self-denial. And just as Jesus gave his flesh for the life of the world (John 6:51), so his footstep followers also give up their rights to a life in the flesh here on earth. Their hope is to be resurrected from death to be with Jesus on the divine spiritual plane of life. The Scriptures further teach that these will be associated with Jesus in accomplishing the great work of restitution in the Millennium, during which time all the families of the earth will be blessed. (Heb. 2:9,10; II Tim. 2:12) Now is not the time for the people to receive these wonderful benefits. Their blessing comes after the work of this age is completed.

It is true that Jesus and the apostles healed many people. But they never used this gift to alleviate their own afflictions. The miracles of Jesus were intended to give the world proof that he was the Messiah (the Christ) and to provide samples of the work to be done in God's kingdom. Likewise, the healing done by the apostles was to prove that they were associated with Christ and also to witness concerning the kingdom. These gifts were to cease once the church was established (see I Corinthians 13:8).

There were incidents in the personal lives of the Apostle Paul and the Early Church when it would have been opportune to use healing by faith. When the Apostle Paul was intercepted by Jesus on the road to Damascus, he was blinded so severely by the Lord's glory that he could not see. Subsequently the Lord gave him partial relief, but the remaining blindness, or afflictions, was called by Paul "a thorn in the flesh." Paul thought that to be freed of this affliction would open the way to better service for the Lord,

and he sought the Lord three times to remove it. But the answer was “No.” Instead, Paul relates, “And he [the Lord] said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness.” (II Cor. 12:9) The apostle learned to live with this and all his infirmities, saying, “Therefore 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.” (II Cor. 12:10) So it is with all good Christians—by faith they have found the Lord’s grace sufficient for them while enduring severe trials and afflictions. Prior to the relating of this encounter with the Lord, the Apostle Paul listed some of the afflictions he had endured. These are found in II Corinthians 11:23-30. Included were “weariness and painfulness,” caused by faithfulness in his ministry. No relief was sought by the apostle from these trials and infirmities; he accepted the fact that the Lord’s grace was sufficient.

Paul’s advice to Timothy, who had a stomach ailment, was not to attend a prayer meeting for the purpose of being healed but rather, as recorded in I Timothy 5:23, “Drink no longer water, but use a little wine for thy stomach’s sake and thine often infirmities.” Nor did the Apostle Paul tell the brethren at Philippi that he had a special prayer meeting to heal Epaphroditus, who had been sick nigh unto death. Epaphroditus was chosen by the brethren of Philippi to take a gift to the Apostle Paul while he was imprisoned in Rome. During this mission Epaphroditus became ill, risking his life to complete his task (see Philippians 2:25-30, RSV).

Our Lord’s goal also was to do the Father’s will. In Isaiah, the 53rd chapter the prophet showed how Jesus would make it possible for others to have better health. Thus we read in the Scriptures: “When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick: that it might be fulfilled which was spoken by Esaias the prophet,

saying, Himself took our infirmities, and bare our sicknesses.”—Matt. 8:16, 17

The people who received the benefits of Jesus’ miracles and were healed of their afflictions all eventually died. The time had not come for these miracles to be permanent blessings. They were foregleams of the miraculous power that would be used on behalf of all people in God’s kingdom. God, who pronounced the curse of death upon mankind, intends to remove the curse, as promised in Revelation 22:3, “There shall be no more curse.” This is guaranteed through the ransom price provided by Jesus. At present the ransom is being used on behalf of those invited (the church) to share in the sufferings of Christ during this Gospel Age. But when the church is completed, there will no longer be a need for this present evil world and attendant sickness, pain, and death. It was necessary that the church be tried in the same environment that was used to try their Lord. God will reverse these conditions in his kingdom, as described in Revelation 21:4: “And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.”

What is the answer to the question, “How will worldwide good health come?” Will it be by science or by faith? It will come neither by the medical science of today nor by the faith healing of today. It will come through the kingdom of God. As prophesied by Isaiah concerning that kingdom: “And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity.” (Isa. 33:24) God’s kingdom has as its objective the restoration of righteousness in this earth and the elimination of sin. Good health cannot come until sin is eliminated. They go hand in hand. Jesus made the same association. In Mark, the second chapter, an incident is recorded about a man sick with palsy, whose friends persisted in bringing him to Jesus. The account reads: “When Jesus saw their faith, he said unto the sick of

the palsy, Son, thy sins be forgiven thee. But there were certain of the scribes sitting there, and reasoning in their hearts, Why doth this man thus speak blasphemies? who can forgive sins but God only? And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts? Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? But that ye may know that the Son of man hath power on earth to forgive sins (he saith to the sick of the palsy,) I say unto thee, Arise, and take up thy bed, and go thy way into thine house. And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion."—Mark 2:5-12

One of the blessed prophecies of God's kingdom is found in Psalm 103:1-5: "Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's."

The reference to youth being renewed means that no longer will people die of old age. Isaiah 65:20 is more direct when it says: "There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed." According to this prophecy, neither the extreme of immaturity nor that of senility will be present in God's kingdom; and those who are incorrigible, refusing in a hundred-year period to obey the laws of that kingdom, will die, not from old age, but because of their refusal to conform to God's laws.

The cause of old age, or the failure of cells to reproduce properly, will no longer exist. Possibly the most beautiful

prophecy along this line is Job 33:21-25, which tells of the present deterioration of man's flesh (cells) and his downward course to the grave (because of the curse of death), when a wonderful event happens. The ransom of Jesus delivers all men from going into the pit (grave), and their flesh (in the resurrection) becomes fresher than a child's: "His flesh is consumed away, that it cannot be seen; and his bones that were not seen stick out. Yea, his soul draweth near unto the grave, and his life to the destroyers. If there be a messenger with him, an interpreter, one among a thousand, to show unto man his uprightness: then he is gracious unto him, and saith, Deliver him from going down into the pit: I have found a ransom. His flesh shall be fresher than a child's: he shall return to the days of his youth."

No physical handicaps, diseases, or obstacles will be in that kingdom, as described in Isaiah 35:5, 6: "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert." Nor will that old lion (Satan) be around to cause trouble. (Isa. 35:9; I Pet. 5:8) The happiness of that time has been portrayed so well and so beautifully in the closing words of Isaiah's prophecy: "And 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."— Isa. 35:10

Praise ye the Lord!



1980 MEMORIAL SUPPER DATE

The proper date for the observance of the annual Memorial Supper will be after 6:00 P.M. on Sunday, March 30.



Weekly Prayer Meeting Texts

JANUARY 3—Pray without ceasing—1 Thessalonians 5:17 (Z. '96-162 Hymn 239)

JANUARY 10—Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.—James 5:10 (Z. '95-3 Hymn 205)

JANUARY 17—Keep yourselves in the love of God.—Jude 21 (Z. '02-173 Hymn 202)

JANUARY 24—Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart.—Proverbs 3:3 (Z. '02-171 Hymn 312A)

JANUARY 31—The meek will He guide in judgment: and the meek will He teach His way.—Psalm 25:9 (Z. '00-68 Hymn 80)



“SWORDS INTO PLOWSHARES”

To be discussed by

‘FRANK and ERNEST’

WABB—6:45 a.m.
SUNDAY, JANUARY 20

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

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

Bible Study

LESSON FOR JANUARY 6

Contrasts in Trust

MEMORY SELECTION: "His mother saith unto the servants, Whatsoever He saith unto you, do it."—John 2:5

SELECTED SCRIPTURE: John 2:1-5; 7:3-5; 19:25-27

THE real lesson in the cluster of texts before us is contained in the account of the first miracle of our Lord, the turning of the water in the waterpots into wine. A key as to the importance of this occurrence is given in John 2:11: "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him."

To the disciples this was simply a demonstration of divine power operating through Jesus, and this miracle confirmed to them that Jesus was indeed the Son of God. But after Pentecost, when their minds were illuminated by the Holy Spirit, they undoubtedly understood the finer lines of types and prophecies contained in the miracle, even as we today are privileged to see and understand.—John 14:26

This beginning of Christ's miracles typified, or pictured, the glory of his coming kingdom and power. In Matthew 26:26-29 is the account of Jesus instituting the Memorial Supper. The symbol of the bread that was broken, we have learned, represented the perfect humanity of Jesus, which he surrendered on Calvary's cross as a ransom price for Adam and all his progeny. (John 6:51) The cup, we have learned, is a symbolic cup, which represents the willingness of the Christian to share the same experiences as came upon Jesus. (Mark 10:38) The cup contained wine, which represented the Lord's blood. As a symbol, it pictured the Christian's willingness to share in the sufferings of Christ, even unto death. (John 6:53-56) In Matthew 26:28, 29 Jesus elaborated on the symbolic significance of the wine when he

said: "For this is my blood of the new testament [covenant], which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."

We call to mind the wonderful prophecy of the kingdom in Isaiah 25:6. We recognize in the exhilarating wine an apt symbol of joy and gladness. To partake of the cup of the Lord in the present time signifies to share in his suffering, humiliation, and death. But to partake of the cup in the coming age will mean to share in his glory and joy. That will be the new wine in the kingdom.

There are some additional points that we believe are significant:

(a) The miracle was performed after the wedding; so the joy and blessings of Christ's kingdom will follow only after the union of Christ and his church.

(b) The water, which was turned to wine, is a symbol of truth. (Eph. 5:26) It is through this cleansing agency that the church is to be glorified and the world blessed. Divine truth will have its glorious fulfillment in the blessings and joys of the kingdom.

(c) The Lord's reply to Mary, who informed him of the lack of

wine, is also significant. The essence of the thought seems to be that the hour for exaltation and glory had not yet come. Even now the footstep followers of Jesus are drinking the dregs of the cup of humiliation and sacrifice. And if we partake of this cup now, we will surely drink the new wine with him in the kingdom. Let us take the advice of Mary, "Whatever He saith unto you, do it."

(d) We note that the miracle was performed on the third day. This helps to locate the time of the fulfillment of this symbolic miracle.

There seems to be possible support to the belief of some that the "third day" on which the miracle was performed was the third day after the last event of verse 43 of the 1st chapter of John, the first day's events being described in verses 19-28, the second day's events in verses 29-34, the third day in verses 35-42, and the fourth day in verses 43-51. The third day after the fourth would be the seventh day, or a sabbath. It will be observed that most of our Lord's miracles were accomplished on the sabbath. The kingdom is the great antitypical sabbath, which will bring blessings to all the families of the earth. □

Issues of Life and Death

MEMORY SELECTION: "I am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die."—John 11:25,26

SELECTED SCRIPTURE: John 11:20-32, 38-40

THE promise of the resurrection of the dead is one of the glorious themes of the Bible. It is only because of this promise that God's plan for the salvation of the world becomes meaningful, because many thousands of millions of people have lived and died in the past. Without the hope of a resurrection, they would remain asleep forever in the dust of the earth.

