

# The Dawn

Volume LIII, Number 4  
(USPS 149-380), April 1985

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

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

**British Isles:** 26 Rands Meadow, Holwell-Hitchin, Herts. SG5 3SH

**Australia:** Berean Bible Institute, 19 Ermington Place, Kew, Victoria 3101

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

**Germany:** Tagesanbruch Bibelstudien-Vereinigung, 7800 Freiburg i. Br., Sachsenstr. 12

**Greece:** He Haravgi (The Dawn), Odos K. Eslin 4, Ampelokipoi T. T. 602, Athens

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# Highlights of Dawn

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## Higher than the Angels

*“Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.”*

—Hebrews 1:4

COUNTLESS numbers of times in the history of humanity there have been miscarriages of justice due to the unwisdom and prejudice of those whose business it is to judge and punish violators of the law. In most cases these unfortunate experiences are little publicized, and soon forgotten by all except the individuals directly concerned. But it was different in the case of the Man of Galilee who was hung upon a cross till he died—not because he had violated any law of his day, but because of religious prejudice and intolerance. Here, indeed, was a black travesty of justice, but it was destined to mark the turning point of time, and to introduce the most highly civilizing concepts of religion ever known to man.

It was the beginning of the Christian era!

There were a few who did not lose faith in Jesus when the mob cried for his death. Among these was Mary Magdalene. She went to the tomb of her beloved Master early in the morning after the Sabbath, and found it empty. She notified Peter and John, who came to the tomb and confirmed her findings. They returned to their home, but Mary tarried. It was then that she saw two angels in white—one was at the head and the other at the feet where the body of Jesus had lain.—John 20:11, 12

Mary was weeping bitterly, and in answer to questions put to her by these heaven-sent strangers, she explained that the body of her Lord had been taken away and that she knew not where to find it. Outside of the tomb another stranger spoke to her, and he also wanted to know the cause of her sadness. She thought this man was the gardener, and supposing that

he had been in the general vicinity most of the time since Jesus died, thought he could give her some information as to who had taken away the body, and where it had been taken, so she asked him about it.

Yes, this 'stranger', who appeared as a gardener, did know what had become of Jesus' body, for he was the resurrected Jesus himself!



With the tone of voice and accent with which she was familiar, and which on many occasions, no doubt, had stirred her very soul, he now spoke to her, saying, "Mary." He did not look like Jesus. He was not dressed as Jesus had always dressed. But it was the voice of Jesus, and Mary knew then that he was no longer dead.

Mary knew that she had seen Jesus, but she knew also that now he was different. Then he vanished from her sight. Later, he joined two of his disciples who were en route to Emmaus, and conversed with them. They did not recognize him until he offered thanks at the evening meal. Here again it was evidently the tone of his voice and his familiar way of expressing thanks that caused them to know that their guest was the Master. On another occasion he appeared in an upper room where his eleven apostles were conferring. They had locked the doors for fear of the Jews, but Jesus came into the room just the same. This time he appeared in such a manner that they recognized him by sight.

Mary had seen a 'stranger'. Two of the disciples had seen and conversed with a 'stranger'. The eleven in the upper

room saw the Master as he formerly appeared. Later, a group of them saw him on the lakeshore, and thought he was a fisherman. He was with them forty days after his resurrection, but they saw him only on a few brief occasions. Yes, he was different, so different that they were puzzled to understand him, and to know just how they still could be his disciples.

Is the story of Jesus entering a room with the doors locked too fantastic to believe? We think not. It required great faith to believe it prior to our modern age, but today we are surrounded with miracles just as inexplicable as this, and we accept them as a matter of fact. Beautiful music, drama, lectures, motion and talking pictures come into our homes every day, and we do not have to open the doors to let them in. While we know how it is accomplished, it is mystifying to think how it penetrates walls and is ever-present with us, surrounding us on all sides and yet imperceptible to our sight and realization.

