

The Dawn

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

New Zealand: P.O. Box 1358, C.P.O. Auckland

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

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Highlights of Dawn

For many years, the once revered theological concept of God has been breaking down under the impact of increasing knowledge, as well as liberal, modern thinking. It has been a long time since the artists have depicted God as an old man with a long, white beard. No doubt, few, except children, ever did really think of God in this way. But the concepts of God held by most adherents to Christianity have been based upon the creeds of the Dark Ages. And now, the enlightened professors of theological seminaries are finding it more and more difficult to accept and teach this Dark Age perception of God. No place can be found in their thinking for such a God, and so some have announced that "God is dead." In reality, it means they no longer find a need for the word god in their moral philosophizing.

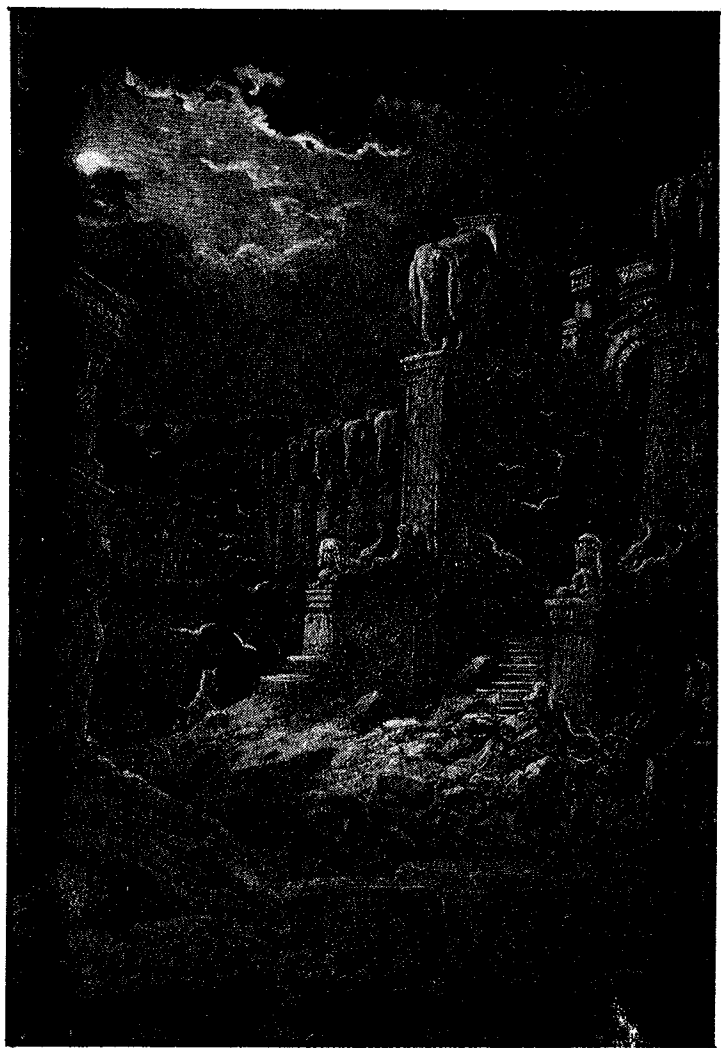
The Death of the Gods

"(As there be gods many, and lords many,) but to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him."

—I Corinthians 8:5, 6

THE qualities and characteristics we attribute to the God we worship are based upon the things which we believe concerning him. This is in harmony with the teaching of the Bible, which reminds us that the true and living God who is presented in its pages is one who cannot be seen by human eyes. All we can know about him is learned through his Word, and through his creative works with which we are surrounded.

Throughout the ages there have been myriads of gods which have been worshiped and served by mankind. The vast majority of those who worship gods of one sort or



Babylon Fallen

HIGHLIGHTS OF DAWN

another are not satisfied to have them remain invisible. Therefore, they erect images representing the gods of their choice. These tangible idols, they claim, help them to visualize their gods, and hence they purport to be a great aid to faith.

There were a number of prominent gods worshiped by the heathen nations during Old Testament times. One of the great sins of God's chosen people was their uncontrolled desire to join in this heathen worship of false gods. One of the most popular gods was Baal, who was the supreme male deity of the Phoenician and Canaanitish nations; the female counterpart was Ashtorath. These names share the peculiarity of being used in the plural form. This fact suggests to Bible scholars that here is implied the different modifications and concepts of the deity, which, of course, were varied.

There can be no doubt of the very great antiquity of the worship of Baal. As far back as Moses' time we find it established among the Moabites and their allies, the Midianites, through whom the Israelites were seduced to worship this god under the particular form of Baal-peor. Much pomp and ceremony was connected with the worship of Baal: temples were erected to him; images were set up; his altars in high places were numerous; there were priests in great numbers and of various classes. Even the worshipers appear to have been arrayed in unique robes. Their worship included burning incense and offering burnt sacrifices while the officiating priests danced with frantic shouts around the altar, and cut themselves with knives to excite the attention of their god.

Molock was another prominent god worshiped by the ancient heathen nations, whom the Israelites also idolized. He was a fire god, and the titular deity of the Ammonites. Fire gods appear to have been common to all the Canaanites, Syrian, and Arabian tribes, and were worshiped by the most inhuman rites. The images of Molock are said to have

been hollow furnaces made of brass, the fire burning within them, into which children were thrown to be burned to death in the hope of appeasing the wrath of the god.

In most instances the people conceived these gods to be vengeful, always seeking opportunities of venting their wrath on their subjects. Human sacrifices were common; and concerning this inhuman practice, Jehovah said, "They have built also the high places of Baal to burn their sons with fire, burnt offerings unto Baal which I commanded not; nor spoke it. Neither came it into my mind." Certainly we can be assured that our loving God has never had in mind the idea of torturing his human creatures with fire. This concept of deity is entirely foreign to the teachings of the Bible with respect to the true and living God.—Jer. 19:5

In the New Testament we are again reminded of the many false gods of the heathen world when Paul referred to these in his sermon on Mars' Hill. He said, "Ye men of Athens, I perceive that in all things ye are too religious [superstitious]. For as I passed by and beheld your devotion [gods that ye worship, margin] I found an altar with this inscription: TO THE UNKNOWN GOD. Whom ye therefore ignorantly worship, him declare I unto you. God that made the world and all things therein, being that he is LORD of heaven and earth, dwelleth not in temples made with hands, neither is worshiped with men's hands as though he needed anything, seeing that he giveth to all life, and breath, and all things."—Acts 17:22-25

The most outstanding of all gods mentioned in the Bible is Satan, the devil. Paul described him as "the god of this world, [who] hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." (II Cor. 4:4) Because Satan has blinded the minds of the people, the true and living God of the Bible is as yet an unknown God to the vast majority of mankind. While the light of the Gospel shining forth from Jesus and from his enlightened followers

has been a blessing to many individuals throughout the centuries of the present age, the larger portion of mankind is still in heathen darkness, and today countless millions do not believe in any god. Perhaps, however, those who do not believe in any god are just as well off as those who are bound superstitiously to a false god.

Since the introduction of Christianity into the world, another false god has been created by human philosophy—the god of torture. This god began to be created in men's minds soon after the death of the apostles, as a result of a lack of correct reasoning on the Scriptures. Some of the prominent leaders in the church became ensnared in Satan's original deception that death was not the penalty for sin. Believing Satan's lie to Mother Eve, "Thou shalt not surely die," they concluded that since no one could die, then that which appeared to be death must be a gateway into another aspect of life. And since the wicked would not be worthy of a happy life after death, they reasoned, it must be a life of torment.

To begin with, this false concept was conceived without authority from the Bible, and was based on the idea that torment or suffering would have purifying powers on the souls of those who experienced it, and that, eventually, after a long period of time, they would be holy enough to enter heaven. According to this theory, the place of torment was called purgatory—a word not found in the Bible at all. This perception of God is still very much alive today, in the minds of millions of people.

As time went on, there came the Protestant Reformation; its leaders, not able to find anything in the Bible about purgatory, discarded this concept of life after death for sinners. But the idea has also been invented of a place of eternal torture from which there could be no escape, which the reformers failed to realize was not taught in the Bible. Indeed, God never tortures his human creatures under any circumstances, nor during any period of time. Nevertheless,

reformers held onto the theory of hell-fire, everlasting punishment.

This abhorrent doctrine presents God in an even worse light than did the theory of purgatory, for not only would the torturous punishment serve no ultimately advantageous purpose, but would never end. Naturally, our minds revolt and turn away from the heathen concept of a god who would be pleased to have his worshipers cast their children alive into the flames to be destroyed. But this hideous concept of a god is not nearly as horrible as the one we are given by the dogmas of purgatory and eternal torture.

It is not surprising to learn that many of the philosophers of today, who have been freed from the shackles of superstition, have announced that to them this god is "dead." How, indeed, could anyone find a place in their heart for worship and adoration of such a god! The Scriptures make it crystal clear that the true and living God of the universe, the Creator of heaven and earth, does not intend to permit false gods to exist forever. They are all to be destroyed, including—and especially—Satan, the instigator, inventor, and chief of the false gods. Let us note some of the Bible prophecies which indicate this.

Addressing the worshipers of false gods, the Prophet Jeremiah wrote, "The gods that have not made the heavens and the earth, even they shall **perish** from the earth, and from under these heavens." (Jer. 10:11) The Prophet Isaiah wrote, "The loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the LORD alone shall be exalted in that day. And the idols he shall utterly abolish. In that day a man shall cast his idols of silver and his idols of gold, which they made each one for himself to worship, to the moles and the bats." (Isa. 2:17,18,20) Again, Isaiah wrote, "O LORD, our God, other lords [gods] beside thee have had dominion over us, but by thee only will we make mention of thy name. They [the false gods] are **dead**, they shall not live: they are deceased, they shall not

rise: therefore hast thou visited and destroyed them, and made all their memory to perish.”—Isa. 26:13, 14

This is a remarkable prophecy. It refers to the time when, according to the Scriptures, the knowledge of the LORD shall fill the earth as the waters cover the sea. (Isa. 25:6-9; 2:2-4; 11:9) Then the people will recognize and acknowledge the fact that they have been deceived by false gods. “Other lords besides thee have had dominion over us,” they will confess, and in most instances, how cruel that dominion has been. The people have been held in obedience through fear; they have feared torment by a cruel and punishing god. But then, in the Millennial Age, they will rejoice to realize all these other lords are indeed dead, being destroyed from the people’s minds by the enlightening influences of the kingdom of Christ.

Actually, of course (with the exception of Satan), the false gods which have plagued the people throughout the centuries have never been living gods, except as they have lived in the fear-filled minds of their worshipers. This is true of the torment god, and other false concepts of the Christian god, which have come down to us from the Dark Ages. And since these false gods exist merely in the imagination of the people, when the light of truth shines into their minds, they die. Satan, on the other hand, is a real personality—the fallen angel, Lucifer. The Prophet Isaiah wrote concerning him, “How art thou fallen from heaven, O Lucifer, son of the morning? How art thou cut down to the ground, which didst weaken the nations? For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God, I will sit also upon the mount of the congregation in the sides of the north, I will ascend above the heights of the clouds, I will be like the Most High. Yet thou shalt be brought down to hell to the sides of the pit.”—Isa. 14:12-15

The Hebrew word translated ‘hell’ in this passage is **sheol**. It is this word that is translated ‘grave’ in Ecclesi-

astes 9:10: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave [**sheol**] whither thou goest." From this text it is clear that **sheol** is a state of unconsciousness. It is the death condition. And therefore, for the fallen Lucifer to be brought down to hell, or **sheol**, it means he will be destroyed. This, indeed, will be the death of the greatest of all false gods!

This god is described as "that old serpent, which is the devil and Satan." (Rev. 20:1-3) Here we are also told that during the thousand-year reign of Christ, Satan will be bound, preventing him from deceiving the nations. We are informed in the tenth verse that Satan is finally cast into the "lake of fire, which is the second death." See verse fourteen.

We read in Revelation 20:10, that "the devil that deceived them was . . . tormented day and night forever and ever." This is a poor translation. The root meaning of the Greek word here translated 'tormented' is 'a touchstone'. The noted professor of Greek, Dr. Strong, admits it is only by analysis that the thought of torture is derived from the original. While Satan will be destroyed in the symbolic lake of fire, which is the second death, the memory of his nefarious course of opposition to God will continue as a touchstone forever. For example, the terrible results of disobedience to God and his righteous law will never be forgotten.