The hope of a resurrection has always been associated with God's promise of future blessings in the kingdom. For example, when God began dealing with Abraham he revealed something of the promised kingdom to him and gave him to understand that he would be alive at that time to partake of the promised blessings. In Hebrews 11:10,13 we read: "For he looked for a city which hath foundations, whose builder

and maker is God. . . . These all died in faith, not having received the promises, **but having seen them afar off**, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth."

God revealed to Moses something of the operation of the promised kingdom and indicated that the children of Israel who were alive then would participate in its arrangements. (See Deuteronomy 18:17-19.) The Apostle Peter quoted this text in Acts 3:22,23, and indicated that it would come to pass during the times of restitution—or the promised kingdom. The Jews became angry with Peter because they recognized that he "taught the people, and preached through Jesus the resurrection from the dead."—Acts 4:2

There are many prophecies concerning the resurrection. In Isaiah 26:19 the prophet encourages the nation of Israel in their time of trouble, pointing to the kingdom: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead"; and in Daniel 12:2 we read, "And many of them that sleep in the dust of the earth shall awake."

In the texts under consideration in our lesson, Jesus gave a profound illustration of the resurrection in the kingdom. When Jesus was informed of the illness of Lazarus, he said, "This sickness is not unto death [that is, death was not to be the final issue], but for the glory of God, that the Son of God might be glorified thereby." (John 11:4) And so Jesus deliberately delayed his return to Bethany, the home of Lazarus, until Lazarus died. Then he said, "Our friend Lazarus sleepeth: but I go, that I may awake him out of sleep." (vs. 11) The disciples questioned Jesus about this, and he said simply, "Lazarus is dead." (vs. 14) It is an interesting sidelight to note that throughout the Old Testament death is referred to as a sleep, in anticipation of an awakening in the kingdom.

Lazarus had been dead for four days, and the condition of his body was such that there could be no question about his being dead. Jesus said to Martha, "Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?" (vs. 40) It was not the purpose of Jesus to glorify himself but rather to demonstrate the power of God that would be exercised in the kingdom to bring about the resurrection of the dead. Then "Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me."—vss. 41,42

"And when he thus had spoken, he cried with a loud voice, Lazarus, come forth." (vs. 43) Lazarus came forth, still bound in his grave clothes. The text continues with the statement that many who witnessed the miracle believed Jesus and claimed him as the Messiah. (John 12:17-19) We know, of course, that the restoration of Lazarus to life was only temporary, for in due time he fell asleep again to await his reawakening in the resurrection in the kingdom. □

Two Who Brought Others

MEMORY SELECTION: "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal."—John 12:25

SELECTED SCRIPTURE: John 1:40-46; 12:20-26

THE selection of the twelve apostles, as well as of all the followers of Jesus, was and still is God's work. The role of Jesus was to act as God's representative. In John 17:6 Jesus said, "I have manifested Thy name unto the men which Thou gavest me out of the world: Thine they were, and Thou gavest them me; and they have kept Thy Word." And again, in John 6:44 Jesus said, "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day." But even after being called of God, it was necessary for the disciples, as well as the subsequent followers of the Master, to lay their lives down in sacrifice, as did the Master himself. It was by these experiences that the Apostle Paul states: "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the Author of eternal salvation

unto all them that obey him." (Heb. 5:8, 9) Jesus, speaking to his disciples, said, "If any man will come after me, let him deny himself, and take up his cross, and follow me."—Matt. 16:24

The close relationship that Jesus was to have with his footstep followers is indicated in many places in the Scriptures. For example, in Hebrews 2:10 we read: "For it became Him, for whom are all things, and by whom are all things [God], in bringing many sons unto glory [the footstep followers of Jesus], to make the Captain of their salvation [Jesus] perfect through suffering." In another figure the Apostle Paul illustrates the closeness of Christ and his footstep followers: "For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ."—I Cor. 12:12

This relationship was foreshadowed in the types of the Old

Testament. In the 16th chapter of Leviticus is given an account of the Day of Atonement. The Apostle Paul, in Hebrews 13:10-13, shows that the Atonement Day was a type of the Gospel Age. In the type a bullock was the first offering, and its blood was sprinkled on the mercy seat, as a satisfaction, or an atonement, for the sins of Aaron and his house. The second sacrifice of the day was the Lord's goat, and its blood was also sprinkled on the mercy seat, as a satisfaction, or atonement, for the sins of the nation of Israel. The antitypical significance of these sacrifices is that the bullock represented Jesus and that the merit of his sacrifice—the ransom price—was first applied on behalf of the antitype of Aaron and his house, namely, the church. The Lord's goat, we have learned, represented the justified, spirit-begotten church of the Gospel Age. As in the type, the sacrifice of the church does not add to the merit of our Lord's sacrifice but is simply counted in as part of his figurative body. The atoning merit of their sacrifice is really our Lord's merit, returned a second time to the mercy seat.

In our study the Lord is showing the same lesson under a different figure. In John 12:24-26 Jesus said: "Ver-

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ily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me." In this text Jesus is saying that just as it was necessary for the kernel of wheat to be sown in the ground in order for it to bring forth a head of many grains, so it is necessary for him to die in order to provide the merit to justify the church during the Gospel Age, thus enabling them to have a relationship with God and develop fruitage unto eternal life.

In our text Jesus also voiced the principle prevailing during the Gospel Age. He said that he that hateth his life in this world shall keep it unto life eternal. By this he meant that both he and his footstep followers must consecrate their lives even unto death to serve the Heavenly Father; and, if faithful in this, they will gain the crowning life, or the divine nature. On the other hand, he that loveth his life shall lose it. By this our Lord meant that those who were not willing to make the necessary sacrifice would find that they had lost the opportunity for eternal life and a share with Jesus in the kingdom work. □

Another Chance for Commitment

MEMORY SELECTION: "Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep."—John 21:17

SELECTED SCRIPTURE: John 13:36-38; 18:17, 25-27; 21:15-19

THE Apostle Peter was one of the first of Jesus' disciples. Apparently Jesus was able to discern that hidden under Peter's impetuous nature was a solid rocklike character, for he named him Cephas (Peter), which means "a rock." This quality was displayed often after Jesus' death and resurrection. He was a strengthening influence to the Lord's sheep.

The Gospel accounts record more of Peter's statements than of any of the other eleven. He was a forthright and dynamic character, not reserved or hesitant. This doubtless caused him to speak up first and to express himself when others remained silent. He raised questions that Jesus clarified and amplified by many illustrations. At times he spoke impulsively, even impetuously, but Jesus recognized that these things represented human weaknesses and that underneath was a heart and

character that would indeed develop into one of the Lord's jewels.

When we take note of Peter's weaknesses at this time in his life, we must realize that he had not yet been begotten of the Holy Spirit. He did not at this time fully understand why Jesus came to earth or why it was necessary for him to suffer or that there were to be two phases of the kingdom. This lack of understanding led him to remonstrate with Jesus because he indicated that he must go to Jerusalem, where he would suffer and die. The account is recorded in Matthew 16:21-23: "Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savorest not the things that be of God, but those that be of men."

Jesus was not really calling Peter Satan, but he realized that Peter was unwittingly being used by Satan to appeal to the flesh to avoid the certain ordeal of suffering and death that awaited him in Jerusalem. His words were directed to Satan and not to Peter.

Peter's denial of the Lord on the eve of his crucifixion was another instance where the weakness of the flesh dominated and overcame the noble and loyal heart that was within him. The circumstances were desperate for Peter. The Master that he loved was soon to be put to death, and all the wonderful hopes about the kingdom and his privileges in that kingdom were being dashed. And, of course, he felt a great personal danger in being identified with Jesus.

After Peter's denial of Jesus, he "remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly." (Matt. 26:75) Peter suddenly realized the enormity of his failure. But Jesus realized that this incident did not represent Peter's real heart condition. He was concerned and anxious that Peter know he had been forgiven. After the resurrection of Jesus, the angel who greeted the

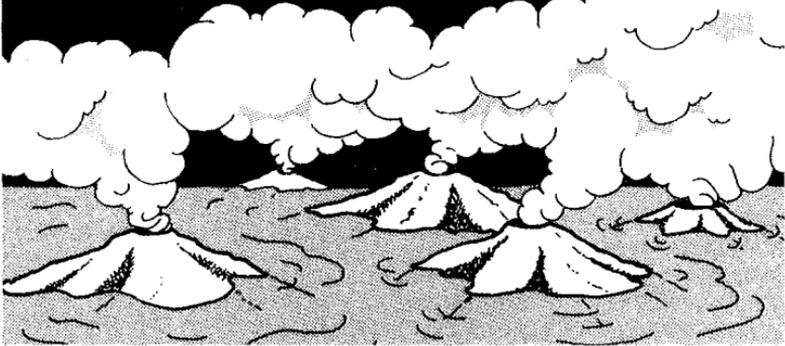
women who came to the tomb to anoint him remembered Peter especially, saying, "But go your way, tell His disciples **and Peter** that He goeth before you into Galilee."—Mark 16:7

Industrious and impulsive Peter, not understanding the meaning of the events that had transpired and being disillusioned and disappointed, decided to go fishing, and several of the disciples went with him. When Jesus appeared to them on the shore, he was recognized by Peter, who immediately jumped into the sea and swam as fast as he could to Jesus. After a meal, Jesus asked Peter a question, "Lovest thou me more than these?" And Peter answered, "Yea, Lord." Jesus said, "Feed my lambs." The third time that Jesus asked the question Peter was grieved and answered, "Lord, thou knowest all things; thou knowest that I love thee." Jesus said again, "Feed my sheep." These three questions concerning Peter's love for the Lord must have been an object lesson to him when he called to remembrance that terrible night when he had denied the Lord three times.

Many years later Peter recalled these bitter experiences but greatly rejoiced in the new hope that was revealed to him through the gift of the Holy Spirit.—I Pet. 1:3,4 □

Christian Life and Doctrine

THE CREATOR'S GRAND DESIGN— PART 3



The Days of Creation

“And God saw everything that he had made, and, behold, it was very good.”—Genesis 1:31

THROUGHOUT the centuries the wise and learned have endeavored to pry into the secrets of creation and discover how the great universe came into existence. They have not been able to understand how out of nothing there came countless billions of worlds, myriad forms of life—plant and animal—and why law and order is displayed in it all. And try as they may, human wisdom has not been able to offer an explanation so simple, yet so profound and full of meaning, as that contained in the first verse of the Bible—“In the beginning God created the heaven and the earth.”—Gen. 1:1

The truthfulness of these words is more universally acknowledged today by scientists than ever before. While some scientists imagine the universe as having come into existence by sheer chance, many do not. Even the great Prof. Einstein, once an agnostic, in the later years of his life con-

fessed that his increasing scientific knowledge had led him to the conviction that there is displayed throughout the universe an Intelligence which he was glad to acknowledge and honor. Einstein was unable to accept the crude conceptions of God handed down to a credulous world from the Dark Ages; however, he came to see unmistakable evidence of supreme Intelligence in what he formerly considered to be but the works of nature. And this is true of many of our great scientists today.