And even more wonderful than the fact that we can enjoy the blessings of these inventions right in our homes with the doors locked, is the knowledge that the programs of our choice sometimes travel through miles and miles of space in order to reach our homes. Furthermore, while we may be enjoying a lecture on science, and a million others may be enjoying the same lecture, other millions are being entertained or instructed in numerous other ways. All these many programs are riding the airwaves, so to speak, at the same time, but do not interfere with one another.

Although it appears altogether too fantastic to believe, it **is** true! We cannot explain it—of course not! Even the inventors and scientists cannot explain the invisible power which they have learned to harness and control to a limited extent. They speak of electricity, of wave lengths, etc., but these are just words by which they describe certain results they obtain by doing certain things.

Now this is just our way of saying that there are things all around us which we cannot see; invisible power which we

cannot fully explain; an energy which cannot be stopped by brick, stone, or wooden walls. These things which the human eye cannot see and the human brain can but imperfectly understand are, however, just as real and tangible as the objects which we call material. It is just that our senses cannot clearly perceive nor completely explain them. And this brings us back to the fact that the little bit of reasoning ability we do possess should certainly enable us to see that there must be more intelligent and more powerful **beings** in this universe than ourselves, yet invisible.

Today our scientists are merely scratching the surface, as it were, in their efforts to harness and use the invisible forces of nature. And think of the marvelous results they are obtaining. But let us remember that these invisible forces have always been in existence. They were created and have been used by the Creator to control all the billions of worlds in his vast universe. He knows precisely what electricity and nuclear power are, for he created them. So it is with all the things we see and with which we work every day of our lives. We can plant a turnip seed and watch turnips grow from it into maturity. We can cook turnips and eat them; but we cannot make a turnip seed!

When Jesus was raised from the dead he announced to his disciples that all power had been given to him, in heaven and in earth. We accept this as a statement of fact. By doing so, there is no obstacle to our believing that one who possessed such power could come and go as the wind, and reveal himself to human eyes in any manner he chose—as a gardener, a stranger, in a locked room, or by the lakeshore. Or, if he preferred, he could be present with his disciples without their knowing of his presence. Jesus, who in coming to earth to die for the sin-cursed race, humbled himself and was made a little lower than the angels, had now been rewarded for his faithfulness. Now he was the exalted Jesus, having been made so much better than the angels.

We honor our heroes and reward those who risk death in order to save or benefit others. There is a righteous principle

involved in this, a principle which had its origins with the Creator. He thus honored Jesus for his faithfulness; he 'decorated' his Son with glory, honor, and immortality. He exalted him above the angels—above every name that is named. He whose wisdom and power operated to create the universe now used that power to raise Jesus from the dead and give him a nature high above the human and the angelic, even the divine nature itself.

Mere man is able to unloose a fraction of the hidden energy created by God, but does it at the risk of committing suicide. God, who created that energy, and therefore is vastly superior to it, laid hold upon the dead Christ, restored him to life, and exalted him to his own right hand, giving him all power in heaven and in earth.

We are awe-inspired with the thought! Is it any wonder that divine intervention such as this on behalf of one who, while he died for the sins of the world, nevertheless was unjustly killed, should have such a profound effect upon the course of the world? If the partial discovery of how to use atomic energy has ushered the world into a new age, it is no wonder that the direct use of divine power by him who created atomic energy should also mark the beginning of a new age, even the Christian age!

But we should not labor under any misapprehensions concerning the Christian age. Many things have occurred during the Christian dispensation, and in the name of Christianity, which have not been Christian. It has not been Christian for one nation to go to war against another in the name of Christ. The "Holy" Crusades were unholy and unchristian; the "Holy" Inquisition was not Christian—these were the products of inhuman religious intolerance and hate, and among the most unholy of all the diabolical practices of the Dark Ages. Persecution of the Jews has not been Christian.