The true and loving God of the Bible is not a god of torment. While justly destroying those not worthy to live (including Satan, the god of this world), he will not torment even the devil, but will destroy him in the second death, thus making an end of the chief of all false gods.

Through the Prophet Jeremiah, the LORD said, "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might. Let not the rich man glory in his riches, but let him that glorieth glory in this, that he under-

standeth and knoweth me, that I am the LORD that exerciseth lovingkindness, judgment and righteousness in the earth, for in these things I delight, saith the LORD.”—Jer. 9:23, 24

This great and loving God has never been known by the ‘death of God’ theologians of our day, so their philosophies do not refer to Jehovah. The god they describe as ‘dead’ is the god of the Dark Ages, the god of torment. They are not acquainted with the God who delights to exercise lovingkindness in the earth! Moses wrote, “LORD, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God. Thou turnest men to destruction and sayest, Return ye children of men.”—Ps. 90:1-3

The true and living God of the Bible turned man to destruction through the original sentence of death which came upon our first parents after they disobeyed his law. As a result of this, man has been a dying creature. But this will not continue forever. As Moses foretold, the time will come when God will say to the condemned, dying, and dead race, “Return, ye children of men.” In this brief statement by Moses of God’s plan for the recovery of man from death, we are reminded of divine love, of God’s justice, his wisdom, and his power. These four cardinal attributes of Jehovah’s character reflect his glory. We cannot literally see God, but we can visualize his glorious character, and thus can worship him with all our hearts.

While God sentenced our first parents to death because they transgressed his law, he still loved them, and loved their progeny upon whom the penalty of death also fell. Jesus said to Nicodemus, “God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved.”—John 3:16

It was God's love which prompted him to send his Son into the world to be the redeemer and savior of the people. Through the redemption that is in Christ Jesus we see the operation of God's justice. God could not set aside the just penalty of death upon the human race unless that penalty was paid by another; and Jesus is the one who took the sinner's place in death. Jesus poured out his soul unto death. Yet, as Isaiah wrote, "It pleased the LORD to bruise him. He has put him to grief. When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand."—Isa. 53:10 □

Disinterested Love



THIS love is the kind exemplified by our Heavenly Father. While we were yet sinners, he loved us. So also the love of Jesus is unselfish, pure, benevolent—a love that undertakes to do good for us for our own sakes, not from a hope of getting anything from us. We, too, should have this disinterested love, so warm, so intense that we are willing to lay down our lives for the brethren. "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." (I Pet. 1:22) The apostle proceeds to say that we should not only have this love but that we should have it with fervency, warmth, ardor; not with a semi-indifference, but with a real interest in one another's welfare—the rich as well as the poor, the educated as well as the ignorant. Our love should go out to our brethren as we see in them any lack that we could supply—rendering assistance of any kind, using discretion always, of course; for love learns to be wise and to take into consideration our motives while we endeavor to do good to others. □

International Bible Study Lessons

LESSON FOR MARCH 2

The Christian Hope

KEY VERSE: *"Blessed be the God and Father of our Lord Jesus Christ which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead."*—1 Peter 1:3

SELECTED SCRIPTURE: 1 Peter 1:3-9, 13-21

BY NATURE, we desire the good things of the earth, just as does all mankind; but as followers of Jesus we are admonished to set our "affection on things above . . . where Christ sitteth at the right hand of God." (Col. 3:1-4) So we might do this, the LORD has given us many precious and revealing promises pertaining to heavenly joys which serve to awaken in us a desire for them.

The natural, fleshly mind has no desire for heavenly things. This was true of the disciples prior to the outpouring of the Holy Spirit at Pentecost. They heard Jesus say to the young ruler that if he would sell all that he had, and give to the poor, and become his follower, he would have "treasure in heaven." Peter, suggesting to Jesus that insofar as possible they had complied with these conditions, asked him, "What shall we have therefore?"—Matt. 19:21, 27

Since the disciples expected

Jesus to establish a powerful government in which they would have a share, they did not understand what he meant by "treasure in heaven." One of those treasures will, of course, be the honor of joint-heirship with Jesus in the heavenly phase of the messianic kingdom, but the disciples did not realize this at that time, so Jesus' reference to heavenly treasure doubtless seemed vague to them.

Jesus realized the inability of his disciples to understand spiritual or heavenly things, and to set their affections upon them. It was much the same with Nicodemus, to whom the Master said, "If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?"—John 3:12

Nevertheless, Jesus did lay the foundation for a later understanding of spiritual things when the Holy Spirit would come upon his disciples. On the eve of his

crucifixion, Jesus said to Peter, "Whither I go, thou canst not follow me now; but thou shalt follow me afterwards." Peter had no idea of Jesus' meaning, as his question indicates—"Lord, why cannot I follow thee now? I will lay down my life for thy sake."—John 13:36,37

Jesus then explained where he was going, and indicated when the disciples would have the privilege of going to the same place and being with him. He said to them, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also."—John 14:1-3

To this Jesus added, "Whither I go ye know, and the way ye know." But Thomas disagreed, saying, "Lord, we know not whither thou goest; and how can we know the way?" (vss. 4,5) No, the disciples at that time were incapable of understanding the heavenly promises Jesus made to them. But how different it was after they received the Holy Spirit! Then Peter wrote, "Blessed be the God and Father of our Lord Jesus Christ, which

according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you [margin, or, for us], who are kept by the power of God through faith unto salvation ready to be revealed in the last time."—1 Pet. 1:3-5

Throughout the age the patient waiting for the Lord's return has tested the faith of all the LORD'S true people. Paul wrote, "Yet a little while, and he that shall come will come, and will not tarry." (Heb. 10:37) Actually, that 'little while' turned out to be more than eighteen hundred years.

In his letter to the brethren at Thessalonica, Paul speaks of the "patience of hope." We quote, "Remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father." (1 Thess. 1:3) Faith works, and love labors, if supported by a patient and rejoicing hope. If, through impatience, our hope fades, we will lose our zeal for the service of the LORD.

May we continue to set our affections on things above, and with full faith in God's promises, continue to rejoice in hope. □

A Hope Worth Suffering For

KEY VERSE: *"But rejoice, inasmuch as ye are partakers of Christ's sufferings: that when his glory shall be revealed, ye may be glad also with exceeding joy."*—1 Peter 4:13

SELECTED SCRIPTURE: 1 Peter 3:13-17

MOST professed Christians who accept the inspired testimony of the Scriptures, readily agree with the fact that Jesus voluntarily suffered and died for the sins of the world, however much their viewpoints might differ regarding the things involved in this work of redemption. But very few seem to realize clearly that the true followers of Jesus are invited likewise to lay down their lives in a voluntary sacrifice which is described by the Apostle Paul as being "planted together in the likeness of his death."—Rom. 6:5-8

Yet, this is what Jesus meant when he told his disciples that they should take up their cross and follow him. They were to follow him into death. Paul echoed this thought when he said, "I am crucified with Christ." (Gal. 2:20) Throughout the Scriptures, Jesus is portrayed as the Lamb of God, "the Lamb that was slain" for the sin of the world. (John 1:29, 36) In Revelation 13:8, he is pictured as the

Lamb "slain from the foundation of the world." In Revelation 14:1 he is shown exalted on Mount Zion, and there are "with him an hundred forty and four thousand, having his Father's name written in their foreheads." Verse four declares, "These are they which follow the Lamb whithersoever he goeth."

Yes, Jesus died for the sin-cursed and dying race. He died that the way might be prepared for the children of Adam to return to life. The Bible reveals that the time will yet come when those who believe in Christ and obey the laws of his kingdom will indeed live; that they will be restored to perfection of human life, and will not become sick and die at all. This will be true of all sincere believers during the age to come, the Millennium.

But prior to the Millennium, that is, during the present age, another feature of the divine plan is being accomplished. God in his wisdom knew that it would

be good to have representatives of the human race associated with Jesus in the great future work of restoration. He designed that those who would be chosen to this high position in his plan should be tested severely as to their heart-harmony with his great and loving redemptive program, so he is giving them the opportunity of demonstrating their love and loyalty to him, and their love for the human race, by their willingness to suffer and die sacrificially as Jesus did.

First, as stated by Jesus, these are invited to deny self. During the Lenten season, millions practice what they term self-denial, and no doubt they receive a certain blessing from their little sacrifices. They deny themselves little pleasures, or delicacies, or other things of which they are especially fond. Self-discipline along any line is a good character builder, and in principle should not be condemned.

But this is not what Jesus meant when he invited his disciples to deny themselves. He meant that they should deny themselves completely—to deny themselves the right to govern their own way of life, and, instead, by giving up their own wills, to accept the will of God through Christ.

Peter spoke of "the sufferings of Christ, and the glory that should follow." (I Pet. 1:11) Throughout the epistle he makes it clear that the followers of Jesus partake with him in the sufferings of The Christ which the prophets had foretold, and that they will also—those who are faithful—partake with him in the promised glory to follow. Note a few of his statements in this connection: "Even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow in his steps."—I Pet. 2:20, 21

"It is better, if the will of God be so, that ye suffer for well-doing, than for evil-doing. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit."—I Pet. 3:17, 18

"If any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf."—I Pet. 4:16

What marvelous grace, that in return for self-denial and faithfulness in dying with Christ, we may have the signal honor of being associated with him in that glorious future work of extending human salvation to all mankind! □

A Hope Worth Waiting For

KEY VERSE: *"The LORD is not slack concerning his promises, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish but that all should come to repentance."*—II Peter 3:9

SELECTED SCRIPTURE: II Peter 3:1-13

SOME may interpret the world situation today as a lack of concern and interest on the part of God for keeping his promises to humankind, but actually just the opposite is true. Peter refers to the period which accomplishes the destruction of the second world as "the day of God" (II Pet. 3:12), and the Old Testament is replete with prophetic references describing the "day of Jehovah" as a time when his special attention is turned to the earth. God's termination of this present evil world is, in fact, one of the many promises found in his Word.

Peter reminds us that the fulfillment of this time of trouble prepares the way for the accomplishment of another vital promise, that of the establishment of the kingdom of Christ, which he terms new heavens and a new earth. "Nevertheless we, according to his promise, look for new heavens and a new earth,

wherein dwelleth righteousness."—II Pet. 3:13

This long-range plan for man's salvation, involving the longsuffering of God through the permission of evil, our Heavenly Father, in his great wisdom, saw was the best way to insure an effective opportunity for everlasting life for all people. Not willing that any should perish, but that whosoever will may come to a full repentance through a knowledge of good and evil.

There has been no delay in the outworking of the divine plan, although from the standpoint of our understanding of the time for the glorious appearance of Christ and the full establishment of his kingdom, the vision has seemed to tarry, although not actually so.—Hab. 2:3, 4

James associates the test of our patience with our waiting for the outworking of the divine plan in connection with the return of

Christ. We quote: "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming [Greek, **parousia**, 'presence'] of the Lord draweth nigh." (James 5:7,8) Even though our Lord is now present, we need patience, and we still need to have our hearts established, else we will become weary in well-doing, and will fail to reap the fruition of our blessed hope.

To the Hebrew brethren Paul wrote, "Call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions, partly, whilst ye were made a gazing-stock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used. For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and enduring substance. Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that

shall come will come, and will not tarry."—Heb. 10:32-37

Paul enlarges on this thought, saying, "God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister. And we desire that every one of you do show the same diligence to the full assurance of hope unto the end: that ye be not slothful, but followers of them who through faith and patience inherit the promises." (Heb. 6:10-12) Through full consecration we were given a glorious heavenly hope, if we remain faithful to the end, regardless of the cost.—Heb. 3:1

As was true with our Master, we do not strive for earthly goals; instead we set our affections on things above. Our faithfulness to the LORD often places us in positions of disadvantage so far as earthly good things are concerned, especially if we are faithful in bearing witness to the truth. Therefore, our hope of eternal future joys with our Lord in the kingdom is of great consolation. If we maintain this hope confidently and with rejoicing firm unto the very end of the narrow way of sacrifice we will inherit the promise. For God is not slack concerning his promises to us or to the world! □

A Hope Leading to Action

KEY VERSE: *"Abide in him; that when he shall appear, we may have confidence, and not be ashamed before him at his coming."*—I John 2:28

SELECTED SCRIPTURE: I John 2:1-6

LIKE Christ, to whom was given all power in heaven and in earth; like Christ who was made a quickening spirit that he might give life to the dead world of mankind; and like Christ who is now the express image of his Father's person, having partaken of his glory, so are some of the aspects of the glory of God promised to the joint-heirs of Christ. (Matt. 28:18; I Cor. 15:45; Heb. 1:3) They have to do with the personal glory of God and Jesus—the glory of the divine nature.