“In the beginning God created the heaven and the earth”—this is a simple statement of fact. Few will deny that the heavens and the earth did have a beginning, and in these few words we are informed that the Creator was responsible for it. God does not attempt to tell us how the universe was created, for he knew that it would be quite beyond our ability to comprehend how the creative forces he put into motion had brought into being the countless millions of suns and sent them spinning forth through space under orderly control.

Nor have our most brilliant scientists discovered any worthwhile information other than is contained in the simple statement that “God created the heaven and the earth.” There are many theories of creation, but they are only theories. Until recently one theory quite generally accepted by the scientists was that of a continuously expanding universe. More recently many scientists have turned to the “pulsating” theory, which holds that the universe began with a great explosion billions of years ago and that it has been expanding since and is now about ready to go into reverse and contract. After a few more billions of years, according to this theory, all the material will again become compressed into a great center. Then there will be another “big bang,” and another pulsation will begin. Sooner or later this theory will probably be discarded in favor of still another. The point is that man just does not know how God created the heaven and the earth.

It is true that modern man has acquired a great deal of knowledge. He even knows how to split an atom. But since man does not know how to make an atom or how atoms were

made, he has little whereof to boast. Atoms, we are told, are the building blocks of nature; but to know this still does not take us beyond the simple statement that "in the beginning God created the heaven and the earth." However, in conjunction with the information furnished in the rest of this opening chapter of the Bible, the statement is very meaningful, for it reveals that the work outlined in the remainder of the chapter was not the bringing of the universe into existence but the preparation of the earth for the habitation of man.

Yes, the earth already existed, having been created by God "in the beginning." But, as verse 2 of the chapter explains, it "was without form, and void; and darkness was upon the face of the deep." This indicates that the fixed contour of the earth, as designed by God, had not yet been reached. There were neither mountains nor valleys, trees nor shrubs, rivers nor oceans. The earth was "void," or empty of all forms of life.

Not Twenty-four-Hour Days

The creative work outlined in this chapter was accomplished in six "days." We are not to suppose, however, that these days of creation were twenty-four hours in length. The Hebrew word here translated "day" is **yowm**—pronounced yome. While in many instances in the Old Testament it is applied to a literal day of twelve or twenty-four hours, the sacred writers did not thus limit its use. In Exodus 13:10, Leviticus 25:29, Numbers 9:22, and in other places, the same Hebrew word is translated "year." In Genesis 4:3 and 26:8, and many other places, **yowm** is translated "time." A careful study of these references reveals clearly that the meaning of this Hebrew word is not limited to a twenty-four-hour day.

Besides, the Bible often uses the word "day" in a broader sense. The period of forty years that the Israelites spent in the wilderness is referred to as "the day of temptation in the wilderness." (Ps. 95:8) Isaiah refers to the era of Christ's kingdom on the earth as a "day." (Isa. 11:10) While six

“days” are mentioned in connection with the preparation of the earth for man, in Genesis 2:4 the entire period of creation is referred to as “the day that the Lord God made the earth and the heavens.” It seems clear, then, that **yowm** cannot be limited in its application to any specific length of time, such as a twenty-four-hour day, but simply denotes a time, season, or era during which certain events take place or a particular work is accomplished.

The First “Day”

It was at the beginning of the first day of creation that God’s Spirit, his almighty power, “moved upon the face of the waters.” (Gen. 1:2) The Hebrew word here translated “moved” means to brood, as a bird brooding over its nest. In a general way this is a fitting illustration of how the Spirit, or power of God, brooded over the waters of earth that a home might eventually be made ready for all the myriad creatures he had in mind for the earth, and especially for man. That “brooding” began at the outset of the first “day” and was to continue until man, male and female, was brought forth in the divine image at the close of the sixth “day.”

When God’s Spirit began to “brood” over the waters, “darkness was upon the face of the deep.” Since this was prior to the time when the land and the water were divided, the earth’s surface was one vast ocean. God asked Job: “Who shut up the sea with doors, when it brake forth, as if it had issued out of the womb? when I made the cloud the garment thereof, and thick darkness a swaddling band for it?”—Job 38:8,9

God’s question might well suggest the manner in which the sea came into being. Scientists agree that as the earth-mass cooled a more or less solid crust formed on the outside. For a time this crust kept the hot gases confined, or, as God’s question suggests, “shut up . . . with doors.” But the confined gas would build up a tremendous pressure and “brake forth” through innumerable small craters, spread over the earth’s entire surface and, in cooling, would condense and fall upon

the hot surface of the earth. Thus the sea was “born,” God likening it to an issuing out of the womb.

And at its birth clothing was provided. The Lord said, “I made the cloud the garment thereof, and thick darkness a swaddling band.” A tremendous quantity of vapor arose from the hot sea, and this resulted in complete darkness surrounding the whole earth as a “swaddling band.” How beautifully and realistically the Lord describes this phase of the creative work!

Much was accomplished during that first “day,” or era. The Creator said, “Let there be light,” and as a result of this decree “there was light.” It seems clearly established by scientists that the sun was created long before the earth and probably was the light referred to in the Creator’s decree, although it did not penetrate the clouds of vapor and gas that encircled the earth with the same degree of brightness that it did later. The Bible states that “God divided between the light and between the darkness. And God called the light Day, and the darkness he called Night.” (Gen. 1:4, 5, margin) It was the earth itself that made the division between the darkness and the light. Even as now, the side of the earth that faced the sun would be light—light, that is, in comparison with the darkness on the other side of the globe. As the light of the sun began dimly to penetrate the dense canopy of moisture that surrounded the earth, the first era of God’s brooding came to an end.

We read that “the evening and the morning were the first day.” (Gen. 1:5) The marginal translation states, “The evening was, and the morning was.” The Hebrew word here translated “evening” literally means “dusk,” or darkness. What the Creator evidently wants us to understand is that each of the creative periods had an obscure, dark beginning and that the completion of the work of each age was a morning of brightness. It was literally true of the first “day” that it began in darkness and ended with the divine decree, “Let there be light.”

The Second “Day”

It was during the second creative period that the earth's atmosphere was formed. The word “expansion” is used in the marginal translation of Genesis 1:6—“And God said, Let there be an expansion in the midst of the waters, and let it divide the waters from the waters.” In this division of the waters by the “expansion,” the main body of water probably remained on the earth, while a tremendous quantity of water vapor was held suspended in the upper atmosphere.

Scientists tell us that the remaining gases that came from the hot earth, much of which condensed to form the ocean of boiling water that at one time covered the earth, were now used to make the atmosphere. Probably so, but can the scientists explain just how these gases happened to so adjust themselves as to provide exactly the right amount of oxygen that would be necessary for the many breathing creatures of earth that were later to be created? Besides, provision had to be made to maintain the proper mixture of nitrogen and oxygen throughout the future ages in order for both the vegetation and the breathing creatures of earth to continue to exist.

The Creator alone was capable of accomplishing this. Concerning this great One the Prophet Isaiah wrote: “It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in.” (Isa. 40:22) What a beautiful way of describing the expanse of atmosphere that surrounds the earth! It is as a “tent” in which to dwell! And truly, every living creature on earth does live in this “oxygen tent.”

The earth's atmosphere is also vital to life because it is so integral a part of the circulatory system by which the earth is supplied with the water needed for its vegetation and for drinking purposes. The sun continues to turn the waters of the oceans into vapor, which is lifted up into the atmosphere. In due time it returns to earth in the form of rain or snow.

We are told that the atmosphere holds billions of tons of water in suspension, ready to be “sprinkled” upon the earth. What a marvelous watering system! How it reveals the wisdom of the Divine Architect! And how strengthening to faith it should be to realize that the Bible described this arrangement so long ago, long before the wisdom of this world understood anything about it.

How simply it is described—“God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament “Heaven.” (Gen. 1:7,8) The Hebrew word here translated “heaven” is the same one which is also translated “air” in this chapter. It would therefore be just as correct to say that God called the firmament “air.” With the forming of earth’s atmosphere completed, that era came to an end—“And the evening and the morning were the second day.”—Gen. 1:8

The Third “Day”

It was during the third “day,” or epoch, that the land surfaces of the earth appeared. “God said, Let the waters under the heaven [or air] be gathered together unto one place, and let the dry land appear: and it was so. And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good.”—Gen. 1:9,10

In Proverbs 8:29 we read of the time when the Lord “gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth.” We are told that if all the continental land masses of the earth would be leveled off, the entire land surface of the earth would be from one to two miles under the ocean. Apparently this was the situation prior to the third creative day.

Obviously by divine design and under the control of divine power, there began a buckling of the earth’s surface, which was as yet a somewhat soft crust, deepening the ocean beds

and heaving up our continents. Speaking of the wisdom, power, and majesty of the Lord, the psalmist wrote: "Who laid the foundations of the earth, that it should not be removed forever. Thou coveredst it with the deep as with a garment [a reference to the time when the newborn ocean covered the entire planet]; the waters stood above the mountains. At thy rebuke they fled; at the voice of thy thunder they hasted away. They go up by the mountains; they go down by the valleys unto the place which thou hast founded for them [by the buckling of the earth's crust]. Thou hast set a bound that they may not pass over; that they turn not again to cover the earth [as the oceans originally did]."—Ps. 104:5-9

Species Fixed

Also in the third creative period God said, "Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so." (Gen. 1:11) Thus are described the earlier forms of vegetation. But let us pause here to note the profound and scientific significance of the expression "after his kind." This is the Lord's way of saying that all species of life are fixed, that there is no evolving from one to the other, even though there may be many varieties of each species. Darwin himself, in his "Origin of Species," made this frank admission: "In spite of all the efforts of trained observers, not one change of species into another is on record."

The third creative era embraced what scientists describe as the Carboniferous and early Permian Periods. It was at this time that the rank vegetation growing up into veritable forests furnished the material for the coal deposits of the earth. The climatic conditions were such as to produce a rapid and continual growth of forests. It is claimed that during this period eighteen layers of forestlike vegetation were deposited. With the amazing display of divine wisdom in creating the earlier forms of plant life, the third creative "day" came to an end—"The evening and the morning were the third day."—Gen. 1:13

The Fourth "Day"

The work of the Creator during the fourth "day" pertained to the sun and the moon. The casual reader might easily suppose that it was during this period that the sun and the moon were created, but this is not the case. Both the sun and the moon were created "in the beginning," when "God created the heaven and the earth." They are a part of the "heaven."

"God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years." (vs. 14) Verse 16 reads, "God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also." In the statement that God "made" "two great lights," the thought is that he appointed the sun and the moon to rule the day and the night. In verses 17 and 18 we are informed that the Creator "set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night."

The Hebrew word translated "made" in the statement that God made two great lights is translated "appointed" in Psalm 104:19. Here the psalmist informs us that God "appointed the moon for seasons: the sun knoweth his going down." Thus we have the Bible's own interpretation of God's work in the fourth "day;" that it was not the creating of the sun and the moon but the appointing of them "to rule over the day and over the night" and also that they might be for "signs and for seasons, and for days and for years."