The fear-instilling teaching of eternal torture for the wicked is not Christian. Masses for the dead and the claim that such masses ease and shorten the sufferings of those alleged to

have gone to purgatory, are wholly without authority by Christ or any of the inspired writers of the Scriptures. Selling indulgences, and “blessing” images and everything else that is blessed in consideration of a fee, is an unchristian and unholy practice, and not part of God’s work during the Christian age.

That for which the now nearly obsolete word ‘Christendom’ originally stood was not Christian. It had its inception in the claim that the church-state governments of Europe constituted the kingdom of Christ. But that was a false claim.

All these evils are but the work of selfish man. That they were practiced in the name of Christ has confused the true issues and principles of Christianity in the minds of millions. It is this confused conception of Christianity that is causing so many now to lose faith in the Bible. The enlightenment of our day is causing thinking minds to realize that a religion which has countenanced and still countenances and promotes such evils is not a good religion. The truth of this is readily apparent to the unbiased, unprejudiced, thoughtful person. But it is urged that the earnest truth-seeker look further, to search deeper, to push aside superstition, and discover the jewels of truth hidden away in the Bible. These truths, in the light of present-day events, reflect beams of light from the God of heaven which pierce the gloom ahead and reveal the remaining steps in the pathway to the human destiny of peace and everlasting life planned by the Creator.

What then has there been during this Christian age which has been truly Christian? To the extent that the moral and ethical teachings of Christ have been practiced, we have had a better world. Of this there can be no doubt. On the other hand, the failure of the nations and of individuals comprising the nations to practice Christian principles in all their dealings with one another, does not mean that Christianity has failed. For, strange though this may seem, Jesus did not commission his followers to convert the world to his way of life during this Christian or Gospel Age. To the extent that

the world has been made better by the influence of his teachings in the lives of those who have been his true followers, it has thus far been a by-product of true Christian faith and work.

Jesus commissioned his followers to go into all the world to preach the Gospel, and to make disciples of all nations. They were not to limit their field to one nation, but were to go to all. Those of any and all nationalities who believed and devoted themselves to the cause were to be accepted as disciples. That every individual in all nations would become a disciple was not expected. As for the world in general who heard the message, it was to be merely in the nature of a witness, a testimony. Instead of all the world being converted by this effort, the Scriptures explain that its purpose has been merely to "take out" of the world a people "for his name."—Acts 15:14-17

A great deal is said in the New Testament about the calling of this class; and much of it has been misunderstood. The promise is given that those who suffer and die with Jesus will live and reign with him. They are to share his glory; they are to sit on his throne. Jesus promised to prepare a place for them, and to come again and receive them unto himself. All these marvelous promises add up to mean that the true disciples of Christ during this Christian age are justified in expecting to be exalted above angels to share the divine nature and glory which the Father gave to Jesus as a reward for his faithfulness. The apostle speaks of it as a "heavenly calling."—Heb. 3:1

The calling and selection of these by God, based upon their acceptance of and loyalty to the Gospel as preached by Jesus' disciples, has been the divine program for this age. It began at Pentecost. There the invisible power of God, the Holy Spirit, came upon the waiting disciples, enlightening their minds and giving them power of speech to declare the message of truth concerning the purposes of God. The response on that first day was tremendous; but the enthusi-

asm of the believers was commingled with the persecution of the intolerant and prejudiced. The fight between light and darkness was on, and the struggle has continued until this day. The truth and those who have believed in it have always been on what appeared to be the losing side.

It was thus with Jesus, who, although he was the "light of the world" (John 8:12; 9:5), was crucified. He told his disciples that they also were to be the "light of the world" (Matt. 5:14), but their light, although they have let it shine as brightly as possible, has been but a glimmer in the world of darkness and sin. The light-bearers have been ostracised, persecuted, and killed. Jesus foretold this, saying, "In the world ye shall have tribulation, but be of good cheer, I have overcome the world." (John 16:33) And his followers have overcome, too! Not by conquering the world, and ruling over it through the civil powers, but by overcoming its spirit of selfishness in their hearts, and, like Jesus, laying down their lives in sacrifice that others might be blessed.