Related to this is also the official glory to which the Gospel Age sons of God are heirs. Jesus was exalted to share his Father's throne, and we, too, are promised that if faithful we shall sit with Jesus in his throne. (Rev. 3:21) Jesus is now the great king—the King of kings—and his joint-heirs are to be made kings, to reign over the earth. (Rev. 5:10) When the disciples asked Jesus what they would receive in return for taking up their crosses and following him, he said they

would sit on thrones. This would be during the time of "regeneration," when the human race will be restored to life and harmony with their Creator.—Matt. 19:28

Before the kingdom can begin to reign, all who are to be rulers in it must be called, chosen, and found faithful. (Rev. 17:14) It is this feature of the divine plan which has been in progress during the present age. If Jesus alone was the king in this kingdom, he would have begun to reign at the beginning of the age; but, as we have seen, his faithful followers are to reign with him, and these, as sons of God, together with Jesus, his beloved Son, as the Head, will be the divine ruling house.

The LORD'S kingdom is symbolized in Old Testament prophecies by a mountain, and is called the "mountain of the LORD's house." This simply means the kingdom of the LORD will be in the hands of his ruling

house of sons. The Prophet Isaiah wrote, "It shall come to pass in the last days, that the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills [dominating all the nations of earth]; and all nations shall flow unto it."—Isa. 2:2

Throughout the Gospel Age, God's kingdom promises are conditional to prospective members of the new creation, the sons who will make up his ruling house. They must be faithful to him and to the doing of his will. The Apostle Peter admonishes us to add to our faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly-kindness love. "If ye do these things ye shall never fall, for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."—II Pet. 1:4-11

When the enemies of Jesus put him to death, one of the charges against him was that he claimed to be a king. They probably thought they had permanently disposed of this pretender. But they were mistaken. It was God who decreed that Jesus should be a reigning king, so he raised

him from the dead. Never before in the annals of history had such power been utilized to make sure of the establishment of a kingdom. In view of this miracle, it would be folly to suppose any set of circumstances could prevent, or even delay, the fulfillment of God's kingdom promises as they center in Jesus.

That mighty miracle was at the beginning of the Gospel Age—that period in the divine plan during which the joint-heirs of Christ are selected and prepared to live and reign with him. As each of these has proved faithful unto death, it has been with the hope and assurance expressed by Paul concerning himself, when he wrote, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the LORD, the righteous judge, shall give me at that day: and not to me only, but unto all them that love his appearing."—II Tim. 4:7,8

To all the faithful children of God who waited throughout the age in the sleep of death until the day of his appearing, another mighty miracle occurred—their resurrection from the dead that they might be joined with Christ, share his glory, and live and reign with him.—Rev. 20:6 □

A Hope Focused on Jesus

KEY VERSE: *"This is the record, that God has given to us eternal life, and this life is in his Son."*—I John 4:11

SELECTED SCRIPTURE: I John 4:13-17; 5:1-12

INDEED the record of God's Word is centered around Jesus. It's prophecies foretold and pictured his first and second advents. The Gospels record his life as a Savior for mankind. The writings of the apostles reveal how the church now, and the world in the future, are recipients of his work of salvation.

Paul's Epistle to the Hebrews is a unique example of expressing how Jesus is the focal point of God's plan of salvation. Throughout this book, the Apostle Paul extols Jesus Christ as the great Redeemer and Messiah sent by God. The method therein pursued by the apostle was to call attention to the prominent characters of the Old Testament, showing how great they were and how wonderfully God used them; and then, to call attention to Jesus Christ as the greater hero of faith, and as the one who has been and will be most outstandingly used by God. In the twelfth chapter, Paul reaches his climax when he tells us to look unto Jesus as our great example and helper in running

the race for the prize.

In the first two chapters, the apostle throws the spotlight of attention on the angels. The Law, he says, was "spoken by angels" (Heb. 2:2), and quotes many scriptures from the Old Testament, acknowledging the glory and the official station of these heavenly servants. Then he turns the reader's attention from the angels and focuses it upon Jesus, describing the still greater honor and glory that belong to him.

"Being made so much better than the angels, as he by inheritance obtained a more excellent name than they. . . . Thy throne, O God, is forever and ever; a scepter of righteousness is the scepter of thy kingdom." (Heb. 1:4-8) Then the apostle refers to Moses, explaining how he was highly favored of God as the mediator of the Law Covenant. The apostle makes a comparison with Jesus, and we see him as the Mediator of a better covenant: "For this man was counted worthy of more glory than Moses."

Next our thoughts are directed to Aaron, the high priest under the Mosaic Law Covenant arrangement. God himself chose Aaron for this position. Likewise Jesus was chosen by God to be a High Priest. "Such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself."—Heb. 5:4,5

In the seventh chapter, Paul proceeds with his eulogy of Jesus by reminding us of Melchisedec. Contrasting this priest with those under the Mosaic Law, he writes: "(For those priests were made without an oath; but this with an oath by him that said unto him, The LORD swore and will not repent, thou art a priest forever after the order of Melchisedec;) by so much was Jesus made a surety of a better covenant."—Heb. 7:1-3,21,22

Then Paul shows Jesus as the Mediator of a better covenant which will accomplish for mankind all they need in order to gain eternal life. "This is the covenant that I will make with the house of Israel after those days, saith the LORD; I will put my

laws into their mind, and write them in their hearts. . . . And they shall not teach every man his neighbor, and every man his brother, saying, Know the LORD: for all shall know me, from the least to the greatest."—Heb. 8:10

Paul continues with the imposing ritual of the Tabernacle service. He causes the grandeur of the typical Tabernacle to fade out as he contrasts the brilliancy of the antitypical tabernacle with its better sacrifices and its better high priest, Jesus Christ. This brings us to the eleventh chapter, where we are shown a whole gallery of portraits. Each one pictures the faith and loyalty of some Ancient Worthy of the Old Testament.

Then the apostle reaches his grand climax in the twelfth chapter as he again moves the spotlight to the greatest of all heroes of faith, telling us to "look unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." (vs. 12) Thus we are left thrilled with a realization that Jesus richly deserves this honor, and is indeed not only our Redeemer but also our forerunner and example, who is able and willing to help us win this race set before us. □

Christian Life and Doctrine

THE CREATOR'S GRAND DESIGN—Part 14

The World's Coming Judgment Day

"He [God] hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."

—Acts 17:31

IN THE minds of many, the coming day of judgment is to be a period of twenty-four hours, in which the righteous and the unrighteous will be summoned before a judgment seat occupied by Jesus to hear their eternal fate declared. According to this tradition, the righteous will be sent to heaven and the unrighteous to a place of torment. Since, as history indicates, the vast majority of the human race have been unbelievers, for whom it is thought that the judgment day will be one of terror, it is frequently spoken of as 'doomsday'. However, the Bible does not support this view.

Let us repeat: This conception of the world's coming judgment day is merely a tradition, another of those misconceptions handed down to us from the Dark Ages. The judgment day which the Bible describes is a period of one thousand years, during which mankind in general will be on probation for the purpose of proving their worthiness or unworthiness of everlasting life here on the earth.

A Past Judgment Day

The need for the world's future judgment day arose more than six thousand years ago, at the time when our first parents were tested in the Garden of Eden. They failed under that test and came under condemnation to death. This condemnation was passed on to their children, and

thus Adam and his descendants became a dying race. Paul wrote: "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."—Rom. 5:12

When Jesus came he explained that he had not come to condemn the world, but that the world through him might have life. (John 3:17) On this point, Paul wrote, "As by the offense of one [Adam] judgment came upon all men to condemnation; even so by the righteousness of one [Jesus] the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."—Rom. 5:18, 19

The life provided by the ransom sacrifice of Christ is not thrust upon anyone. It is obtainable only upon the basis of acceptance and obedience. At the present time this is upon the basis of faith, and those who receive it are called upon to lay down their lives in sacrifice, even as Jesus did. Few, indeed, have been willing to meet these rigid conditions of discipleship. In the first place, the vast majority have never had an opportunity really to know about Christ in an understandable manner. Those who died prior to the first advent had no opportunity to believe on him, and the millions in the heathen world since have likewise had no chance to know him and accept the provisions of divine love available through him and his work of redemption.

God's Wrath Manifested

Paul said that "the wrath of God is revealed from heaven against all . . . unrighteousness." (Rom. 1:18) This does not mean that God is vindictive. It is a reference, rather, to the death condemnation, which came upon our first parents because of their failure to obey God's law, and to the manner in which it is manifested in their children, the human race.

This death condemnation is indeed visible on every hand. We see evidences of it in every graveyard, in every under-

taker's sign, in every doctor's sign, in every hospital; and we experience it in every ache and every pain. The Bible speaks of this death condemnation as an evidence of God's anger, but it also tells us that this anger endures but for a moment, then adds, "Weeping may endure for a night, but joy cometh in the morning."—Ps. 30:55

This foretold morning of joy is in reality the morning of the world's coming thousand-year judgment day. This coming new day is to be one of enlightenment, during which all will have a full opportunity to know the LORD. The people will then be on probation to determine whether or not they will, under those favorable conditions, turn to the LORD in belief and obedience and thus receive the provision of life made for them through Jesus, their Redeemer.

To Learn Righteousness

Isaiah 26:9 declares that when God's judgments are abroad in the earth, the inhabitants will learn righteousness. This educational program is essential if the world of mankind is to have a full opportunity to know the LORD and to know his will concerning them. In the future judgment day the people will not be judged in their ignorance, but upon the basis of an understanding of the provisions of divine grace made for them through Christ.

There is no salvation outside Christ, but one must know Christ in order to believe on him. Paul wrote, "Whosoever shall call upon the name of the LORD shall be saved. How then shall they call on him in whom they have not believed, and how shall they believe in him of whom they have not heard?" (Rom. 10:13,14) The purpose of the judgment day is to enlighten the world so they may know and believe and obey.

In a glowing description of the people's rejoicing during the judgment day, the psalmist informs us that the LORD "shall judge the world with righteousness, and the people with his truth." (Ps. 96:10-13) This is just another way of

saying that the people will be judged upon the basis of the truth which will then be revealed to them—the truth concerning the provision of life made for them through the death of Jesus, and the LORD'S requirements of belief and obedience.

Through another of his prophets, the LORD declares, "Then will I turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent." (Zeph. 3:9) This text shows that the enlightenment of the people will lead to their united worship and service of the LORD. No longer will contradictory creeds and the influence of false gods hinder the people from knowing the true God and intelligently serving him.

Jesus' Testimony

Jesus said, "I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not; for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." (John 12:46-48) The expressions 'last day' and 'latter days' are used a number of times in the Bible to describe the period of time when Christ is reigning, when the dead are being awakened from the sleep of death, and when the world in general is being enlightened and given an opportunity to believe, obey, and live forever. (I Tim. 2:4) It is a period of one thousand years.

And here Jesus informs us that in this prophetic last day, his Word, or teachings, will be the basis upon which the people will be judged. This agrees with the other testimony of the Scriptures which we have examined indicating the future judgment day of the world will be a time of enlightenment, when the people will learn the real truth concerning the Creator's grand design for their eternal blessing.

Books Opened

This fact is further confirmed in Revelation 20:12, where the Apostle John says: "I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." This is, of course, symbolic language. It does not mean that all the millions of the dead will literally stand before God. The word 'stand' is here used in much the same way as it is today when we say that one has a 'standing' in court.