As we have noted earlier, it was evidently the light of the sun that dimly penetrated the "swaddling band" of darkness that surrounded the earth at the time in the first creative epoch when God said, "Let there be light." While the light of the sun got through to the earth sufficiently at that time to make a difference between day and night, it did not "rule." It is doubtful if the moon was visible then at all.

It is evident, we think, that some sunlight reached the earth prior to the fourth creative "day," for it would be needed by the vegetation that was created in the third epoch. But that the sun and the moon did not then "rule" in the sense of producing seasons and marking off the literal days so definitely that years and seasons could be reckoned is evident by the fact that the huge trees that were deposited to form coal beds do not show any "rings" to denote the years of their growth. It was after the sun began to "rule" that yearly rings were produced in growing trees.

The Fifth "Day"

The fifth epoch in the preparation of the earth as a suitable habitation for man was devoted to the bringing forth of marine life and the "fowl that may fly above the earth." (vs. 20) In the King James Version we read that God created great "whales, and every living creature that moveth, which the waters brought forth abundantly after their kind." The Revised Version gives us the words "sea monsters" instead of "whales," and Prof. Strong informs us that the Hebrew word here translated "whales" could also be properly translated "land monsters." It is reasonable to conclude that the reference in verse 21 is to those huge monsters to which scientists have given such names as Dinosaur, Diplodocus, and Tyrannosaurus, meaning huge lizards. The word Dinosaur means "terrible lizard."

Scientists suggest that while these huge monsters could live on land, their tremendous weight made it easier for them to move about in the water, for the water would help to bear up their weight. However, all the other myriad forms of marine life were also brought forth during the fifth "day."

It was during this epoch that birds were also created. The expression "every winged fowl" need not be limited in its application to the feathered birds. (vs. 21) Prof. Strong indicates that the word here translated "fowl" means primarily a bird covered with wings, the emphasis being on wings

rather than feathers. The reason we call attention to this is that geologists tell us that during this period there were huge winged creatures that were not feathered, their wings being constructed somewhat like those of a bat.

Whether it be the huge lizards of this period, the creatures which lived exclusively in the sea, or the feathered or unfeathered birds of the air, each species was created “after its kind.” This is confirmed by geologists, who freely acknowledge that, from the testimony found in “The Book of the Rocks,” each of these species appeared suddenly and with no evidence of having climbed an evolutionary ladder.

The Sixth “Day”

It was at the close of the sixth “day” that “God created man in his own image.” Appropriately, it was during this era that the land animals which were to contribute to human needs were also created. We read: “And God said, Let the earth bring forth the living creature after his kind, cattle and creeping thing, and beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good. And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.”—vss. 24-26

Man was created to be king of earth, and when the grand design of the Creator concerning him is completed, the earth will be filled with perfect humans, exercising their original God-given dominion. Man is now a fallen creature, and Paul wrote that “we see not yet all things put under him.” (Heb. 2:8) But as we continue we will discover the Scriptures abundantly testifying that ultimately man’s dominion over the earth will be restored, to the glory of God and to the eternal joy of his human creation. □

Christian Life and Doctrine

The Shepherd's Goodness and Mercy

“Surely goodness and mercy shall follow me all the days of my life.”—Psalm 23:6

DAVID, in his meditations on the Lord's tender watchcare over all his interests, became so impressed with the reality of his heavenly Shepherd's love as to leave no room for even the shadow of a doubt concerning it; so he wrote, “Surely [unquestionably] goodness and mercy shall follow me.” This reminds us of Paul's assurance of divine care as expressed in the statement, “And we know that all things work together for good to them that love God, to them who are the called according to his purpose.”—Rom. 8:28

The certainty of the Good Shepherd's care is further emphasized in the expression “shall follow me.” The Hebrew text gives the thought of “pursue”—goodness and mercy shall “pursue” me. This suggests that divine care is unceasingly manifested toward us, that the Lord anticipates our needs and is ready to provide them, even before we ask. When we think of how energetic the various forces of evil are in their opposition to the Lord's people, of how we are pursued by evil, it is indeed comforting to realize that we are also being pursued by God's goodness and mercy. And, knowing that greater is He who is for us than all that be against us, we can with confidence entrust ourselves to the care of the Good Shepherd “all the days” of our lives.

Both the goodness and the mercy of the Lord manifest his love toward us; and while these two principles are closely related, their operation is along different lines. In the use of

(Continued on page 38)

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Nampa	KFXD 580	7:30 a.m.	Rochester	WEZO	7:00 a.m.
Sandpoint	KSPT 1400	10:15 a.m.	NORTH CAROLINA		
ILLINOIS			Beaufort	WBMA 1400	9:00 a.m.
Elmhurst	WKDC 1530	8:15 a.m.	OHIO		
La Salle	WLPO 1220	9:45 a.m.	Columbus	WTVN 610	6:00 a.m.
Rockford	WRRR 1330	6:15 a.m.	Dayton	WAVI	10:45 p.m.
West Frankfort	WFRX 1300	9:15 a.m.	Toledo	WGOR 1520	9:30 a.m.
INDIANA			Zanesville	WHIZ 1240	6:40 a.m.
Evansville	WIKY	7:15 a.m.	OKLAHOMA		
Gary	WWCA		Norman	KNOR 1400	7:30 a.m.
Hammond	WJOB 1230	8:30 a.m.	Pawhuska	KOKN 1500	8:00 a.m.
Muncie	WLBC 1340	7:00 a.m.	OREGON		
KENTUCKY			Portland	KYXI 1330	9:30 a.m.
Bowling Green	WLBG 1410	8:00 a.m.	PENNSYLVANIA		
Corbin	WYGO-AM/FM	8:30 a.m.	Allentown	WHOL 1600	9:30 a.m.
Newport	WNOF	8:00 a.m.	Pittsburgh	WYJZ	8:45 a.m.
Winchester	WWKY 1380	10:30 a.m.	Pottstown	WPAZ 1370	12:45 p.m.

Radio Broadcast Schedule

PUERTO RICO			Regina, Sask. CKRM	7:45 a.m.
Aguadilla (Fri.) WABA	8:00 p.m.		Yorkton, Sask. CJGX 940	10:00 a.m.
SOUTH CAROLINA			AUSTRALIA	
Charleston WOKE 1340	7:06 p.m.		Geelong 3GL	10:00 a.m.
Hemingway WKYB 10			BRITISH WEST INDIES	
SOUTH DAKOTA			Grand Cayman	Radio Cayman 11:15 a.m.
Sioux Falls KELO 1320	7:45 a.m.		CEYLON	
TENNESSEE			Radio Sri Lanka (Sat.)	9:45 p.m.
Knoxville WKVQ 1490	1:00 p.m.		NEW ZEALAND	
Memphis WMQM 1480	1:00 p.m.		Dunedin (Sat.) 4XD	6:45 p.m.
TEXAS			Whakatane IXX	9:00 p.m.
Fort Worth KJIM 870	6:45 a.m.		NIGERIA	
Houston KODA-FM 99.1	9:15 a.m.		Ondo State (Wed.) OSBC	2245
Pleasanton KBOP 1380	7:45 a.m.		PANAMA	
UTAH			Panama City HOQ 1250	10:30 a.m.
Salt Lake City KWHO	9:00 a.m.		PHILIPPINES	
VIRGINIA			Manila (Sat.) DWXX	9:15 p.m.
Alexandria WXRA-FM 105.9	7:35 a.m.		SOUTH AFRICA	
Richmond WGGM	7:45 a.m.		Joubert Park	SWAZI Music Radio (Wed.) 11:30 a.m.
Roanoke WJLM-FM 93.5	9:45 a.m.		TONGA	
WASHINGTON			Nuku 'Alofa (Sat.)	5:30 p.m.
Clarkston KCLK	10:00 a.m.		VIRGIN ISLANDS	
Seattle KMPS 1300	10:00 a.m.		St. Croix WSTX 970	9:00 a.m.
Spokane KICN-FM 99	3:00 a.m.			
Spokane KUDY 1280	9:45 a.m.			
Tacoma KMO 1360	9:45 a.m.			
Yakima KUTI 980	7:15 a.m.			
WISCONSIN				
Milwaukee WZUU	8:00 a.m.			
WYOMING				
Cheyenne KSHY 1370	9:00 a.m.			
Sheridan KWYO 1410	12:00 noon			
CANADA				
Edmonton, Alta. CJOI	12:45 p.m.		SPANISH RADIO BROADCASTS	
Lethbridge, Alta. CJOC	7:15 a.m.		ARIZONA	
Vancouver, B.C. CJJC 800	9:45 a.m.		Nogales XEHF	9:00 a.m.
Winnipeg, Man. CKJS	9:00 a.m.		CALIFORNIA	
Corner Brook, Nfld.			San Jose KAZA 1290	8:45 a.m.
CFCB 570	10:30 a.m.		FLORIDA	
Deer Lake, Nfld. CFDL-FM			Coral Gables WRHC	8:45 a.m.
Port au Choix, Nfld. CFNW	10:30 a.m.		TEXAS	
Port aux Basques, Nfld.			San Antonio KUKA 1250	8:45 a.m.
CFGN 910	10:30 a.m.		MEXICO	
St. Andrews, Nfld. CFCV-FM			Mazatlan XEACE	9:00 a.m.
St. Anthony, Nfld. CFNN-FM			Nogales XEHF	9:00 a.m.
Stephenville, Nfld. CFSX			URUGUAY	
Oshawa, Ont. CKLB 1350	7:15 a.m.		Montevideo	Radio El Espectador (Sat.) 1:30 p.m.
St. Thomas, Ont.			810 k.c.	
CHLO 1570	10:45 a.m.			
Montreal, P.Q. CFMB	5:15 p.m.			
Prince Albert, Sask.				
CKBI 900	9:15 a.m.			

The BIBLE ANSWERS

MODERN AND RHR REGULAR TELEVISION BROADCASTS AND MODERN CABLE NETWORK BROADCASTS

We regret that we are unable to furnish the date and time of the broadcasts for the stations listed below. The agreement with these stations does not require that the day or time for the programs be specified. We suggest that a telephone call to the local station program director will produce the information. We are informed that some stations play the program several times during the week.

MODERN AND RHR REGULAR TELEVISION BROADCASTS

CALIFORNIA							
Los Angeles	KHOF			New Bern		WCTI-A	
	KTTV	Channel 11		OHIO			
				Cincinnati		WKRC	
GEORGIA						WCPO-TV	Channel 9
Savannah	WJCL	WTOC		Dayton		WHIO	
ILLINOIS				Lima		WLIO	
Champaign-Decatur-				TEXAS			
Springfield	WBHW			Austin		KTVV	
NEW MEXICO				Houston		KTRK	
Roswell	KSWS			Lubbock		KCBD	
NORTH CAROLINA				Lufkin		KTRE	
Hickory	WHKY			Tyler		KLTV	

MODERN CABLE NETWORK BROADCASTS

Our films will be sent to the cable systems listed below. Modern's contract with these stations does not require that the day or time of the program(s) be specified. We suggest that a telephone call to the local station program director will produce the information. We are informed that some stations play the program several times during the week indicated.