Yes, it may have appeared that the truth and the truth people have always been on the scaffold. But it has not really been a scaffold—it has been an altar, God's altar of sacrifice. His people have, like Jesus, been proving their love for his ways and principles by faithfulness in sacrifice. They have been demonstrating their unselfishness, their devotion to righteousness, their harmony with the divine principles of justice and love. They have loved their enemies as God has enjoined through Jesus. They have, in short, qualified to be associated with the highly exalted Jesus in the future work of restoring humanity to life upon the earth.

This, then, has been God's work for his people during the Christian age. In it we see a further manifestation of divine wisdom and mercy. Paul speaks of Christians as "laborers together with God." (I Cor. 3:9) Surely the Creator, with all his resources of wisdom and power, does not need help, especially the very limited aid that could be given to him by puny and dying human beings. But he has arranged it that

way, and there must be a reason for it. One of the terms applied to Jesus in his relationship to God and men is that of Mediator. (I Tim. 2:5) His followers are designated ministers of reconciliation. (II Cor. 5:18-20) They are to be on the mediatorial board with Jesus, and will share in the work of reconciling the estranged world to God. Thus the fallen race will have representation on the board of mediatorship which will prepare the way for their return to favor with God and to life. Marvelous grace!

We said that these promises relating to the high calling of Jesus' disciples have been misunderstood; and they have. From these promises that apply only to an elect few, the false theory has been deduced that the Creator never intended that man should remain a human being, and that his human existence is but the first stage in his life, that death is but the portal into the next phase, which is to be spiritual, or heavenly. The theory is that all who accept Christ as their Savior before they reach the portal of death, go to heaven, but that those who do not, go to hell, and there suffer all the excruciating tortures that deceived human brains have been able to imagine and describe.

Due to this misunderstanding, the real destiny of the human race has been overlooked. Few have noticed the many promises of God to restore the dead to life as human beings that they might live on the earth forever. They have failed to realize that the promises of God which speak of spiritual blessings and a heavenly home, and of glory, honor, and immortality, are intended only for the footstep followers of Jesus—given to encourage them to faithfulness in laying down their lives as Jesus did in order that they might live and reign with him in his future mediatorial kingdom here on this earth. The casual reader of the Bible has failed to see that the divine program in selecting the church of Christ is that the church, in heavenly glory with Christ, exalted high above angels and principalities and powers, should, together with him, be the channel of life-giving blessings for all mankind.

Back in the age before Christ came, God manifested his presence with his people, Israel, in connection with the Tabernacle and its services. On their Atonement Day the blood of a bullock and a goat was taken into the Most Holy of the Tabernacle and sprinkled upon the Mercy Seat. Paul indicates in his writings that this Most Holy was symbolic of heaven, and that the blood of Jesus actually did for the people what the blood of the bulls and goats did representatively and pictorially.

Now we are not to suppose that Jesus carried his human blood into heaven with him and sprinkled it upon a literal mercy seat. The illustration and the language of the Scriptures intend merely to convey to our finite minds the thought that the sacrifice of Jesus as the Lamb of God was well pleasing to his Father, and that upon his return to the heavenly courts following the completion of his earthly ministry, the way was prepared for another phase of the divine plan for restoring a lost world.

It was on the Day of Pentecost that Peter said Jesus had been raised from the dead and highly exalted, and, he added, "hath shed forth this, which ye now see and hear"—referring to the miraculous manifestation of God's power, the Holy Spirit, which came upon the waiting disciples at that time. Here the people of God were brought into contact with his power in a manner in which it had never before operated. It illuminated their minds to understand something of the glorious hope which was set before them in the Gospel. It gave them strength and courage to endure the suffering inflicted upon them by enemies of the truth. It nourished them and built them up in preparation for their exaltation with Jesus. It was a token of the power with which they would be embued when, with Jesus, they would later be performing those greater works which he had promised as a result of his going to the Father.