When our first parents transgressed God's law they lost their standing before God, and without his favor they could not continue to live. They died, and so did their progeny. But God, in his love, provided redemption through Christ Jesus, and during the future judgment day all will be awakened from the sleep of death for the purpose of being judged. Through Christ they will then have a standing before God, or will 'stand' before him, as John explains. The original condemnation will have been lifted.

And in this position they will be judged—judged by the things contained in the books which will then be opened. Many suppose that those books contain a record of the past lives of the people. But this is not the thought at all. The LORD knows that upon the basis of their past lives these "dead, small and great" would not be found worthy of everlasting life. The books contain the truth by which the people are to be judged.

This is the truth concerning Jesus and his work of redemption. It is also the truth concerning God's standards of righteousness to which all worthy of life must adhere. It is the "pure language" which will be turned to the people at that time. It is the words, or teachings, of Jesus, which he said would judge the people in the "last day." No longer will the world be shrouded in heathen and other forms of darkness.—Zeph. 3:9; Isa. 2:2

The greatest cause of darkness and superstition in the world today is the deceptive influence of Satan. But we are assured that Satan, who has deceived all nations, will be bound during that thousand-year judgment day—bound that he may deceive the nations no more. (Rev. 20:1-3) With the light of God's truth flooding the earth, every individual will know that only by accepting Christ as his redeemer and then obeying the laws of the messianic kingdom can he gain eternal life.

The Book of Life

The thought of attaining life in the judgment day is symbolized in Revelation 20:12 by a "book of life" in which the names of the worthy ones are written. Like the books of knowledge, the book of life is also said to be opened at that time. Clearly the thought of the entire text is that the people will be enlightened, and upon the basis of their response to this enlightenment they will be judged. If their response, their works, are favorable, their names will be placed in the book of life, and they will be on their way to everlasting life.

This is a book of human life, and during that future period of probation, those who prove worthy of having their names entered and remain therein will live on the earth as humans forever—not imperfect, not afflicted with disease and pain, but restored to the perfection which Adam lost when he transgressed God's law in the Garden of Eden. Revelation 21:4 declares of the culmination of that future day of blessing that "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

Associate Judges

The future judgment day of the world will not be for the purpose of determining who are Christians and who are not, for the faithful followers of Jesus will already have passed through their trial, or judgment period, and proved worthy of "glory and honor and immortality." (Rom. 2:7) These

will be associated with Jesus in the work of judging the world of mankind in general. Paul wrote, "Do ye not know that the saints shall judge the world?" (I Cor. 6:2) These will be the "angels [Greek, messengers]" who will be with Jesus in his judgment throne of glory when all nations are being judged by him, as stated in the parable of the sheep and the goats.—Matt. 25:31-46

In this parable those during the future judgment day who qualify for everlasting life are symbolized by sheep, while those who do not thus qualify are referred to symbolically as goats. The sheep are shown to be those who are motivated by a loving interest in their fellows, and thus enter into the spirit of that new day, while the goats are those who continue, even under those favorable conditions, to pursue their selfish ways. The parable indicates there will be such a class of willful sinners. These are the ones whom Peter said would be "destroyed from among the people."—Acts 3:23

Those who, through obedience to the spirit of the open books, manifest the spirit of love, will, as Jesus said, "go away . . . into life eternal," while the wicked will go into "everlasting punishment," symbolized in the parable by the destructive element of fire. Many have misinterpreted the statement, everlasting punishment (Matt. 25:34), to mean eternal torture, but this is not the correct thought. The punishment, or "wages" of sin, is death. (Rom. 6:23) If the death is eternal, which it will be in the case of willful sinners, then it will be everlasting punishment, or, as the Greek text puts it, an everlasting 'cutting off'.

In this parable, Jesus says to the sheep class, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." (Matt. 25:34) This is the kingdom, or dominion, that was given to our first parents when they were created. It was the dominion over the earth and over the lower forms of creation on the earth. The Genesis record reads: "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.” (Gen. 1:26) This is the kingdom which was given to mankind in the beginning, and this is the kingdom that will be restored to the willing and obedient at the close of the world’s thousand-year judgment day.

“Not Yet”

David wrote concerning man, “Thou madest him to have dominion over the works of thy hands.” Paul quotes this, and adds: “We see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man.” (Ps. 8:6; Heb. 2:8,9) Thus Paul explains that the death of Jesus provided for the restoration of man’s life and dominion.

And it is Jesus who, in his parable of the sheep and the goats, explains when man’s lost dominion will be restored; that it will be at the close of the world’s judgment day, when he will say to those proven righteous at that time, “Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.” When this great event in the plan of God is accomplished, none will need to say, as Paul did, that “we see not yet all things put under” man, for all will then know that the grand design of the Creator through Christ has been fulfilled and that all things have been put under man, for his lost dominion shall have been restored.

Good and Evil

The sin of our first parents consisted in their eating of “the tree of knowledge of good and evil.” (Gen. 2:9) The fact that God planted this tree together with the others in the Garden of Eden suggests that he desired his perfect human creatures to have an understanding of both good and

evil. That he made eating of the fruit of this tree a test of obedience indicates his foreknowledge of the fact that this knowledge could be acquired only by experience.

God informed Adam that disobedience would lead to death. (Gen. 2:17) He knew that his human creation would experience much evil as a result of disobedience. For more than six thousand years the world has been filled with sickness, sorrow, and death. Truly all have received an experimental knowledge of evil and its terrible consequences, and this has come about as a result of that original act of disobedience in Eden—the partaking of the tree of knowledge of good and evil.

But during all this time mankind has had little opportunity to learn about good and its results. True, probably most people in every generation have experienced moments, perhaps days, or even a few years, of relative happiness. But for the most part, the dying human race has continued to groan under the weight of sin and death. Man has increased this suffering by his inhumanity to man, for selfishness in all its ugly forms has continued to plague the human race from Eden until now.

But this situation will change with the establishment of Christ's kingdom. Under the laws of that kingdom, evil will be restrained, death will be destroyed, and the dead will be restored to life. Then, for the first time in a universal way, the human race will experience good. And then they will be in a position to judge upon the basis of actual experience whether to choose evil and die, or to choose good and live.

This is the divine purpose in the permission of evil. God did not wish his human creatures to be like robots, obeying him because they had no choice to do otherwise. He wanted them to obey and serve him because they delighted to and because they realized upon the basis of a full knowledge of the issues involved that this was the only right thing to do.

And it is this willing desire to serve the Creator that will be manifested by the restored human race at the close of the thousand-year day of judgment. The people will then know the LORD and appreciate the advantages of being in harmony with him. They will have learned fully of his love in providing redemption and salvation through Christ. As those ransomed by the gift of God's dear Son and his sacrificial death shall have returned from death with songs of everlasting joy upon their heads, they shall obtain joy and gladness, and sorrow and sighing shall flee away!—Isa. 35:

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GEORGIA Augusta	WHGI 1050	10:45 a.m.	Lancaster	WAGL 1560	9:30 a.m.
Vidalia	WVOP 970	1:00 p.m.	TENNESSEE Memphis (Sat.)	WMSO 640	11:30 a.m.
HAWAII Honolulu	KNDI 1270	11:45 a.m.	TEXAS Fort Worth	KFJZ 870	6:15 a.m.
ILLINOIS LaSalle	WLPO 1220	9:45 a.m.	Pearsall	KVWG 1280	9:15 a.m.
Rockford	WXTA 1330	6:15 a.m.	VIRGINIA Richmond	WGGM 1410	7:45 a.m.
West Frankfort	WFRX 1300	9:15 a.m.	WASHINGTON Clarkston	KCLK 1430	10:00 a.m.
INDIANA Hammond	WJOB 1230	8:30 a.m.	Everett	KWYZ 1230	9:30 a.m.
LaPorte	WCOE-FM 96.7	10:00 a.m.	Kirkland	KARR 1460	8:15 a.m.
KANSAS Goodland	KLOE 730	8:15 a.m.	Spokane	KUDY 1280	9:45 a.m.
KENTUCKY Bowling Green	WLBj 1410	8:00 a.m.	Tacoma	KAMT 1360	7:30 a.m.
Winchester	WWKY 1380	10:30 a.m.	Yakima	KUTI 980	6:45 a.m.
MAINE Portland	WDCS-FM 106.3	9:45 a.m.	WISCONSIN Milwaukee	WNOV 85.6	7:00 a.m.
MARYLAND Baltimore	WCBM 68	6:45 a.m.	WYOMING Cheyenne	KSHY 1370	10:15 a.m.
MICHIGAN Pontiac	WPON 1460	6:45 a.m.	Sheridan	KWYO 1410	12:00 noon
Pontiac	WPON 1460	10:00 p.m.	PUERTO RICO Aguadilla	WABA (Fri.)	8:00 p.m.

U.S. BROADCASTS—Spanish Language

ARIZONA		
Nogales	KFBR 1340	9:00 a.m.
CALIFORNIA		
El Centro	KICO 1490	6:00 a.m.
Fresno	KGST 1600	12:15 p.m.
FLORIDA		
Miami	WRHC	8:30 a.m.

CANADIAN BROADCASTS

ALBERTA		
Edmonton	CJOI	3:00 p.m.
Lethbridge	CJOC	7:15 a.m.
BRITISH COLUMBIA		
Castlegar	CKQR	8:45 a.m.
Duncan	CKAY	9:00 a.m.
Duncan	CKAY	7:30 p.m.
Grand Forks	CKGF	9:00 a.m.
Penticton	CIGV	10:15 p.m.
Vancouver	CJJC 800	9:45 a.m.
LABRADOR		
Churchill Falls	CFLC-FM 97.9	7:15 a.m.
MANITOBA		
Winnipeg	CKJS	9:00 a.m.
NEWFOUNDLAND		
Corner Brook	CFCB 570	7:15 a.m.
Deer Lake	CFDL-FM 97.9	7:15 a.m.
Goose Bay	CFLN 1230	7:15 a.m.
Pt. au Choix	CFNW 790	7:15 a.m.
Pt. aux Basques	CFGN 1230	7:15 a.m.
St. Andrews	CFCV-FM 97.7	7:15 a.m.
St. Anthony	CFNN-FM 97.9	7:15 a.m.
Stephenville	CFSX 910	7:15 a.m.
Wabush	CFLW 1340	7:15 a.m.
NORTHWEST TERRITORIES		
Yellowknife	CJCD	9:00 a.m.
ONTARIO		
Hamilton	CKOC	7:00 a.m.
Leamington	CHYR	5:00 p.m.
St. Thomas	CHLO	10:45 a.m.
Windsor	CKLW	9:00 a.m.
QUEBEC		
Montreal	CFMB	5:15 p.m.
SASKATCHEWAN		
Prince Albert	CKBI 900	7:30 a.m.
Weyburn	CFSL 1190	7:15 a.m.
YUKON		
Whitehorse	CKRW	9:30 a.m.

OVERSEAS BROADCASTS

BRITISH ISLES		
Radio Caroline (Tues.)	KHZ962	8:45 p.m.
BRITISH WEST INDIES		
Grand Cayman	Radio Cayman	9:30 a.m.

CEYLON

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

ITALY (Italian)

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

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

Radio Corleone Centrale FM-88-500 FM92 11:00 a.m.

MEXICO (Spanish)

Mazatlan XECQ 8:30 a.m.

NEW ZEALAND

Dunedin 4XD 11:15 a.m.

Whakatane IXX 6:45 a.m.

NIGERIA

Radio Africa (Wed.) 8:00 p.m.

PANAMA

Panama City HOQ 1250 10:30 a.m.

PHILIPPINES

Manila (Sat.) DWXX 1026KH2 7:15 p.m.

SOUTH AFRICAJoubert Park (Thurs.)
SWAZI Music Radio 1400 &
shortwave 49 & 60 9:00 p.m.**SPAIN (Spanish)**

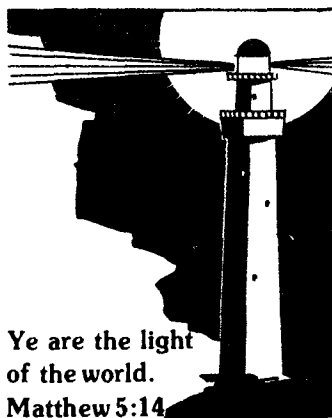
Radio Gerona (Mon.) 9:45 p.m.