Lanett, AL	31	Decatur, IL	31
El Cajon, CA	3	Kankakee, IL	31
Lake Elsinore, CA	10	Peoria, IL	
Oxnard, CA	24	Rantoul, IL	17
Salinas, CA	24	Romeoville, IL	17
Walnut Creek, CA	31	Springfield, IL	31
Colorado Springs, CO	3	Bloomington, IN	
Danbury, CT	24	Kokomo, IN	
Plainville, CT		Lawrenceburg, IN	24
Newark, DE		Mishawaka, IN	
Ft. Myers, FL	10	New Haven, IN	17
Ft. Walton Beach, FL		Des Moines, IA	
Gainesville, FL	17	Spencer, IA	
Melbourne, FL	3	Kansas City, KS	17
Naples, FL		Overland Park, KS	12
Orlando, FL	31	Madisonville, KY	31
Decatur, GA		Baton Rouge, LA	3
Rome, GA		Augusta, ME	

Television Schedule

Westbrook, ME	24	Tulsa, OK	31
Cambridge, MD	24	Woodward, OK	31
Ellicott City, MD		Eugene, OR	24
Holyoke, MA	3	Butler, PA	
Leominster, MA	31	Ephrata, PA	10
New Bedford, MA		Grove City, PA	10
Revere, MA		Indiana, PA	
Westfield, MA	10	Meadville, PA	10
Ann Arbor, MI	31	New Kensington, PA	
Grand Rapids, MI	10	Palmerton, PA	17
Wyoming, MI		Reading, PA	3
Hibbing, MN		Kingsport, TN	
Mankato, MN	24	Knoxville, TN	
New Ulm, MN		El Paso, TX	
Hattiesburg, MS		Greenville, TX	
Joplin, MO	3	Plainview, TX	
Ste. Genevieve, MO		Lexington, VA	24
Lincoln, NB		Roanoke, VA	17
Eatontown, NJ	24	Bellevue, WA	17
Albany, NY		Tacoma, WA	10
Central Islip, NY	31	Buckhannon, WV	24
Greenlawn, NY		Charleston, WV	17
Horsehead, NY	3	Huntington, WV	3
Johnstown, NY	17	Kenova, WV	17
New York, NY		Logan, WV	10
Schenectady, NY	3	Milton, WV	
Garner, NC	10	Pt. Pleasant, WV	17
Columbus, OH	10	St. Albans, WV	3
Columbus, OH		Appleton, WI	
Marietta, OH	24	Madison, WI	
Norman, OK	24	Racine, WI	3

Satellite Transmission Schedule

We have made arrangements with Modern Talking Pictures to set aside one-half hour at 11:30 A.M., Eastern Standard Time, every Sunday morning to broadcast our program. We will be provided with updated listings of cable stations carrying our program on a regular basis. This arrangement makes it possible for those interested to contact local cable systems that might not be receiving SATCOM I signal and encourage them to pick up transponder 22. Our films will be seen every Sunday in more than 1,000,000 homes where there are cable subscribers. It is our hope that the new schedule will be available for the February issue of The Dawn.

(Continued from page 31)

the two expressions, David's mind is evidently reflecting upon the various ways the shepherd's care for his sheep illustrate God's goodness and mercy—the various ways he had just enumerated in the preceding verses of the psalm. It is a summing up, as it were, of all those manifestations of divine grace that the psalmist saw so beautifully portrayed in a shepherd's care of his sheep.

“I Shall Not Want”

“The Lord is my Shepherd, I shall not want,” wrote the psalmist. David knew that it was because of the goodness of the Lord that all his needs were sure to be supplied. He lived under the terms of the Law Covenant given to the children of Israel at Sinai, and through that covenant God obligated himself to supply all the needs of those who obey his Law. David knew that the Lord was faithful to this arrangement. In another psalm he wrote, “I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread.”—Ps. 37:25

Yes, David could write, “I shall not want,” because in his own experience as a servant of God and in his observation of the manner in which divine care had been manifested toward others, there was no indication that God ever failed to carry out that which he had promised. And what was true in the life of David is equally true in our experience today. The goodness of God in providing all the needs of his people during the Gospel Age is manifested more particularly along spiritual lines, but to those who live by faith and who are setting their affections on things above rather than on the things of the earth, this goodness is very real, very satisfying.

With David, we too can say that because of God's goodness “we shall not want.” We may not always have all the material good things of life that we deem necessary, but we will not want for any of the spiritual blessings, which are so important to us as new creatures in Christ Jesus. No one in the church has been more faithful in following the Good

Shepherd than was the Apostle Paul, yet he wrote, "I have learned . . . both to abound and to suffer need." (Phil. 4:11, 12) This is a reference to material needs, and it indicates that the apostle did not always have sufficient food and raiment and perhaps, like Jesus, did not always have a place to lay his head. From this standpoint Paul could not say, "I shall not want," but from the standpoint of the new creature he could affirm that all his needs were supplied.

To the apostle it was consistent with the terms of his consecration that the outward man should perish, and it made little difference to him whether it perished as a result of insufficient food or for other reasons. The important thing to Paul was that the new creature, begotten by the Holy Spirit through the Word of God, was being nourished and built up by the spiritual food so abundantly supplied to him by the Good Shepherd.

"Green Pastures"

Following his general affirmation of God's goodness and mercy—"I shall not want"—David then begins to itemize, from the shepherd's standpoint, the various ways in which the Lord's care is manifested. "He maketh me to lie down in green pastures." Here we are reminded of God's abundant provision of spiritual food. The pastures of truth are indeed green for all those who are faithful in following the Good Shepherd whithersoever he leads. This has been true of the entire church of the Gospel Age, and it is more than ever true now in the end of the age, when, in fulfillment of his promise, the returned Lord has girded himself and has served his people with "meat in due season." How wonderfully green and refreshing and satisfying are the pastures of present truth! Truly these green pastures satisfy our longings as nothing else could!

Surely it is a wonderful manifestation of God's goodness to be blessed by a knowledge of present truth in these dark days of world distress and chaos. One of the great blessings of the truth, especially in this "time of trouble," is the confidence it

gives us, the peace of heart and mind. Truly we can “lie down” in these green pastures and rest contentedly as we partake of the nourishing spiritual food to which the Good Shepherd, now present to set up his kingdom, has led us.

“Still Waters”

As if the green pastures were not sufficient evidence of the Good Shepherd’s loving care, in order to reassure us that we shall not want, the psalmist adds, “He leadeth me beside the still waters” [margin, waters of quietness]. It is not enough merely that we should be led where there are waters of truth to drink, but they are “still waters,” or “waters of quietness”—water that is not only refreshing but is set out before us in a way that we can drink of it with ease, and unstintingly.

And how true this is of the waters of truth of which the Lord’s sheep are privileged to drink during this harvest period at the end of the age! Beginning with the return of our Lord, these waters were caused to flow in a deep and inexhaustible stream of refreshment—a stream that has been readily available for all who have had ears to hear and recognize the Good Shepherd’s voice calling them to follow him. Because of this wonderful provision, all who have had their spiritual thirst quenched by the waters of present truth can truly say with the psalmist, “I shall not want.” They know that in their thirsting after righteousness they have been filled to overflowing, that their thirst has been quenched.

“He Restoreth My Soul”

In outlining the various ways in which he assures us that we shall not want, David draws illustrations from the life of the shepherd that remind us not only of God’s goodness but also of his mercy. This is why, in summing up his meditation, he says so appropriately and eloquently, “Surely goodness and mercy shall follow me all the days of my life.” God’s mercy is, of course, a manifestation of his goodness, but it is a goodness that operates under different circumstances. God

supplies our needs of spiritual food and drink, but this is not the end of his goodness. There are times when, in addition to these blessings, we are in sore need of his mercy.

It is this that the psalmist spoke of when he wrote of the Good Shepherd, "He restoreth my soul"—literally, "He saveth my life." It required an exercise of God's mercy, operating through the saving grace which is in Christ Jesus, our Good Shepherd, in order for us to become his sheep in the first place. And then, all along the way we need his mercy. We fail at times to give proper heed to the Shepherd's voice and find ourselves straying away from him and from the remainder of the flock. In this unhappy position we are exposed to the various enemies of the sheep. There are wolves in sheep's clothing, ready to devour us. And worst of all, our great adversary, the Devil, goeth about "as a roaring lion," seeking whom he may devour. Because of these and other enemies, our lives are in danger, particularly if we do not keep close to the Good Shepherd. But he is merciful; yea, we are "pursued" by his mercy; and when we are in these positions of special danger, threatened by enemies too cunning and too powerful for us to resist, he comes to our rescue, and in his great mercy he restores our souls.

There are no enemies of the Lord's sheep who are able to pluck them away from the protecting care of the Good Shepherd. Because of our imperfections we may inadvertently expose ourselves to danger, but even then divine mercy pursues us, and we are restored to safety. It is only if we willfully walk away from the Shepherd, deliberately turning our backs upon him and upon his goodness and mercy, that he gives us up to our enemies and we fall helpless into their clutches.

"Paths of Righteousness"

Divine goodness is further manifested in the fact that the Good Shepherd leads us in "the paths of righteousness"—or right paths. We need divine wisdom in order to walk in the

right way, and this is promised to us if we ask in faith, nothing doubting. (James 1:5,6) But we must be willing to obtain divine wisdom through God's appointed channel, which is his inspired Word. It is through the Word of God that the Good Shepherd leads us; it is through the Word that we hear his voice calling us to follow him.

The path of righteousness is not an easy one in which to walk, yet there is joy in walking in that path, although the path itself is rugged and difficult. It is the narrow way of sacrifice. If we walk in this path of righteousness to its very end, we will find that it leads to death. But the goodness of God is manifested toward us in this connection by the fact that those who are led by the Good Shepherd to the end of the path of righteousness, the narrow way, and are faithful all the way to the end will have the privilege of living and reigning with Christ a thousand years. They suffer with him, but through faithfulness in suffering they will share his glory and be with him on his throne.

In a most wonderful manner, then, divine goodness is demonstrated in that the Good Shepherd leads us in the paths of righteousness. It would be impossible for us to walk in this way unless he did lead us. In leading us he not only shows us the way but gives us strength to walk in it—strength for every time of need. And truly we need that strength, else we would soon become weary in well doing and would faint by the wayside. But his goodness does not permit this. It pursues us and safeguards our every interest, so that we can truly say, "I shall not want."

The Valley of Death

David cites an extreme condition of danger and hardship through which a shepherd sometimes finds it necessary to lead his sheep and declares that, even under difficult conditions in the lives of the people of God thus illustrated, they do not need to fear evil, for the Good Shepherd is with them, that his rod and staff comfort them. "Yea," he writes,

as if some might doubt such an outstanding example of divine goodness and mercy, "though I walk through the valley of the shadow of death, I will fear no evil."