Peter said of the true disciples of Jesus, "Unto us are given exceeding great and precious promises, that by these ye

might be partakers of the divine nature.' (II Pet. 1:4) The divine nature is the nature of God. Jesus was exalted to this nature, and is now the "express image" of the Father's person. (Heb. 1:3) John declares, "We know that . . . we shall be like him; for we shall see him as he is." (I John 3:2) All of this is quite beyond our comprehension, but to the extent that we can grasp the thought, it is not surprising to realize that if a company of imperfect, dying human beings are to be exalted above all the other creatures of the universe, and given the very nature of God and partake of his glory, we should not be surprised that it was essential first of all that Jesus should go to his Father about it, or as Paul expresses it, "appear in the presence of God for us."—Heb. 9:24

Thus Jesus made it possible for God's work of this age to begin, as it did, at Pentecost. That work has continued, unnoticed and unknown to the world. Its implications have been so far-reaching and its magnitude so great, that there is little wonder it should be misunderstood and misrepresented. The language and promises of the Bible have been lifted out of their setting and given crude, unreasonable meanings. Spurious works have been undertaken, and a counterfeit kingdom of Christ established through misunderstanding of the divine program for the Christian age. Meanwhile, the whole human creation of God has groaned and travailed together in pain, waiting for the manifestation of the sons of God; that is, waiting, although unwittingly, for the work of this age to be completed, when all those called to be sons of God and joint-heirs with Jesus, shall be exalted above the angels to live and reign with him in the kingdom of blessing now near.—Rom. 8:19-22

And when we use that word 'kingdom', we are using one which is very prominent in the Bible. Jesus taught his followers to pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven." (Matt. 6:10) Yes, the Creator's will is to be done in the earth. For this we are glad. This is the thought

conveyed by the term kingdom. It is rulership, or control—in this case, divine control over the affairs of men. Jesus will be the supreme Ruler in that kingdom. His faithful followers, who died sacrificially as he died, will be associated with him. These mighty rulers will be invisible to men, even as God is invisible. But we are not to suppose that this kingdom will be indefinite and vague—a rulership consisting merely of an ideology which can be accepted or rejected by the people as they prefer.

Christ's kingdom will have its human representatives. The Scriptures tell us who they will be, and in telling us, explain some of the texts of the Bible which have been so puzzling to many. For example, Peter said that David had not ascended into heaven. (Acts 2:34) Jesus also said that no man had ascended up to heaven. (John 3:13) On another occasion Jesus said that among those born of women there was none greater than John the Baptist, yet the very least one in the kingdom of heaven was greater than John. (Matt. 11:11) Now these statements all refer to men who served God prior to the Christian era. They reveal that, unlike the servants of God during this age, they were not given a heavenly hope.

Other promises of the Bible tell what their reward will be. They are the fathers in Israel, and the promise is that they shall be made "princes in all the earth." (Ps. 45:16) Jesus refers to them—to Abraham, Isaac and Jacob, and all the prophets—and indicates that when his kingdom is ruling in the earth, these shall be the recognized representatives of it. (Luke 13:21) Yes, in this again, God's power will operate to raise the dead, and will restore these well qualified men and women to be the earthly representatives of the spiritual Christ.

Man is misusing for destructive purposes the energy God created, and the only thing which will save the human race from the suicide it is certain to bring upon itself if left to its own devices is divine intervention. And God has promised to intervene by means of the kingdom of Christ for which we

have been praying. He has already used his power to exalt Jesus far above the angels; and the church is to share that glory with him. Divine power will soon be used again to restore the Ancient Worthies to fullness of life, and these two companies selected from among the fallen race, will work together—one in heaven, and the other on earth—for a thousand years to reestablish divine control over the affairs of men, and to restore all the willing and obedient of mankind to their lost home and lost dominion. □

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## For Your Newspaper

To the right is a suggestion for a small advertisement in your local newspaper. This outline is designed for three-and-one-half inches in one column.