TONGA

Nuku' Alofa (Mon.) 5:30 p.m.

URUGUAY (Spanish)Montevideo (Sun.) 9:15 a.m.
Radio El Espectador 810**VIRGIN ISLANDS**

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



Ye are the light
of the world.
Matthew 5:14

The BIBLE ANSWERS

REGULAR TELEVISION BROADCASTS

We regret that we are unable to furnish the date and time of the broadcasts for the stations listed below:

CALIFORNIA

Chico KMPN-10
Sunday, 8:30 p.m.

Davis
Community Cable TV

FLORIDA

Miami WKID
Jacksonville 17

GEORGIA

Albany WTSG, 31
Sunday, 9:30 a.m.
Atlanta WATL

ILLINOIS Champaign-
Springfield WBHW

IOWA

Cedar Rapids KTS, 13
Mt. Vernon/
Lisbon WMVL Cable
Every weekday 7:00 a.m.

MICHIGAN

Ann Arbor WIHT
Sunday, 12:00 noon

MISSISSIPPI

Jackson WAPT

MISSOURI

Springfield KOLR

NEW MEXICO

Roswell KSWs

NORTH CAROLINA

Hickory WHKY

OHIO

Dayton WHIO

TEXAS

Lubbock KCBP

WEST VIRGINIA

Logan 12-Monday

GUAM

KUAM, 9:00 a.m., Sun.

SATELLITE TRANSMISSION CABLE NETWORK SCHEDULE

This is a new schedule of stations and times of our satellite transmission broadcasts. The broadcasts are on Sundays, and the schedule is on Standard Time.

CITY CHANNEL

ALABAMA-8:00 a.m.

Dothan 3

Montgomery 6, 22

ARIZONA-7:00 a.m.

Phoenix 17, 30, 31, 38, 42

Tucson 37

ARKANSAS-8:00 a.m.

Joplin-Pittsburg 10

Little Rock 7, 23

CALIFORNIA-6:00 a.m.

Alhambra 48

Arroyo Grande 31

Bakersfield 29, 31

Beverly Hills 29

Laytonville 61

Los Angeles 14, 23, 30,

44, 48, 50, 56

Mountain View 34B

Palm Desert 33

Sacramento 25

San Francisco 21

Tulare 23

Ukiah 47

COLORADO-7:00 a.m.

Cortez 2

Denver 20

CITY CHANNEL

Englewood 35

Fort Collins 28

Greeley 22

Longmont 29

Parker 28

CONNECTICUT 9:00

Bridgeport 35

Groton G20

Plainville 33

West Haven 32-S

DELAWARE-9:00 a.m.

Dover 14A

Wilmington 2

FLORIDA-9:00 a.m.

Coral Gables 6

Florida City 18

Fort Lauderdale 25

Fort Myers 9

Kendall 33

Key West 5

Madison 4

North Miami Beach 12

Orlando 28

Pompano Beach 32

Sarasota 4

CITY CHANNEL

GEORGIA-9:00 a.m.

Atlanta 27

Augusta C

Decatur 27

IDAHO-7:00 a.m.

Boise 18

Caldwell 18

Idaho Falls 10

ILLINOIS-8:00 a.m.

Belleville 24

Elmhurst 19

Joliet 21

Mount Prospect 1

Sunnyside 36

Waukegan 33

INDIANA-9:00 a.m.

Hammond 22

Indianapolis 5

Lafayette 5

Munster 31

New Haven 10

IOWA-8:00 a.m.

Dubuque 22

Sioux City 23

Waterloo R(31)

CITY	CHANNEL	CITY	CHANNEL	CITY	CHANNEL
KANSAS-8:00 a.m.		NEW JERSEY-9:00 a.m.		Providence	30
Roland Park	5A, 10A	Fort Lee-Edgewater	S	Warwick	30
Wichita	13	Suffern (NY)	10		
KENTUCKY-9:00 a.m.		Newark	24	SOUTH CAROLINA-9:00	
Bowling Green	20	Trenton	34	Charleston	P
Covington	B-16			Columbia	4, 19F
Dayton	B-16	NEW MEXICO-7:00 a.m.		TENNESSEE-8:00 a.m.	
Lexington	31	Alamogordo	26	Bristol (VA)	18
Louisville	25	Albuquerque	12	Chattanooga	18
Westwood	21	Santa Fe	22	Knoxville	H, 15, 21
LOUISIANA-8:00 a.m.		NEVADA-6:00 a.m.		TEXAS-8:00 a.m.	
Lafayette	7	Las Vegas	21	Arlington	41
St. Bernard Parish K(24)		NEW YORK-9:00 a.m.		Austin	16
MASSACHUSETTS-9:00		Albany	29	Brownwood	17
Arlington	32	Brookhaven	6	Bryan	19
Beverly	43	Buffalo	11	Dallas	71
Boston	B5	Manhattan	10	El Paso	13
Lynn	27	Niagara Falls	3	Fort Worth	16
Quincy	43	Rochester	12, 32	Galveston	31
		Schenectady	8	Harris	25
		Syracuse	17	Hitchcock	31
MARYLAND-9:00 a.m.		NORTH CAROLINA-		Houston	22, 31
North Brentwood	A-22	9:00		Irving	B30
MICHIGAN-9:00 a.m.		Apex	17	Odessa	25
Birmingham	51	Greenville	27	San Antonio	34
Clinton	10	Rocky Mount	26	Victoria	55
Coldwater	27			Waco	17
Dearborn	38	OHIO-9:00 a.m.		VIRGINIA-9:00 a.m.	
Flint	23	Blue Ash	38	Alexandria	30
Lincoln Park	31	Cincinnati	33	Chesterfield	28
Plymouth	39	Cleveland	17	Danville	A
Southfield	43	Columbus	J, 8, 19	Newport News	13
Warren	10	Mentor-on-Lake	12	Richmond	11
		Poland Village	10	Staunton	8
MINNESOTA-8:00 a.m.		Youngstown	0	WASHINGTON-6:00	
Alexandria	UHF34	OKLAHOMA-8:00 a.m.		Tacoma	10
Richfield	34	Tulsa	10	Vancouver	28
N.W. Minneapolis	56			Yakima	16
St. James	48	OREGON-6:00 a.m.		WISCONSIN-8:00 a.m.	
MISSISSIPPI-8:00 a.m.		Portland	0, 44	Ashwaubenon	31
Lafayette	12	Salem	26	Green Bay	12
Meridian	7			Hustisford	26
MISSOURI-8:00 a.m.		PENNSYLVANIA-9:00		Madison	29
Chesterfield	32	Aston	3	Manitowoc	30
Columbia	11	Erie	B29	Milwaukee	31A/B
Kansas City	8	Lansdale	18	New Berlin	31
Overland	23	Norristown	29	Portage	33
St. Louis 13A, A13, 33		Pittsburgh	57	Sheboygan	13
NEBRASKA-8:00 a.m.		Stroudsburg	23	WYOMING-8:00 a.m.	
Columbus	29	Uniontown	22	Douglas	7
Lincoln	36	RHODE ISLAND-9:00		PUERTO RICO	
Omaha	29	Lincoln	46	San Juan	24

Christian Life and Doctrine

Contending for a Crown

THE Apostle Paul wrote to Timothy, "If any man contend in the games, he is not crowned unless he contend lawfully."—II Tim. 2:5

The more we study Paul's writings, the more we are impressed with his mastery in the use of illustrations, often embellishing his line of reasoning with some experience or activity with which the reader would be familiar. His illustrations were also varied, revealing that Paul was an interested student of human nature. He was an observer of man, his work, his pleasures, his society, his spirit of competition, his government, his love of sports and athletic competition, as mentioned in our text. The most important athletic events of his day were the Grecian games that later became known as the Olympics, called such for the name of the city in which they were held.

History tells us that Paul was a man of small stature, slight of build, and perhaps not too skillful at sports, and yet his writings indicate he had an interest in these activities. As a youth we can imagine him taking part in the various games in which youngsters of that day would participate, the most popular, no doubt, that of foot-racing. In later years, after the LORD brought him into his service, he drew on these early experiences, and his interest in marathon racing, wrestling, and boxing, made ready illustrations for describing various aspects of the Christian life.

The texts surrounding our text reads: "Thou therefore, my son [Timothy], be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth

entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier." (II Tim. 2:1-4) "If any man also strive for master, yet he is not crowned except he strive lawfully. The husbandman that laboreth must be first partaker of the fruits. Consider what I say; and the LORD give thee understanding in all things." (II Tim. 2:5-7, **Diaglott**) Notice in these verses that Paul uses three illustrations: soldiering, racing, and farming—activities which were familiar to the brethren of his day and which have not lost their meaning these many centuries later. Obviously, God so directed the writing of his Word that the symbols and illustrations used would be timeless.

Originally, the Olympics were long-distance foot-races; later they were altered to include the shorter races—the dashes, as they are called today. Then other contests were added such as wrestling, boxing, javelin throwing, the discus, etc. In these, Paul found ample material for illustrations, one such being found in Hebrews 12:1. Here Paul writes, "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight." As those early Grecian runners would lay aside every weight of excess clothing so as not to be held back or encumbered in any way, likewise must the Christian runner do concerning the things of this world.

Paul is urging us to lay aside every weight. Perhaps the best way to derive a practical lesson from these words is to look into our own individual experiences and ways of life, and decide for ourselves what weights these might be. Some extraneous activity of interest might be needlessly hindering the giving of more time and service to the LORD. Paul indicates elsewhere that we are running in a race for a crown. To be victorious we must make every other interest in life subservient to the winning of our race and lay aside everything that might deter us.

Paul also mentions the laying aside of the sin which doth so easily beset us. Throughout the Book of Hebrews, Paul has

identified this “close-girding sin” (**Diaglott**) as being a lack of faith and trust in God. The chapter previous is devoted to a definition of faith based on the examples left by many men and women of faith who lived in past ages, those we designate the Ancient Worthies. The encouragement of their example, Paul says, is like the cheering crowd at an arena. As runners in the Christian racecourse, it spurs us on to greater strength and effort, to greater faith and trust in the Heavenly Father and his mighty power to fashion our lives for victory.

It is very easy to lose faith, to doubt, to wonder. And so we can see why he called this the sin which doth so easily beset us. Once we fully lay this sin aside and exercise the faith of those ancient fathers, which Paul applauds—a faith which is now inspired by even more exceeding great and precious promises held out to us—then we can run with patience the race set before us.

Our text implies that to win, the contestant must obey the rules. We must strive, or run, “lawfully,” says the apostle. How true it is that we must meet certain requirements and follow specific rules if we are to win the crown, and come off the victor. First, there are entrance requirements. Do we remember when the desire came into our hearts and minds to enter this race? We heard the truth and accepted it; we recognized our own sinful condition—that we were dead in trespasses and sins, and needed a redeemer. Seeing Jesus as a ransom we accepted him as our personal Savior. The requirement for entering this race involved the making of a covenant by sacrifice, consecrating our lives to serve God.

When that covenant was accepted by the Heavenly Father and he justified us through the merit of his beloved Son, placing his seal through the power of the Holy Spirit, then we were entrants in this race. And now it is up to us to lay aside every weight which might hold us back, and run that race with patience and in a manner that will bring victory, not only for us, but also for him whose banner we carry. In I Corinthians 9:24, Paul writes, “Know ye not that they which run in a

race run all, but one receiveth the prize? So run, that ye may obtain." Even though in the race we are running there are 144,000 crowns, we should each stretch every fiber of our being to obtain the one held out to us!

Paul continues, "Every man that striveth for the mastery is temperate in all things. Now they [the contestants in Paul's illustration] do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."—vss. 25-27

Paul had the natural inclinations of the flesh as we all have, with which to contend. Well aware of the struggle, he urges us to continue the fight against the flesh and, as much as lies within us, to keep our lives in harmony with our consecration, holding nothing back.

Racing also had its rules. Our rules could perhaps be summed up in what Paul calls the development of the fruits of the Spirit. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law; if we live in the Spirit let us also walk in the Spirit." (Gal. 5:22, 23) You might wonder, how these could be rules. They are regulations in the sense of being the virtues which are here designated as guidelines for those striving for a spiritual crown. These qualities or fruits of the Spirit compare well with Paul's description of love in I Corinthians, chapter thirteen.