When the Lord found us, and before we actually became his sheep, we were wandering about and, in fact, dying, in the valley of the shadow of adamic death. All mankind is walking through that valley, and the only way out of it during this age is to follow the voice of the Good Shepherd. And how good the Lord is, that we should be permitted to hear that voice saying to us, "Follow me." We respond and, while the way in which he leads is difficult and fraught with danger on every hand, leading in the end to sacrificial death, we know that by following it we will escape from the valley of the shadow of death to glory, honor, and immortality in the "first resurrection."

The Good Shepherd's wise use of both the rod and the staff is a further manifestation of divine goodness and mercy, a further assurance that we shall not want. Through their use he guides and corrects his sheep and thus manifests a love that otherwise could not be so fully appreciated by his followers. Paul wrote, "Whom the Lord loveth he chasteneth." (Heb. 12:6) How glad we are, then, to realize that the divine goodness and love is pursuing us even when it requires the use of the chastening rod.

The Lord's Table

Who can question the goodness and mercy of the Good Shepherd as evidenced by the table of rich spiritual food he prepares for us in the presence of our enemies? There is a special sweetness attached to this thought, now that we are living in the days of the presence of the Good Shepherd. The green pastures and the still waters might be thought of as the Lord's abundant provision for his sheep throughout the entire age, and truly he has cared for them in their every time of need. But now, more than ever before, he is feeding his

sheep, having prepared a table of the choicest spiritual food—food that is designed to give them strength to overcome all the enemies that surround them in this “evil day.” How truly wonderful are his goodness and mercy when viewed from the standpoint of the special provision he has made for us at this time! Let us appreciate this specially prepared table, partake of the “meat in due season” which is spread out before us, and thereby be strengthened to follow the Good Shepherd in this time when so many are falling by the wayside.

The Holy Spirit

“Thou anointest my head with oil.” Here is another manifestation of God’s goodness. There is no greater evidence of God’s love than his gift of the Holy Spirit, as symbolized by the oil of anointing. Jesus spoke of this, explaining that just as earthly parents are pleased to give good gifts to their children so the Heavenly Father will give the Holy Spirit to those who ask him. Yes, God is good, and he not only manifests his goodness by the outpouring of his Holy Spirit, but as we are filled with the Spirit and yield ourselves to its sweet influence, we partake of divine goodness and are transformed into the image of God.

And think of what the “oil” of the Holy Spirit means to the consecrated! It gives enlightenment, spiritual strength, and comfort. By it we are commissioned to be co-workers with God, and by it we are also begotten to a new life and become new creatures in Christ Jesus. It fills us with love and gives us power and the spirit of a sound mind. It bears witness with our spirits that we are the children of God. Our relationship to God is sealed by the Holy Spirit; and by the influence of the Holy Spirit in our lives, its fruits of love, joy, and peace become manifested, enriching our own lives and blessing others. Truly the goodness of the Lord is demonstrated by his gift of the Holy Spirit.

The Overflowing Cup

In view of all these wonderful ways in which the psalmist has indicated that the goodness and mercy of the Lord are pursuing us, what could be the experience of life except that suggested by the statement that our cup runneth over? And this is true of each individual "sheep" who is following the Good Shepherd. Not only are the Shepherd's goodness and mercy revealed in the wonderful provisions which have been made for all his sheep alike, but he takes a personal and individual interest in them, providing each one with a "cup" peculiarly adapted to his special needs. And that cup runs over, being a full provision for our every time of need. Truly each one of us can say, "I shall not want!"

One of the very marked tendencies of fallen human nature is the lack of constancy. It is a common failing of most of the race to start out zealously along some line of endeavor but soon weary of their attempt and turn to something else. Even among the consecrated people of God, this inclination to become weary in well doing must be guarded against. How often we make a feeble effort to bear witness to the truth, through tract distribution or otherwise, and after a week or two give it up and seek an easier way to serve the Lord. But God is not changeable. He is constant in the fulfillment of his promises.

We need not fear that the green pastures will continue for but a few days, nor that the still waters of truth will dry up and leave us thirsting in vain for the refreshment they give. There is no danger that the Good Shepherd might not be on hand to restore our souls when soul restoration is needed, nor that he will ever fail to lead us in the paths of righteousness. Evil will never befall us as we walk through the valley of the shadow of death, for the Good Shepherd will continue to lead, and his rod and staff will continue to be used until we reach the very end of the narrow way.

Nor will there ever be a lack of food on the table the Lord prepares for us in the presence of our enemies. It will not be a

case of having spiritual food today and not having it tomorrow; nor will there be any stinting in the outpouring of the Holy Spirit to guide and enrich our lives. Ever and continuously the cup which the Lord provides will overflow. There will never be a time when it is not full. It is this constancy of the Good Shepherd's care, the never-failing aspect of his goodness and mercy, that David affirms when he says that they will pursue us "all the days" of our lives. We can be assured of divine goodness and mercy, not merely for today, or tomorrow, but for every day and all the days, until we reach the very end of the way.



IN THE dawn of a new year, we feel that we can apply to ourselves and to all God's consecrated ones the words of the last verse of the 23rd Psalm, "Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever." Let us, beloved, not only appreciate the bounties of our "table," but let us seek more and more to make use of the strength this food imparts, that we may become more and more "strong in the Lord and in the power of his might."

At the threshold of each year it seems but natural to look about us—backward at the year just gone, forward to the year drawing on—reviewing our conflicts and God's mercies past, and, with hope as our telescope, prospecting the future. We give thanks to the Lord daily for the privilege of living in this wonderful time, and for the privilege of having our eyes of understanding opened to appreciate the divine plan.

"Looking back, I'll praise the way
Thou hast led me, day by day."



He Careth for You

**“Casting all your care upon Him; for He careth for you.”—
I Peter 5:7**

ALTHOUGH this is the only place in the New Testament where, in so many words, it speaks of God's care, the Bible is full of the thought of God's interest and care for his creatures. The word "care" in I Peter 5:7 means anxiety, the condition that usually arises because of the uncertainties of life and because of an insufficiency of faith in the divine provisions. Hence Jesus spoke of "the cares of this world" which seek to invade the hearts of the Lord's people. (Mark 4:19) Again, the Scriptures show that it is possible for even the Lord's true people to be "careful [anxious] and troubled about many things"—frequently the result of shouldering many unnecessary responsibilities. Our Lord tells us through his words to Martha that "one thing is needful" (Luke 10:41, 42), and that is, to seek first the interests of his kingdom. If we do this, our sustenance and all other things will be added according to his wisdom and love. (Matt. 6:33) Paul learned this lesson and wrote, "This one thing I do."—Phil. 3:13

Illustrations of Divine Care

It will be profitable to notice a few illustrations of God's care for his creatures. The Scriptures tell us that God has an innumerable company of angelic sons; and from the various references made to these glorious spirit beings, we can see them in the enjoyment of an abundance of God's care: "Happy objects of his grace, privileged to behold his face," having continual access to the presence of the Father in heaven.

After the fall of man into sin and death, God's care was shown in the provisions he had made for him. God caused his rain to fall upon the just and the unjust. (Matt. 5:45) When Paul was addressing some of the heathen, idolatrous people of Asia Minor, he called this to their attention, saying, "He left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness."—Acts 14:17

Divine Care over Israel

For many centuries the nation of Israel was the special recipient of God's care, when in captivity to their enemies as well as when enjoying more outward evidences of God's favor in their own land. Even when they were in bondage to the Egyptians and Babylonians, God's care never left them, and he provided great deliverances for them as soon as certain necessary and salutary lessons had been learned. (Exod. 14:30,31; Ezra 1:1-4) Even the land of Canaan is spoken of as "a land which the Lord thy God careth for."—Deut. 11:12

All the ancient worthies were special objects of God's care. For instance, few had more "ups and downs" in life than the patriarch Jacob. At times we find him signally favored by God; at other times his life is in great danger, first from his brother, Esau, and then from his uncle, Laban. (Gen. 27:41; 31:22-24) Satan knew that Jacob was an object of God's care, and he tried to kill him; but all these things were overruled for good, and Jacob was brought to a happy old age in Egypt, surrounded by his children and his children's children. In view of this, it is constantly brought to our attention that Jehovah is the God of Jacob, the One who did so much for him and who has promised to do even more for his people today—"exceeding abundantly above all that we ask or think."—Eph. 3:20

Special Care over the Church

More than nineteen centuries ago God sent his only begotten Son into the world. Jesus came to reveal God's

character and to give himself a ransom for all. Before the Lord's time for giving the world the benefits of Jesus' death, his purpose has been to gather out from the world a bride for his Son, or, in other words, to "take out . . . a people for his name." (Acts 15:14) Upon this class, "called to be saints," or (Diaglott) "constituted saints" (Rom. 1:7), called with a heavenly calling, God has bestowed more care than upon any others of his creatures. (Rom. 11:7) The following are a few scriptures which tell us of the Father's particular care over his children of the Gospel Age: Psalm 91; Matt. 10:30; Luke 10:19; John 17:11,15; Heb. 1:14

"The whole creation is Thy charge,
But saints are Thy peculiar care."

During our Lord's earthly ministry, a large part of his time was given to the care and instruction of his disciples, who were to form the nucleus of this called-out company—called to be his associates in the kingdom—the twelve apostles being the foundation in the wall of this heavenly city, or kingdom. (Rev. 21:10,14) As the work of gathering the church progressed, Satan endeavored to frustrate the divine plan by causing "tares" ("children of the wicked one") to grow up among the "wheat" ("children of the kingdom").—Matt. 13:38

So apparently successful were his efforts that the wheat field became choked with tares. In other words, the professing church of Christ was overrun with those who were Christians in name only. Its spiritual arrangements and organization became so altered and distorted by false teachings that, as the visible church of Christ, it disappeared, and a great counterfeit system took its place.

This very corrupt condition of the nominal church continued for more than a thousand years, followed by an energetic effort at reform. The Reformation of the sixteenth century, which brought thousands out of darkness and bondage, was tangible evidence of God's care over his people, and the

increasing light and freedom of the past four hundred years continue to be evidence of his care and love.

In A.D. 1874, the Master himself stepped quietly on the scene and began the great harvest work of the Gospel Age—the gathering together and the completing of the church, his body members. All previous work had been, in a sense, a preparation for the great blessings the Lord intended to pour upon his people during the harvest, or end period, of the Gospel Age. Upon this time the rays of prophetic light converge, and all things have been made to play their part in perfecting the last members of the body of Christ for their work during the period of the kingdom—the grand and glorious ministry of the Millennial Age, when, in the very fullest sense of the word, the saints will be the “able ministers of the new covenant.”—II Cor. 3:6

Ever since A.D. 1914, when the nations entered the crucial period of the day of wrath, the evidences of divine care over the people of God have been very marked and very wonderful, as those who have lived through this period can testify. Even the way in which the various phases of the time of trouble have been confined within certain limits is a marked indication of divine overruling, wisdom, and providence. Not until all the true children of God are sealed with a knowledge of the truth will the full force of “the time of trouble” be unleashed. (Rev. 7:3; Dan. 12:1; Matt. 24:21, 22) How strengthening to faith all these present-day evidences of God’s care over his people should be! Surely such evidences should help us to trust divine providences in every experience of life!