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## April Special

On Sunday, April 21, "Frank and Ernest" will discuss a topic of interest to many. Attractive circulars will be available for announcing this program, and you are invited to send for as many as you can use. They are free. Address your request to: The Dawn, East Rutherford, NJ 07073

Listen to these  
Interesting Topics  
to be discussed  
by:

*"Frank & Ernest"*

**KAMT**  
**-1360**

9:45 a.m. on SUNDAYS

Apr. 7-The Resurrection  
Apr. 14-The Rich Man and Lazarus  
Apr. 21-Our Day in Prophecy  
Apr. 28-Sifting Superstition from Religion

WRITE for the free booklet offered after each broadcast to:

"FRANK & ERNEST"  
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General Post Office  
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## The Cup of Blessing



HOW sacred the memories which gather around the anniversary of our Lord's death! They call to mind the Father's love as exhibited in the entire plan of salvation, the center of which is the gift of his Son, our Redeemer, who gave himself a ransom—a corresponding price—for all. Then faith brings us still nearer to him who "suffered, the just for the unjust"; and with grateful, overflowing hearts and with tear-dimmed eyes, we whisper, "My Savior! my Redeemer! my Lord and Master!" Ah yes!

*"Sweet the moments, rich in blessing,  
Which before the cross I spend,  
Life and joy and peace possessing  
From my best and truest Friend."*

Let us never forget that unless we partake of his cup, unless we are immersed into death with him, we can have no share in his kingdom of glory, we can never sit with him in his throne. Let us, then, count all the things of this earth as loss and dross that we may attain this pearl of great price. As the experiences of suffering come to us, let us not be afraid or think it "strange concerning the fiery trial that shall try [us], as though some strange thing happened unto [us]," "for even hereunto were [we] called," to suffer with our beloved Master now and by and by and be glorified together with him in the kingdom eternal. □

# International Bible Study Lessons

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LESSON FOR APRIL 7

## Raised from the Dead

*KEY VERSE: "Mary Magdalene came and told the disciples that she had seen the Lord."—John 20:18*

*SELECTED SCRIPTURE: John 20:1-9, 11-16, 18*

THIS excited announcement of Mary's must have seemed too good to be true to Jesus' disciples. Perhaps they may have thought, in her great sorrow and desire to have the Master back with them, she had become a little confused and only supposed the gardener she spoke with at the tomb was Jesus. Peter and John were able to confirm that the tomb was empty, but they themselves had not seen the angels, nor talked with the gardener. Luke in recording this incident, says, "But these words [of Mary's] seemed to them an idle tale."

But Mary did not have long to wait for her credibility to be restored. That very evening when all but one of the disciples were gathered together in a closed room for fear of the Jews, suddenly Jesus was miraculously in their midst in his old familiar form, and speaking with them. Many years later, the Apostle

Peter, reflecting back on their elation at this confirmation of Jesus' resurrection, wrote: "Blessed be the God and Father of our Lord Jesus Christ! By his great mercy we have been begotten again to a living hope through the resurrection of Jesus Christ from the dead."

When the Master was put to death their hopes had died with him, and fearing for their own lives, they were hiding in despair, not knowing what to do. Did they remember the words of Jesus who, not many days before, had told them this very situation would occur and was prophesied in the Scriptures? He had used the words of Zechariah, "Awake O sword against my shepherd, . . . smite the shepherd and the sheep will be scattered." (Zech. 13:7; Matt. 26:31) But he also hastened to assure them that the scattering would not be for long. "After I am risen, again I will go before you into Galilee."—Matt. 26:32

These thoughts must have flooded their minds, and their hearts leaped for joy as Jesus stood there alive in their midst. Even though he looked the same as always, they began to realize a great change had taken place. Through the unusual powers which he displayed, they could ascertain that he was no longer a man, but a mighty spirit being. How this fact must have altered their thinking. Now it would no longer seem necessary for the Lord to struggle with flesh and blood to achieve his purposes. The opposition of men and the hatred of his enemies would cease to stand in the way of the establishment of his kingdom on earth. Even the great power of Rome which had seen to his death, was no longer an obstacle. Had not Jesus said, all power in heaven and in earth would be given to him? Considering these things their sagging spirits began to give way to renewed hope, a hope that still lived because Jesus was alive.