There he points out that the focus of our lives should be the obtaining of perfect love. This involves living in such a way that, to our best ability, these graces are exercised outwardly and are a true reflection of our hearts. They must govern our lives and thus might well be considered the rules that we must obey if we would run this race and win a crown.

Athletes train for competition; so, in a sense, we must train for this race in which we are running. Mark Twain once

wrote, "Oh foolish man, don't you know that virtue is worthless unless it is tested by trial and experience." How true! We may have all the virtues required to win a crown, but if they have not been tested and proven, they are not to be trusted. That is the reason for testing experiences, not only with the world, but also with our brethren, and our families—the latter often being the most difficult.

One of the promises of Revelation reads: "Be thou faithful unto death, and I will give thee a crown of life." (Rev. 2:10) In the lessons we have considered from Paul's writings, he has urged us to seek for this crown by running the race with an all-consuming desire to win, observing the rules, with diligent training, and with our eye on the crown.

Shortly before his death, Paul wrote to Timothy, saying that he had fought a good fight, had finished his course, and had kept the faith, henceforth "there is laid up for me a crown of righteousness." (II Tim. 4:7) Paul recognized that not until his course was finished, with his trial and testing completed, could he consider that a crown was laid up for him. He called it a crown of righteousness. It is a crown which represents righteousness as God perceives it—righteousness as the very foundation principle for life. Since those who receive this crown will be God's agencies in restoring life to the world, they must learn to think as God thinks—to love righteousness and hate iniquity. And since, in order to be effective co-laborers in accomplishing God's future purpose for restoring righteousness and life, they are given the divine nature, the crown of life, they must be thoroughly proven for that position. □



YE hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

—I Corinthians 2:9

Christian Life and Doctrine

Glorifying God's Name

“I am Jehovah: this is my name: and my glory I will not give to another.”—Isaiah 42:8

AS WE sing hymns of praise during our services, we express and evidence our desire to glorify God's holy name. How beautiful it is to hear a consecrated chorus singing loud Hosannas to Jehovah. We can recognize in their exuberance that each one thrills to know the meaning of the words they are repeating, and the listeners are touched with the same desire to glorify God! When we sing, “Our Father which art in heaven, hallowed be thy name,” our hearts are lifted up, and our prayer is that God's splendid name may indeed be glorified!

But what does the word glorify actually mean? In the original Greek, the thought is to ‘have an opinion’; that is, to have a high, exalted opinion of someone. When we manifest to others the heights of Jehovah's majesty by telling of his magnificent character, his wonderful attributes, and his benevolent plans, we glorify his name! We magnify, praise, acknowledge, confess, declare, or render the honor which is due him.

There is some small distinction between praising God, and glorifying God. By our words, by our songs, we praise God. But we glorify him by our works and actions. Both are proper. The psalmist says, “Praise is comely for the upright [his saints]” (Ps. 33:1), and we should praise our Father with our words and music. But in a deeper sense we truly glorify him by putting his principles into action in our daily lives. David's advice, “Give unto the LORD the glory due his name; worship the LORD in the beauty of holiness” (Ps. 29:2) is carried out by

putting on the graces of the Holy Spirit so that our lives and characters exemplify what we have learned about him in his Word.

Let us consider what we mean by glorifying God's **name**. Before we can glorify Jehovah, we must really know God's name; by this we mean we must know God's character. In Isaiah 42:8 we are told, "I am Jehovah: this is my name: and my glory I will not give to another." The name Jehovah is magnificent in its beauty and meaning—it is God's proper name. There are many other ways by which we refer to him: Father is a most endearing one, LORD, God, Creator. These show different aspects of the One we worship, but **Jehovah** is his name.

The name Jehovah comes from the original tetragram, or four letters, JHVH, to which the vowels have been added giving us the word JEHOVAH. This word comes from the Hebrew verb 'to be'. Jehovah, with its three syllables, contains the three tenses: he who always was; he who is; he who always shall be. This concept relates to Jehovah as the eternal one, the immortal one, who **never** had a beginning. He always existed, now exists, and always shall exist. This translates into the connotation of Jehovah being a covenant-keeping God. The way he was yesterday, he is today; and the covenant he made he will keep tomorrow. He is constant. The scripture says, "I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant." (Gen. 17:7) The word Jehovah conveys the thought that he is a covenant-keeping God. "My covenant will I not break, nor alter the thing that is gone out of my mouth." (Ps. 89:34) This is God's character in a sentence. "My word shall not return unto me void, but it shall accomplish that which I please."—Isa. 55:11

Do we know God's name as Jehovah? Is he a covenant-keeping God to us? Do we go through our Christian experiences constantly convinced that the covenant, or all the words which he has spoken, are constant? Do we feel assured that they will

never change—though we vary; they will be fulfilled—no matter what our performance is?

If we do recognize this in a practical sense, it will be a great blessing; we will never doubt our Heavenly Father or his providences in our lives. As the poet wrote, “But thinks he makes mistakes when e’er he sends a hindrance, our eager haste offends.” When we murmur and complain we are, in fact, questioning God’s providences in our lives; and when we question we are not considering him in the majesty of his name—Jehovah—a covenant-keeping God. Without a doubt, he will certainly send, or allow, those experiences which are for our best interests. “O for a faith that will not shrink, though pressed by every foe.”—**Hymns of Dawn**, #197

Daniel, that great prophet of God, knew Jehovah’s name! He read in the Book of Jeremiah that the LORD would punish Israel by allowing them to suffer seventy years of captivity in Babylon. Daniel gave praise to the LORD after the seventy years were accomplished, saying, “O LORD, the great and dreadful [to be revered] God, keeping the covenant and mercy to them that love him, and keep his commandments.” (Dan. 9:4) With these words, Daniel expressed his confidence that God would deliver them from bondage at the stated time because he, Jehovah, had testified of this matter through his former prophet.

The name Jehovah occurs nearly seven thousand times in the Old Testament, but it is hidden by not being so translated. Only four times is the Hebrew word translated Jehovah. A great blessing is missed by this, because the magnificence that is contained in this name, Jehovah, is diminished by other words, such as LORD. However, the **King James** translation does point out when the tetragram is indicated, by using the word LORD, in small capital letters. If you will take note as you read the Old Testament, the magnificence that is due his name will be brought to mind. See **Strong’s Concordance**, Hebrew Lexicon #3068.

In Scriptural usage, a name is full of meaning. Names reveal facets of character or attributes. It is very significant, then, that Jehovah, a covenant-keeping God—the same yesterday, today, and tomorrow—is the meaning of the name of the God whom we worship, and whose name we desire that our lives shall reflect.

Let us consider several ways in which we can grow in our efforts to glorify our Heavenly Father's name:

“Whatsoever Ye Do, Do All to the Glory of God.”

This must be our motivation; let us learn well this lesson. Our names and reputations may be damaged and brought low, but God's name must be glorified in all things. We must concentrate upon serving God, glorifying his name, in our jobs, in our homes, in whatever we do. With this motivation, each response to the day's small experiences will be accepted by the Father as efforts to glorify his name.

Although the world will not listen to our Gospel message, they will read our lives, and God can be glorified in them every day. We glorify God through character development: “Herein is my Father glorified, that ye bear much fruit.” (John 15:8) To abound in the graces of the Spirit should be our main preoccupation in life. Even our hymns express this well. For example: “O for a closer walk with God, to glorify his name,” and “To God be the glory, great things he hath done!” (**Hymns of Dawn**, #196 and #367) With this as the motivating theme in our hearts, how earnestly we will go forth each day, striving to put these principles and graces into practice.

Bearing Our Trials Submissively

This is another way in which we can glorify God. We read about Job, who, although he suffered the loss of property, family, respect of his friends, and his own health, continued faithful to God. He said, “The LORD gave, and the LORD hath taken away; blessed be the name of the LORD.” (Job 1:21) Job

recognized that God's name must be glorified, and that this, by far, transcended any trial that he would undergo.

So he continued to give God the glory, since Jehovah had permitted these things; he was able to recognize that there must be excellent lessons for him to learn. Jehovah gave, and Jehovah hath taken away; blessed be the name of Jehovah! What an example and challenge this presents for us to follow! How often we see brethren who are suffering serious illnesses, trials, and problems, accepting them submissively as divine providences; how they glorify God's name in this evidence of the faith which God has wrought in his people.

"If any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf." (I Pet. 4:16) Let us remember this when the trials come, and say, "God's name must be glorified by my patient endurance of this trial." By praying for God's assistance in the matter, also, we will have the grace and strength to endure the vicissitudes of life, and submit to God's will for us.

"Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me." (Ps. 50:15) First we must call upon the name of Jehovah, the covenant-keeping God, whom we know will allow only those experiences which are best for us. When trying events occur, would that we will have the grace to thank him for these providences, submitting to them, and thus glorify his name.

Have Faith in God

We glorify God by evidencing our faith in him. Abraham "staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what he had promised, he was able also to perform." (Rom. 4:20,.21) How beautifully God's name is glorified when he is taken at his word! "Man shall not live by bread alone, but by every word that proceeds from the mouth of God." (Matt. 4:4) How carefully we should study God's Word so we may see that our daily lives are in harmony with it.

Suffering for Principle

We can bring glory to God by being faithful to his principles, even when this faithfulness brings us suffering. Remember the three Hebrew youths of Daniel's day who, because they were faithful to God's principles, held Jehovah's name as the central commitment of their lives, were willing to die in the fiery furnace, and, in so doing brought glory to God's name! As we recall, they were spared by a miraculous salvation! Note the feelings later expressed by King Nebuchadnezzar, who had sentenced them to this horrible death: "Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God. Therefore, I make a decree, That every people, nation, and language, which speak anything against the God of Shadrach, Meshach, and Abednego, shall be cut in pieces and their houses shall be made a dunghill: because there is no other God that can deliver after this sort." (Dan. 3:28,29) How the sterling characters shown by these three young Hebrew men affected the great monarch, Nebuchadnezzar, and he was moved to praise their God.

Daniel, too, was willing to suffer for principle in order that God's name would be glorified. On one occasion Daniel interpreted King Nebuchadnezzar's dream of the tree that had been chopped down. He said it represented a period when the king would suffer a seige of madness, and that he would eat grass till "seven times [years]" had passed. Daniel said this would be a learning experience for Nebuchadnezzar, "till thou know that the Most High ruleth in the kingdom of men and gives it to whomsoever he will." The prophet was willing to make himself vulnerable to the anger of the king by this unwelcome prediction! At the end of the seven years of the king's illness, again Nebuchadnezzar glorified God due to the faithfulness of Daniel. He said, "At the end of the days [seven years], I Nebuchadnezzar lifted up mine eyes unto heaven,

and mine understanding returned unto me, and I blessed the Most High, and I praised and honored him that liveth forever, whose dominion is an everlasting dominion, and his kingdom from generation to generation. . . . Now I Nebuchadnezzar praise and extol and honor the king of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase.”—Dan. 4:34, 37

Because of the faithfulness of God’s people, others may have been moved to glorify God’s name. It is rare for us to hear about these instances, as we have been told of Nebuchadnezzar’s case. But faithfulness to God does elicit praise to his name. That we, who are sinful and imperfect, can be raised up from this condition into an attitude of glorifying God’s high and holy name, is an actuality which people can understand, relate to, and appreciate.

Let Your Light Shine

We glorify God by witnessing to his goodness as shown in his plan, and by our works of faith. Let your light shine before men, that they may see your works and glorify your Father in heaven. Jesus said, “I have glorified thee on earth: I have finished the work thou gavest me to do.” (John 17:4) The prime motivation of our Lord in his ministry was glorifying God’s name. This was uppermost in his mind, in everything he did and said. Later he prayed, “I have revealed your name unto the men you have given me.” He was not talking about the spelling or the title, but the meaning of God’s name. He revealed the Father to us in all his majesty—he who knew the Father intimately. And he has revealed him to you and to me through his Word.

Let us consider the thought of how Jesus exemplified God’s holy name. “I have revealed your very self, your **real** self, to the people you have given me out of this world.” (John 17:6, **Amplified Version**) The **King James Version** reads: “I have manifested thy name unto the men which thou gavest me.” This was the primary thought in our Lord’s mind. He must

always bring glory to God's name. So, too, it should be our first thought, our aim in life, to glorify Jehovah's wonderful name!