“The eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him.”—II Chron. 16:9

“For he that toucheth you toucheth the apple of His eye.”—Zech. 2:8

“Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved.”—Ps. 55:22

"If God so clothe the grass of the field, . . . shall he not much more clothe you, O ye of little faith?"—Matt. 6:30

"I will never leave thee, nor forsake thee."—Heb. 13:5

"The Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom; to whom be glory forever and ever. Amen."—II Tim. 4:18

How strong and sweet my Father's care!

The words, like music in the air,

Come answering to my whispered prayer—

"He cares for thee."

Encouraging Letters

Many "Should Be Made Glad"

Dear Sirs: I am sending you a bank money order, and I hope it will arrive soon, for a full set of Studies in the Scriptures, plus a question book for each volume. Your booklets are among the best, most marvelous literature I know of. In my judgment there are many people who should be made glad while studying them. I pray that you will be able to carry on forcefully with your program. The Lord bless you. Yours faithfully.—Austria

Gets Plain Answers

Dear Sirs: Since I have been receiving The Dawn magazine—about a year and a half—I have come to look forward to it each month and sometimes wish it

was published every week instead. I have shared my "Creator's Grand Design" with others and now have people here in Alaska asking for the booklets advertised therein. They are so easy to read and understand, and I am so thankful finally to get such plain answers to so many of my questions. Until I began reading your literature, I was totally confused on a lot of things. I am listing the books I would like you to send me, and enclose a check to cover the cost.—Alaska

In Need of Comfort

Dear Sirs: My father passed away just recently. My brother and I very much need your pamphlet entitled "Hope," also

any other literature you feel would help us to find some sort of acceptance. Anything you can send me about death and life after death, please include. Don't forget that I will need two copies of all literature, as my brother is in need as much as I am. Also please don't forget the "Hope" booklet. My sincere thanks to you for having such a service to offer people, and my gratitude for your help. Sincerely.—OH

Broadcasts "Make" Her Day

Dear Sirs: Heard your program last Sunday and appreciated it so much. Would you send me the booklet mentioned. I am a Christian, and these programs make my day. God has been so wonderful to me, praise his name! Keep up the good work, as we need to see and hear you Bible scholars, and we appreciate you from the very bottom of our hearts. In Christian love.—LA

"The Real Truth"

Dear Sirs: I am so happy I found the real truth and scriptures to prove it! Please send me 2 copies each of the following publications of vital interest to truth seekers, as well as 2 copies of The Dawn magazine for a year, and "The Creator's Grand Design." Thank you!—CA

Facts for Friends

Dear Sirs: I am interested in receiving your booklet "Archeology Proves the Bible." It is always good to have facts to give to your friends who do not believe. I enjoy your program, and it is inspiring to me. Thank you!—KY

Now Looks Forward to Restitution

Dear Friends: I would like to thank you so much for the booklet "Hope." It has made me feel so much better, now knowing that when the divine power of God awakens the dead we shall all rejoice. Thank you many times over! I am also thanking the Lord, for he knows that my questions have been answered. I would also appreciate a copy of the booklet "God and Reason." Sincerely.—GA

Studies Sunday School Lessons

Dear Sirs: Please send me a year's subscription to The Dawn magazine, for which I enclose the cost. I had never seen your magazine until recently, and I appreciate so much the information I get from the lessons. Last Sunday I studied the lesson on "Lazarus and the Rich Man." Your writer explained it so clearly that I'd love to get a copy of it, if you still have one. Thank you so much!—TX □

Your Questions

Watchfulness Essential

In my associations with those of certain groups I often hear the expression, "Once in grace, always in grace." Does this imply that when a person becomes a Christian it is impossible to lose the favor of the Lord? If so, is it true?

WE BELIEVE that you have the generally accepted understanding of the expression, "Once in grace, always in grace," but the Scriptures do not support this claim. It is true that the grace, or favor, of the Lord is far-reaching and abounding. The Scriptures declare that a "just man falleth seven times, and riseth up again." (Prov. 24:16) We are also assured that the Lord is long-suffering toward us and of tender mercy. He also knoweth our frame and remembers that we are dust.—II Pet. 3:9; Luke 1:78; Ps. 103:13, 14

We should be thankful for all these blessed assurances, but we are not to take advantage of them by presuming upon God's grace. God's loving-kindness and sympathetic attitude toward our weaknesses are operative only when we are doing the best we can and are zealously endeavoring to be conformed to his will in thought, word, and deed.

Paul expressed this proper attitude of the Christian when he wrote, "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it."—Heb. 4:1

There are conditions attached to the promises of God, and if through neglect we fail to comply with these conditions, we will suffer the loss of God's favor. This may not happen all at once. There could be a gradual cooling of zeal and a growing indifference, which, if not arrested, would eventually lead to a complete casting off from divine favor to the extent that repentance and the re-tracing of one's steps would no longer be possible.

Paul wrote concerning those who fall into such a state, saying: "It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Spirit, and have tasted the good Word of God, and the powers of the world to come, if they shall fall away, to renew them again to repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame."—Heb. 6:4-6

Certainly those who have received the Holy Spirit and have experienced the other blessings mentioned in this text have been in God's grace, or favor, yet Paul indicates that it is possible for such to "fall away." It behooves every Christian, therefore, to be faithfully on the alert to use every means provided by the Lord for growing in the grace and in the knowledge of him; for, as the Apostle Peter explains, it is those who do "these things" that "never fall."—II Pet. 1:4-11; 3:17,18

God's Elect

In I Peter 1:2 reference is made to those who are "elect according to the foreknowledge of God." Does this imply an arbitrary preselection of individuals who are to be saved?

NO! PETER is simply explaining the basis upon which God chooses those who are to be joint-heirs with Christ in his kingdom. (Rom. 8:17) That basis is "according to the foreknowledge of God." In Romans 8:29 we are informed by Paul that whom the Lord foreknew he predestinated should be conformed to the image of his Son. Peter adds that those who are "elect according to the foreknowledge of God" are in this favored cate-

gory "through sanctification of the Spirit, unto obedience."

In Revelation 17:14 we read of God's elect class that they are the "called, and chosen, and faithful." God's call is extended through the Word of truth, the Gospel. Those who respond to this call by devoting their lives in full consecration to do God's will are "chosen." Thus, in a probationary sense they become God's "elect."

But there still remains the necessity of proving "faithful" to all the terms of the calling, and this is a lifetime undertaking. Peter admonished, "Give diligence to make your calling and election sure." (II Pet. 1:10) While, as Paul explains, "the gifts and calling of God are without repentance," or change, so far as he is concerned (Rom. 11:29), those who are called and chosen must faithfully comply with the terms which are attached to them. If they are finally to be God's elect, they must make their "election" sure. There are no exceptions to this.

We see, therefore, that the "elect according to the foreknowledge of God," is a class—the church, the individuals of which God has "predestinated should be conformed to the image of his Son."—Rom. 8:29

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The Italian Convention at Agrigento

SEPTEMBER 8 and 9, 1979

By Brother Joseph Panucci

HOW good and how pleasant it is for brethren to dwell together in unity! Such was the case during the two days of the first convention in many years in Agrigento, Italy.

I arrived at the airport in Palermo on the 5th, and Brother Cacioppo and his two sons were waiting for me. It was good to see them again. We then rode by car to his home in Agrigento. When we arrived, the Agrigento brethren were waiting for us at Brother and Sister Cacioppo's house, and at once I was spiritually refreshed by fellowshipping with them and the welcome they gave me. I was greatly moved.

That same day, without wasting any time, we rode with Brother Cacioppo to the city of Ribera, a distance of 55 miles, to visit the brethren there. Our discussion with the brethren there was indeed very interesting, and it brought much joy to my heart. I could see that the Lord has really touched their hearts, as he did with Lydia many centuries ago. When I visited the same brethren in 1977, much opposition was manifested by them. Because most of them came out of the Pentecostal church, some of their views were in harmony with that teaching.

At that time we presented the truth of the divine plan, and we felt that the truth is the Lord's, and to whatever extent it is his will for it to go forth in Italy, he will make it possible. The Lord did answer our prayers, because this time it was they who presented to us the truth of the divine plan of the ages.

We also met a very humble brother who has expressed the desire to symbolize his consecration.

In the evening, we went from Ribera to another town, Siculiana. There we visited with Brother Vento, who often helps Brother Cacioppo in his pilgrim work. We discussed with him the Lord's work in general and expressed our desire to extend our activity in his area, and he, in turn, expressed his desire to cooperate.

The next day we were quite busy making preparations for the convention and meeting some of the brethren who came from out of town. It is not as easy to get things done in that country as it is in the U.S.A. In order to get the hall, the chairs, and the table, we had to go through many channels. How appreciative we should be in the United States for everything we have and the many conveniences we enjoy when we have a convention. We do take a lot for granted.

In the evening, the brethren from the Naples area arrived. It was good to see them. After supper we all met at Brother Cacioppo's house, where we had a pre-convention meeting. We also had a question-and-answer discussion. In addition to the out-of-town brethren, there were present with us many of the Agrigento class, and all of them expressed appreciation for the labors of love of The Dawn family, for the Italian Dawn, and the desire to attend the General Convention in Albion.

The address of welcome on the first day of the convention lifted the banner of our fellowship. The first speaker presented the admonition of the Apostle Paul that is recorded in the Book of Ephesians on the unity of our faith. He also, on behalf of the Italian brethren, expressed the joy of their hearts to have the convention held there and to have the American brethren attending the convention and that at these spiritual feasts our gracious God pours out bountiful blessings. He went on to say that, after a long time of separation, our Heavenly Father, in his goodness, permitted us to see one another face to face, and he expressed the

appreciation of the class to the American brethren and to The Dawn for their spiritual help and encouragement and said that without them the convention would not have been possible. It was a spiritual banquet, where an abundance of good truth and scriptural admonition were served. We are really unable to describe to you the blessings, the welcome we received, and how happy we were to fellowship with them during the two days of the convention. Also, with great appetite and hunger we ate that really good Italian food served by the sisters of the Agrigento Class. All the participants were well-nourished. In spite of the language barrier, much love and appreciation were manifested by all the brethren.

The testimony meeting was a combination of languages, but there was no problem, because both languages were translated, as well as for the discourses. And besides, praise be to the Lord, we all understood the spiritual language of the Bible.

Attending the convention were two relatives of Brother D. Destro, of Enfield, Connecticut. It was because of his efforts that the two friends from Sicily came to the convention. During the intermission we had a sort of private conversation, discussing the precious truth with them. The convention was something new, and they enjoyed it very much.

The last discourse was an emotional one. The speaker stated that their love for the Lord and his people is what motivated consecrated Christians to travel from one continent to another and that just as the disciples of old were helped in their ministry by the labors of love on the part of many brethren, so it is true today. The proclamation of the message of the kingdom of God must have priority in our ministry and effort. He went on to say that in spite of the fact that for many centuries the country has been the papal seat and the people have been held in captivity by the Babylonish system, there are many in this country whose hearts are sincere and devoted to the Lord. I can assure you, dear brethren, that we do all we can to help you spiritually, and I am sure that the

prayers and hearts of all the American brethren are with us at this convention. We do not know when we will meet again, but I can assure you all that we will remember you dear ones and all our beloved brethren throughout the world in our prayers before the throne of grace.