All the miracles of healing, including raising the dead, Jesus performed only to bring glory to God's name. When his friend, Lazarus, was sick, Jesus said, "This sickness is not unto death," explaining, "but for the glory of God." (John 11:4) In other words, it was simply another occasion where Jesus could show God's great glory in this momentous exhibition of his power—to raise one who had been dead several days back to life and health! This was what was foremost in Jesus' mind, that this miracle would bring glory to his Father's all-glorious name!

At the very end of Jesus' ministry, when he was celebrating the Last Supper in the upper room, Judas left. Jesus was aware of the sequence of events that would happen that night, and he anticipated the final, terrible trial which was to press down on him in a few hours. After Judas' departure, his words were, "Now is the Son of man glorified, and God is glorified in him." (John 13:34) This was the mind of Christ—this was how Jesus reacted when trials pressed down upon him! He said, **Now God's name shall be glorified**, and if that is true, it does not matter if I suffer! And the Apostle Paul told us to "let this mind be in you which was in Christ Jesus."—Phil. 2:5

As his earthly career ended, Jesus prayed, saying, "My soul is troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name." (John 12:27, 28) This is how Jesus reacted to the trial that awaited him so soon: he would be arrested, forsaken by his disciples, condemned, and crucified. He said, simply, "Father, let this glorify your name." When trials come upon us, do you and I react in this way? Let us take Jesus as our example and say, "Father, glorify thy name in this experience. "

Then came the cross. As a focal point in history, this one event glorified God's name more than any other moment. There on the cross we see Jesus fully desiring, willing to

present his life a living sacrifice—a ransom price—so that God's name would be glorified forever in due time.

When All Will Glorify God's Name

God's name will be glorified in the Millennial Age. And if we put on the graces of the Spirit, and are faithful to our training as part of the sympathetic priesthood, we shall have a part in glorifying God's name in that glorious day. How our hearts rejoice when we look forward to a perfect, restored earth, and picture all mankind together raising their voices in praising God in a grand, loud Hallelujah! This means, 'Praise Jehovah'. They will sing "the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, LORD [Jehovah] God Almighty; just and true are thy ways, thou King of saints [nations, **Margin**]." (Rev. 15:3) "Who shall not reverence and glorify your name Jehovah? For thou only art holy: all nations shall come and worship before thee; for thy judgments are made manifest."—Rev. 15:4, **Diaglott**

What a wonderful time that will be! What a thrill to share a part in rehabilitating the world to that state where they can with one voice say that Jehovah is great and marvellous! Who will not glorify his name when his judgments are abroad in all the earth! What a wonderful prospect is ours if we are faithful! □



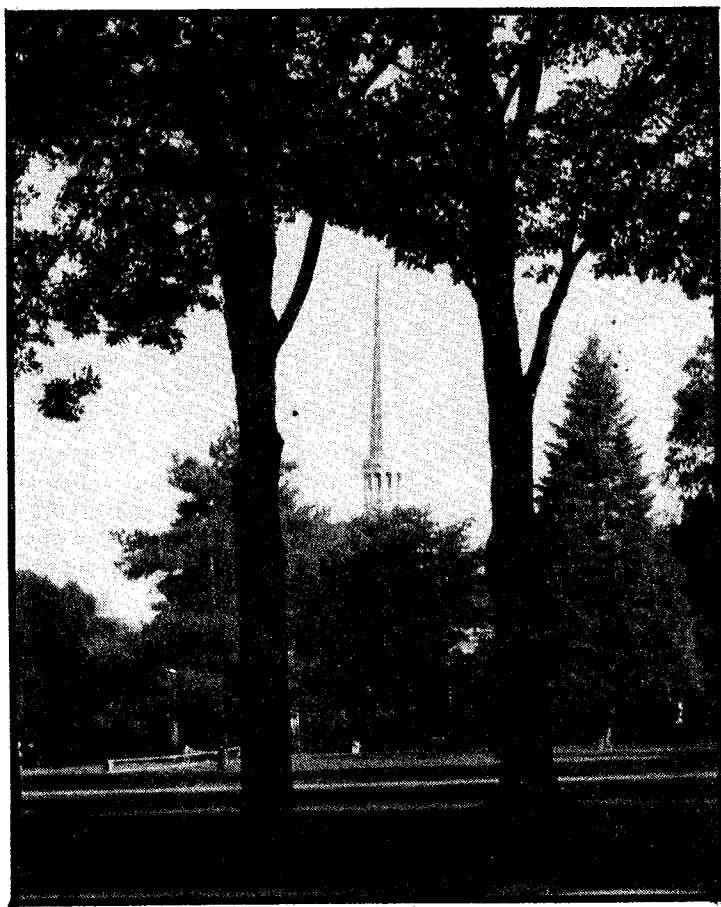
ENGLISH RECORDED LECTURE SERVICE

WE ARE pleased to announce to our British readers a **Recorded Lecture Service** operated under the auspices of the English Dawn. They will provide, on loan, recorded lectures on cassettes. Also, The Dawn magazine is read onto tape each month for those who have difficulty seeing. Service is for British Isles only. Direct your request to:

Dawn Recorded Lecture Service
102 Broad Street
Chesham, Bucks., England HP3 3ED

Talking Things Over

1986 General Convention Bulletin



GOODRICH CHAPEL, ALBION, MICHIGAN

Plan Early!

"Let not your heart be troubled."

—John 14:1

GUESS what! This is one of those rare years when the General Convention does not touch into the month of August. This year it begins on Saturday, July 26th, and ends the following Thursday, July 31st. Albion College, in Albion, Michigan, will again extend their warm hospitality and comfortable facilities as our host.

Plans for this convention have been under way ever since the ending of the one held last year, and much of the groundwork has already been laid for a profitable and inspiring program. The General Convention Committee will meet again in April to finalize all the arrangements.

But, as has been observed many times, a place and a program do not make a convention. As the Apostle Paul said about the body of Christ, a convention also is "compacted by that which every joint supplieth." By far the most important plans for this convention will be made by you. The blessings and the fellowship which you bring and share cannot be arranged by a committee—only by you!

Remembering the joys of past conventions, we are becoming excited at the prospects of this all happening again, and we know you are too! □

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ET every thought thy lips would utter,
pass three gates of gold—
But if through these it fails to pass,
then let it not be told.

And o'er each gate in silver letters written thou wilt find,
Above the first one, "Is it TRUE?" the second, "Is it KIND?"
And "Is it NECESSARY?" o'er the third one and the last.
Then guard thy thoughts, let none escape,
save those gates they have passed!

Talking Things Over

...an interesting excerpt from the very first article of the first edition of The Dawn magazine. In over fifty-three years its purpose and message has not changed...



Published twice a month by Associated Bible Students Radio Committee, 251 Washington St., Brooklyn, N. Y.
32 pages on the first, and a 4 page tract edition on the fifteenth of each month.

Vol. 1, No. 1.

October 1, 1932

One Dollar a Year

Comes "The Dawn"

IN PRESENTING to the subscribers of the **Radio Echo**, this, our first issue of **The Dawn** magazine, we feel confident that all readers will appreciate the enlarged field of thought and effort which it represents. The name **The Dawn** reminds us of the fact that the world, for six thousand years, has been passing through a time of darkness—a nighttime experience of sin and death—but that a glad New Day is soon to come.

This nighttime of darkness was begun by the original disobedient act of our first parents back in the Garden of Eden. From this experience we can see that there can be no real joy, peace, nor life apart from obedience to Jehovah, the Creator. All down through the ages man has been looking for a respite from the afflictions with which he has been oppressed, but no deliverance has come.

Man, by his own efforts, has utterly failed to extricate himself from the consequences of his own wrongdoing. From the Bible, however, we learn of God's beneficent purpose to bring deliverance. The Bible even sets the time for the

accomplishment of this divine purpose, and tells us about a New Day, which will be ushered in by the rising of "the Sun of Righteousness"; and which "with healing in his beams," will bring life and happiness to all who shall then accept the proffered blessings.

The first divine promise of this coming deliverance from the darkness and thralldom of sin was given to our first parents when God said to them that "the seed of the woman shall bruise the serpent's head." This promise was reiterated and amplified when God said to Abraham, "In thee and thy seed shall all the families of the earth be blessed." All of God's prophets waxed eloquent in their description of the blessings coming to mankind with the ushering in of this New Day.

A very definite step toward the dispelling of darkness, sin, and death, was taken when God sent his beloved Son into the world to be man's Redeemer. The angels announced the birth of earth's new king, with a message of glad tidings, which they assured the shepherds shall yet be "unto all people."

The Divine Word tells us of Jesus, that in him is life, and that this life is the light of men. Again we are told that he is "the true light, that lighteth every man that cometh into the world." The light of the Gospel, as it is centered in Christ Jesus, as yet has penetrated into but a comparatively few of the hearts and minds of fallen humanity. But with the beginning of the New Day to be ushered in by the establishment of Christ's kingdom, will come a worldwide dissemination of that true light which will dispel all darkness. And ultimately the knowledge of the glory of God shall fill the whole earth, as the waters cover the sea!

It is our privilege now to hail the approach of the dawn! It is in order to avail ourselves of the privileges of the present hour that we now are enlarging our efforts—not with the thought of accomplishing any great and wonderful works for God, but merely to demonstrate (1) an unselfish devotion to

the great principle of love, which all true Christians must possess and which is represented in every feature of God's great plan; and (2) to endeavor to bring joy and comfort into the hearts of all who mourn, even as he has commanded.

In order to serve as wide a field as possible, the subject matter of **The Dawn** magazine will be divided into various departments. First, there will be a "News and Views" (now called Highlights of Dawn) department, in which current events will be considered in the light of **Bible** prophecy.

The **doctrinal** articles appearing in **The Dawn** will be either taken from or based upon the sound subject matter presented in those illuminating works long known as the Millennial Dawn series of "Studies in the Scriptures." Fundamentals, rather than nonessentials, will be stressed. Our policy is: "In essentials unity; in nonessentials charity."

From time to time many readers of the **Radio Echo** have urged a more generous use of the dialog form in presenting the truth. This was not so practical in the limited space available in the **Echo**, but for the present we will try it out in **The Dawn**, presenting one short Biblical dialog in each monthly edition.

In each issue of **The Dawn** there will appear at least one article especially designed to be of help and encouragement to the consecrated. In this connection we wish to emphasize the obvious fact that in this evil day the standard of Christian character cannot be held too high, nor should any allow themselves to relax their efforts in pressing forward in the narrow way.

And so, dear reader, with these few introductory remarks, we commit **The Dawn** into your hands, hoping indeed that you will experience as much joy in its study and use as we have in its preparation and publication. If this proves to be true we will feel that our efforts have been duly rewarded, and not in vain in the LORD! □



Encouraging Letters

DESIRE TO UNDERSTAND

Beloved: A few days ago I received the booklet "Hope"—wonderful words of comfort for the world through Christ. I am convinced that the message in the "Hope" booklet is the teaching of the Bible. After reading Volume 1 and Volume 5 of your "Studies in the Scriptures" I began to understand what God requires from us, and the basis on which we are redeemed. I also learned about restitution, the permission of evil, etc. I would very much like to have these books. I know you as Christians carry on a work to help others in this matter. Could you please send me these books? They could even be in English, as I know that language also. I heard of these teachings in the past, but was not interested. However, after reading this message in the "Hope" booklet it awakened the desire to deepen my Christian understanding. I would like to cooperate in your

work, and wish the LORD'S blessing on your work. —
POLAND

IN COMPLETE HARMONY

Dear Co-workers: I have just finished reading your publication, "God and Reason," and find myself to be in complete harmony and agreement with it. Thank you so much for sending it to me. I am enclosing a check for which I would like to receive copies of the following literature: "The Divine Plan of the Ages," "The Creator's Grand Design," and a one-year subscription to The Dawn magazine. God bless your efforts to propound the truth. In Christian love and fellowship. —OR

AIRPORT WITNESS

Gentlemen: I received my first copy of The Dawn in an airport display. I am very happy with it. Please send me the enclosed list of publications and a subscription. Thank you very much for printing such worthwhile literature. Sincerely. —MD

GOD'S LOVING PROVISION

Dear Friends: This is my fourth attempt, in as many days, to express to you my gratitude for making available the booklet entitled, "The Day of Judgment." I discarded my first three efforts because, on re-reading they seemed verbose, grandiloquent, tending to sound somewhat insincere. But please know that I am truly sincere when I say 'thank you' to all who had any part in the writing and publishing of this wonderfully clear ex-

position of a subject of vital interest to the true church as well as to all the groaning creation. Would that every man, woman, and child on earth could read and take to heart the truths so plainly and lovingly set forth in its pages! As for me, I shall read it again and again—and yet again—rejoicing in the knowledge of God's great mercy toward his wayward creation, his loving provision for rescuing whosoever will from the wages of sin. Thank you sincerely.—AL □



Weekly Prayer Meeting Texts

MARCH 6—I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound.—Philippians 4:11, 12 (Z. '03-10 Hymn 121)

MARCH 13—As many, therefore, as are perfect, should be of this mind; and if in anything you think differently, God will also reveal this to you; but to what we have attained, let us walk by the same line.—Philippians 3:15, 16, **Diaglott** (Z. '01-10 Hymn 315)

MARCH 20—If ye continue in my Word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free.—John 8:31, 32 (Z. '03-61 Hymn 201)

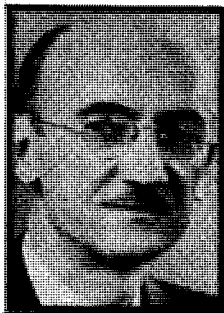
MARCH 27—I pray for them . . . that they may all be one . . . that they may be made perfect in one . . . that the world may know that thou hast . . . loved them as thou hast loved me.—John 17:20-23 (Z. '03-79 Hymn 240)

Voices from the Past

BROTHER W.J. HOLLISTER, Chataqua, 1941

Consider Him

BROTHER W.J. Hollister, of Brooklyn, New York, gave a discourse on the subject, "Consider Him," based on Hebrews 3:1,2. "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; who was faithful to him that appointed him, as also Moses was faithful in all his house."



In his talk, Brother Hollister brought out the thought that Jesus, in his own life and ministry, was guided by the will of God as that will had been outlined in the prophecies and types of the Old Testament. Primarily, this meant that his life was one of sacrifice, as illustrated by many of the typical sacrifices in connection with the services of the Tabernacle. His sacrificial life was also clearly revealed in the prophecies; for example, where it had been foretold of him that he would be led as a lamb to the slaughter.

Jesus' life of consecration and sacrifice, which is an example of what our consecrated life should be, is beautifully illustrated in the consecration service of the priesthood, a part of which consisted of putting some of the blood of consecration upon the ear, the thumb, and the great toe of the high priest. This shows that what we hear, what we do, and the manner in which we walk, should all be controlled by the terms of our consecration.

Jesus, in doing the Father's will, was guided by the types and prophecies of the Old Testament. We, too, can be guided by these; but, in addition, and as suggested by our text, we

have the pattern of Jesus. That is to say, we have the example in his life of what the types and prophecies mean. They mean the same to us as they did to him, because we are partners with him in his sacrificial ministry.

It is only as we share with him in his sufferings and sacrifice, that we may hope to share with him in his glory. We die with him as human beings; we become alive with him in the Spirit by faith, now, and actually as divine beings, later, if we continue our sacrificing of the flesh faithfully even to death.

This continued faithfulness, Brother Hollister reminded the brethren, is beautifully represented in the wave-offering of the typical priest, which he was obliged to continue waving before the LORD until it was taken off his hands by Moses. As we consider Jesus, we see how wonderfully he carried out the terms of his consecration, and how he hesitated not at all times, irrespective of the cost to himself of time, reputation, and strength, to do those things which would glorify his Father and be a blessing to those with whom he came in contact.

May it be even so in our own lives. May we not only consider him carefully, and thus get a clearer understanding of what his consecration meant to him, but may we also be inspired by what we see, to be transformed more and more into his image. □

❧ 1985 CONVENTION TAPES ❧

The General Convention cassettes for 1985 are now available, and will be supplied in the order requests are received. Write to the Dawn Recorded Lecture Service, 199 Railroad Avenue, East Rutherford, NJ 07073. Cassettes on loan 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 cassettes only.

If you desire to **purchase** tapes, the prices are:

90-minute cassette	\$ 3.00 each
60-minute cassette	\$ 2.00 each
Complete Convention	\$49.00

1986 Memorial Supper

THE proper date for the annual observance of the Memorial Supper will be after 6:00 p.m., on Tuesday, April 22nd.

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Audio Cassettes

Audio cassettes are available containing a complete Memorial service for isolated brethren, or any who care to have them. Please request yours early. You may borrow it, or purchase it for \$4.00 per cassette. Write:

The Dawn Recorded Lecture Department
199 Railroad Avenue
East Rutherford, NJ 07073

Video Cassettes

Video cassettes are now available, for the first time, on 1/2-inch tape. If you will be partaking of the Memorial alone, or with others but have no leader, and you have a video cassette player, you may wish to consider using a video-taped program. It consists of hymn singing, prayer, Scripture reading, and a thirty-minute talk on our Lord's Memorial. Appropriate intervals are left for your participation in the service by the partaking of the emblems.

To borrow or buy (\$6.00 each) video cassettes, write, no later than April 1st, to:

Dawn Video Tape Service
P.O. Box 4355 • North Hollywood, CA 91607

Please specify whether **VHS** or **BETA** format is desired.

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

—Psalm 35:27

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 Mamie Guy, New York, NY—November 21. Age, 93.

Sister Jean Paterson, Glasgow, Scotland—December 2. Age, 81.

Brother Dick Chandler, England—December.

Sister Jane Espenak, Staten Island, NY—January 17. Age, 100.

Sister Rose Ukranski, Chicago, IL—January 23. Age, 72.

Brother Gene Jezuit, Chicago, IL—February 1. Age, 64.

Brother E. Lamel, Los Angeles, CA—February 1. Age, 100.

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



AND an highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein.

Isalah 35:8

LISTEN TO THE DAWN MAGAZINE:

- while driving to work
- working in the kitchen
- entertaining family or friends
- relaxing at home
- wherever you have a cassette player

For years The Dawn has been recorded monthly on tape for the blind. Recently we have been able to upgrade the quality of these recordings with a very fine reading voice. We are so pleased with the result that we wish to offer copies of these readings to all who might find a use for them.

Requests should be sent to the **Dawn Recorded Lecture Service**. Cassettes will be sent on loan, or may be purchased for \$4.00 each.

Speakers' Appointments

MINISTERING THE GLORIOUS GOSPEL OF CHRIST

G. JEUCK		Ferrum, VA	24, 25
All Florida Convention	March 1-3	Lynchburg, VA	26
N. KASPEROWICZ		Blackstone, VA	26
Middletown, NY	March 9	Richmond, VA	27
E. HERRSCHER		Washington, D.C.	29, 30
All Florida Convention	March 1-3	Philadelphia, PA	31
St. Petersburg, FL	7	E.K. PENROSE	
Warm Mineral Springs, FL	8, 9	All Florida Convention	March 1-3
Miami, FL	11	Columbus, GA	6
Orlando, FL	12, 13	Vidalia, GA	7
Tallahassee, FL	14	Macon, GA	8, 9
Louisville, AL	15, 16	Evans, GA	10
Columbus, GA	17	Bath, NC	14
Vidalia, GA	18	L. POST	
Macon, GA	19	All Florida Convention	March 1-3
Evans, GA	20	Louisville, AL	4
Bath, NC	22, 23	Birmingham, AL	5
		Nashville, TN	6



Conventions

These Conventions are listed at the request of the individual Classes who are sponsoring the gatherings.

FLORIDA BIBLE STUDENTS CONVENTION, March 1-3—Orlando, FL. For information and reservations (by February 15), contact Michael Balko, 321 Kentia Rd., Casselberry, FL 32707
Phone: (305) 339-7580

NEW ORLEANS/PASS CHRISTIAN BIBLE STUDENTS CONVENTION, March 8, 9—Seaway Inn—Best Western, U.S. 49 & I-10, Gulfport, MS 39503. For information write: Mrs. Ward Buel, 214 Magnolia Dr., Pass Christian, MS 39571

Phone: (601) 452-4351

ROCKLAND BIBLE STUDENTS, March 9—Bear Mountain State Park, Overlook Lodge, Bear Mountain, NY. Mrs. Dawn Shalleu, 1041 Johnston Dr., Watchung, NJ 07060

GARY AREA BIBLE STUDENTS CONVENTION, March 29, 30—Hobart YMCA, 601 West 40th Place, Hobart, IN. For information contact John Ulicini, 6703 Tyler Ave., Merrillville, IN 46410
Phone: (219) 769-5647

NEW YORK, NY, April 6—Rutherford Woman's Club, Montross and Fairview Avenues, Rutherford, NJ. Contact Mr. Leo Post, 24 Lexington Rd., New City, NY 10956

FRESNO BIBLE STUDENTS PRE-MEMORIAL CONVENTION, April 11-13—E.C.C.O., Oakhurst, CA. For information & reservations contact no later than March 31: Mrs. R.E. Wilson, 2103 North Price, #112, Fresno, CA 93703
Phone: (209) 255-2241

DETROIT PRE-MEMORIAL CONVENTION, April 12, 13—Macomb Community College 14500 12 Mile Road, Warren, MI. Mr. Edmund Blicharz, 200 Hampshire Ct., Dearborn 48124
Phone: (313) 278-8128

ALBUQUERQUE, NM, PRE-MEMORIAL CONVENTION, April 18-20—University of Albuquerque, St. Joseph's Place N.W. Write: Mrs. T. M. Thomassen, Secretary, 402 Bryn Mawr S.E. 87106
Phone: (505) 268-8170

WILMINGTON / CHESAPEAKE PRE-MEMORIAL CONVENTION, April 19, 20—Carpenter's Local, Route 9, New Castle, DE. Write: Mrs. R. MacDonald, 135 West Rutherford Dr., Newark, DE 19713

NEW LONDON AREA PRE-MEMORIAL CONVENTION, April 20—Groton Municipal Building, 295 Meridian St., Groton, CT 06340. Contact Jewel Franco, 29 Cutler St., Groton, CT 06340

BOISE, ID, April 25-27—Holiday Inn Convention Center, Int. I-84 and Vista Ave. Contact Mrs. Allen Allers, 2438 Bruins Circle, Boise, ID 83704 Phone: (208) 375-6873

NEBRASKA BIBLE STUDENTS, April 26, 27—Benson Park Pavillion, 7028 Military Ave., Omaha. Call Brother Tom Gilbert, (402) 592-2317
PITTSBURGH, PA, April 27—Seton Center, 1900 Pioneer Ave. Contact Mrs. Barbara Martig, 730 Dunster St. 15226

COVINA, CA, May 4—Industry Hills Convention Center, 1 Industry Hills Parkway, City of Industry. Write: Elaine L. Redeker, Secretary, 5554 North Pal Mal Ave., Temple City, CA 91780

HARTFORD, CT, May 4—Sage Park Jr. H.S., Sage Park Rd., Windsor. Write: Mrs. John Coccia, 10 Light Street, Enfield, CT 06082
Phone: (203) 749-8763

AGAWAM, MA, May 18—Ramada Inn, 161 Bridge St., (at I-91), Warehouse Point, CT. Write: Mrs. Leslie Hindle, 39 Park Hill, Broad Brook, CT 06016
Phone: (203) 623-6591

WEST NEWTON, PA, May 18—Sewickley Grange, West Newton, PA. Write: Mike Balko, Secretary, 501 Pittsburgh St., West Newton, PA 15089

ALLENTOWN/NEW YORK CONVENTION, May 30, 31, June 1—Cedar Crest College, Allentown, PA. Write: Mrs. Margaret Young, P.O. Box 24, Riegelsville, PA 18077

BIBLE STUDENTS GENERAL CONVENTION, Albion, MI—July 28-31

INTERNATIONAL CONVENTION, Willingen, West Germany, August 2-8—Der Sauerland Stern Hotel. Write: International Convention of Bible Students, 1425 Lachman Lane, Pacific Palisades, CA 90272
Phone: (213) 454-5248