The convention ended with a love feast. A circle was formed in the hall, and the hymn, "God Be with You Till We Meet Again" was sung in both languages. As the kissing on both cheeks with all went on, everyone expressed the desire to have a convention again next year. We appreciated very much having Sister Parkinson play the piano for us.

In Rome I was met by Brother Bonamico, and we went to Naples. There we met Brother Cacioppo and Sister Poggi, and the next day we went together to visit the brethren of Naples. Brother Encioppo had arrived from Sicily, and we had a meeting, discussing the Lord's work in the Naples area. Brother Bonamico indicated to us that he intended to retire early in order to devote his time to the Lord in the Naples area. We thank the Lord for his decision.

In the evening we were entertained at Brother and Sister Bonamico's home in the city of Ottaviano, at the foot of Mt. Vesuvio. This brother, who had also attended the Agrigento Convention, received us with an open heart and also expressed his gratitude to the Lord for answering his prayers. He told us that before he came into the truth he took a job as a special policeman of Investigation, similar to the FBI in the United States, and was compelled by regulation to carry a gun. After accepting the truth, through the ministry of his uncle, Brother DeAngeles, and the will of our Lord, carrying a gun was a tremendous burden for him. Finally, in the last year or so, he was transferred to one of the high courthouses in Naples, and the work does not require that he carry a gun. We really enjoyed his and his wife's fellowship.

The next day in Naples we visited Brother DeAngeles, which was an inspiration to me. He is three-quarters blind at

the age of 83, and he still goes out in the streets of Naples and distributes tracts.

From Naples I went back to Rome, and at the railroad station I am finishing this letter, as people by the thousands are moving in this great station. I leave this country with satisfaction and many, many thanks to our Heavenly Father and our dear Lord Jesus for their care, for the many blessings I have received, and for the privilege extended to me to serve God's people in a humble way. I wish to express my gratitude to the brethren in the United States for their prayers. Every place that the Lord sent me, they all sent their Christian love and greetings to their brethren overseas.

RADIO TOPICS FOR JANUARY

6—God Has a Plan	20—Swords into Plowshares
13—The Lord's Witness	27—The Birth of a Nation

DAWN RECORDED LECTURE SERVICE

The General Convention tapes for 1979 are now available. Send your request to the Dawn Recorded Lecture Service, 199 Railroad Ave., East Rutherford, NJ 07073. Recorded tapes will be sent to you **two** at a time. Upon return of these to us, we will send you **two** more, etc. **This is a free service of the Dawn.** The talks are furnished on 7" reels and cassettes.

If you desire to purchase tapes, please advise us which type you want (reel or cassette) and they will be made up especially for you. Recordings of testimony meetings and 8-track tapes are not available.

Purchase prices are as follows:

	Cassettes		Reel to Reel
120	\$4.00	7 inch	\$3.50
90	3.00		
60	2.00		

Talking Things Over

Statistical "Good Hopes" Report

for year ended September 30, 1979

	Receipts	Expenditures
General Fund	\$171,000	
Radio (domestic only)	16,000	\$125,000
Television	6,000	50,000
Traveling Speakers	2,000	12,000
Overseas (including foreign radio)	15,000	82,000
Recorded Lecture Service	1,000	2,000
Free Literature	1,600	1,600
Free Subscriptions	400	400
Sales of Dawn Publications, Dawns, etc. . .	52,000	188,000
Advertising (Magazines & Newspapers) . .	3,400	31,000
Film Services	600	3,000
Totals (before bequests)	<u>\$269,000</u>	<u>\$495,000</u>
Bequests Received	<u>125,000</u>	
Totals	<u>\$394,000</u>	<u>\$495,000</u>

In the fiscal year ended September 30, 1979, The Dawn spent a total of \$495,000 in the pastoral and witnessing work, this being the largest annual expenditure in the 49 years of The Dawn's experience. Regular receipts during this same year amounted to \$269,000, resulting in an operating deficit of \$226,000. This operating deficit was partially offset by the receipt of bequests in the amount of \$125,000, the year's overall operations thus resulting in a net loss of \$101,000, with a substantial reduction in cash position.

We believe the above report is largely self-explanatory. We would, however, make several observations with respect to the long-established financial policy of The Dawn. First, it is Dawn policy to put truth literature into the hands of all who wish it, at strictly nominal prices. Thus, it may be seen from

the report that truth literature costing some \$188,000 was sold for roughly one-fourth that amount. Secondly, as funds become available to The Dawn for the purpose of advancing the Lord's work, they are used as expeditiously as they can be properly and wisely expended for that purpose. And thirdly, the extent of the work depends entirely on the friends of The Dawn in every part of the world.

We here at The Dawn are constantly and humbly aware that this is the work of the friends of The Dawn, who alone make it possible. We count it a high privilege to be associated with you all in this grand project of telling forth the wonderful message of the coming righteous kingdom with its promised blessings for all mankind. May the dear Lord continue to bless and direct us all, while it is yet day!

Dawn Activities

Advertising

This activity has been curtailed. There were, however, ads in the Reader's Digest in Canada, The Netherlands, France, Denmark, and Germany. In the United States, we advertised in Prevention, TV Guide, Farmer's Almanac, and other miscellaneous media.

Radio

We are reducing the number of stations to conform with our budget limitations. If an unusual situation develops, we would add a new station.

Television

Because most religious programs purchase time, the amount of free time available is very limited. Since we have used free time exclusively, we find it almost impossible to

place our films on regular TV channels. Cable television is relatively new, and cable systems are looking for programming. While our witness will be to fewer people, it looks as though our television future is with Cable TV.

Film Libraries

The Dawn Film Service is doing an excellent job. There were 3,441 showings, with an average size audience of 26.7 people, making a total of 91,847 people who viewed our films and received a witness.

Modern Talking Picture Service, in addition to placing our films with television stations, operates a film library also. Their results are comparable with the Dawn Film Service.

Recorded Lecture Service

The recorded lecture department serves 25 brethren who are blind by sending them The Dawn magazine on tape. There are also 329 brethren who use the regular Dawn Recorded Lecture Service.

Printing

We are in the process of bringing our stock of booklets to a more acceptable level. Also, in order to complete our inventory of volumes, we are printing quantities of the second and third volumes. We also have plans to reprint the German first volume. It is our hope that the next printing of the English volumes will be with new print.

Literature sales are slightly down from last year.

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THE measure of our appreciation of divine love will be the measure of our zeal in conforming our characters to the divine pattern.

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Speakers' Appointments

Speakers' services, when available, are furnished free upon request to the Dawn.

Detroit, MI	P. HATGIS	Jan. 27	New Haven, CT	L. POST	Jan. 13
Allentown, PA	G. JEUCK	Jan. 13		J. TATE	
Pottstown, PA	K. NAIL	Jan. 20	Sayville, NY		Jan. 6
Philadelphia, PA	G. PASSIOS	Jan. 20	Baltimore, MD	F. WASSMANN	Jan. 13

Obituaries

The following brethren have recently finished their Christian course. We wish to express our sincere sympathy to the families and friends in their loss of these dear ones.

Sister Zena Rodman, Westley, CA—September 1. Age, 62.

Brother David Hutto, Waynesboro, MS—October. Age, 83.

Sister Stella Bonk, Detroit Polish Ecclesia—November 4. Age, 92.

Brother Stuart Sowers, Phoenixville, PA, Ecclesia—November 7. Age, 64.

Brother J. Millard Young, Berwick, PA, Ecclesia—November 9. Age, 78.

Sister Olive M. Pierce, Fallon, NV—November 17. Age, 81.

Brother Charles Drago, West Newton, PA—November 18. Age, 91.

Sister Hazel M. Thompson, Palm Desert, CA—November 18. Age, 85.

Brother Carl S. Stocker, Detroit, MI—November 20. Age, 64.

Sister Amy Swenson, Covina, CA—November 20. Age, 85.

Sister Ruth Cinnamon, Laramie, WY—November 25. Age, 79.

Brother Albert Boyce, Dewsbury, England—November 27. Age, 85.

Brother Earl V. Fellenbaum, York, PA—December 2. Age, 71.

Brother Ben L. Swarner, Seattle Ecclesia—December 6. Age, 87.

We appreciate information concerning any brethren to be included in this list.

Conventions

PHOENIX, AZ, Dec. 29-31—John Hancock Academy, 1456 E. Broadway, Mesa. Mildred Enteman, 542 West Southern Ave., Phoenix, AZ 85041

CHICAGO, IL, Dec. 29-Jan. 1—Hinsdale High School South, Clarendon Hills Rd. & Elm St., Darien, IL. Mr. John Trzyna, 4614 N. Potawatomie Ave., Chicago, IL 60656
Phone: (312) 625-4366

ST. PETERSBURG, FL, Jan. 13—Heilman Mobile Home Park, 8300 Seminole Blvd. (alt. 19) Seminole, FL Mrs. Lloyd Hagensick, 518 81 Ave. N., St. Petersburg 33702
Phone: (813) 577-7106

PALO ALTO, CA, Jan. 26,27—Masonic Lodge, 651 Roble Ave., Menlo Park. Irene Altuvilla, 1201 Sycamore Ter., Sp. 67, Sunnyvale, CA 94086
Phone: (408) 296-1913

DETROIT, MI, Jan. 27—Redford YWCA, 25940 Grand River. Mr. Edmund Blicharz, 200 Hampshire Ct., Dearborn, MI 48124

FULLERTON, CA, February 16, 17—YWCA, 321 N. Pomona Ave. Mrs. Jessie Hill, 1910 Rosebrook Lane, Rosemead, CA 91770
Phone: (213) 572-7257

SACRAMENTO, CA, February 16, 17—Tuesday Club, Camellia Room, 2722 L St. Mrs. E. F. Lankford, 6000 19 Ave., Sacramento, CA 95820

ST. PETERSBURG, FL, FLORIDA GENERAL CONVENTION, March 1-3—Ramada Inn South, 3600 34 St., South (U.S. 19) St. Petersburg, FL 33711 Phone: (813) 867-8671
Lloyd A. Hagensick, 518 81 Ave. N., St. Petersburg, FL 33702
Phone: (813) 577-7106

COVINA, CA, March 2—Azusa Pacific College, Alosta Ave. (Hwy. 66) and Citrus Ave., Azusa. Elaine L. Redeker, 5554 N. Pal Mal Ave. Temple City, CA 91780

WILMINGTON, DE, March 22, 23—Wilmington / Chesapeake Pre-Memorial Convention, Delaware Law School (Widener College), North Wilmington area. Gladys MacDonald, 135 W. Rutherford Dr., Newark, DE 19713



THE restraint of the Gospel is the most perfect liberty. A divine Hand holds us from evil that we may be free to do good.—Selected