Today, after nearly two thousand years, this hope remains alive, passed on by those early apostles for the benefit of Jesus' followers throughout the entire Gospel Age. It is a hope rooted in the belief that his kingdom will be set up in power and great glory, and its assurance grounded in the fact that Jesus was resur-

rected from the dead.

Looking back we realize how carefully our Lord established sufficient verification of his renewed life. The Apostle Paul attaches much significance to these evidences when he enumerates them: "I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures, and that he was buried, and that he rose again the third day according to the Scriptures. And he was seen of Cephas, then of the twelve. After that he was seen of about five hundred brethren at once. . . . After that he was seen of James, then all the apostles, and last of all he was seen of me also, as of one born out of due time."— I Cor. 15:3-8

While Mary and the apostles and others saw the risen Lord in a materialized human form, Paul, who was later called to apostleship, was privileged to glimpse his person in a glorified appearance, thus confirming to us through this important teacher that not only was Jesus' resurrection an established fact, but that he was endowed with heavenly glory as well.

Thus, through the eyes of veritable witnesses, we have assurance that Christ was raised from the dead, and we too can live in hope through him. □

## Acknowledged as Lord

*KEY VERSE: "These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."—John 20:31*

*SELECTED SCRIPTURE: John 20:26-28*

IN OUR last lesson, it was mentioned that when Jesus, after his resurrection, first appeared to the disciples in the closed room, one of their number was missing. That one was Thomas. The Scriptures tell us very little about this beloved apostle, but the few brief quotations given are enough to reveal him as a man very devoted to his Master. Earlier when Jesus was planning to return to the vicinity of Jerusalem because Lazarus had died, Thomas, realizing that his Master was going there at great peril to his life, said to the other disciples, "Let us also go that we may die with him."

Later, when the Lord told his followers that he was going away, they were perplexed, and Thomas, indicating a great desire to follow, said, "Lord we know not whither thou goest; and how can we know the way?"

But perhaps most of all, Thomas is remembered as a doubter. The familiar passage of our selected scripture tells us why this is so, revealing the doubting characteristic of this dear disciple. At the same time, however, it shows indirectly his personal love for Jesus, for it indicates that at the time of the crucifixion he was so close to the scene and watching so intently what was happening to his Lord, that he could see the wounds in his hands and in his side. He still carried the vision of these in his memory, refusing to believe that Jesus had been raised from the dead unless he could literally see them again.

Jesus did not hesitate to accommodate him, whereupon Thomas, being convinced, exclaimed, "My Lord and my God." This language again suggests the strong personal attach-

ment this disciple had for his Lord, and now that he was assured his beloved Master actually was alive from the dead, he could not hold back his feelings.

Verse thirty clearly explains that Jesus gave this and many other signs to demonstrate and establish the fact that he had been raised from the dead, and to make it clear that he was no longer a man. If he had been restored to life as a human being, it would mean that he had not actually taken the sinner's place, and the ransom had not been provided. But this did not hinder him from giving this "special sign," the one which Thomas had said would convince him that his Master had been raised from the dead. Jesus said to him, "Thomas, because thou hast seen me thou hast believed: blessed are they that have not seen and yet have believed."

There is no doubt that in this incident the Lord has given us a very helpful and meaningful lesson. If none of the disciples had doubted the Lord's resurrection, these convincing proofs might not have taken place. Without them, in the centuries following, it would have been much more difficult for those of a skeptical turn of mind like Thomas, to accept these stories as true without investigation.

But here we have evidence of investigation.

Jesus implied, however, that faith must also be exercised beyond the point of that which can be appreciated through seeing, hearing, and feeling. "Saith he to Thomas, . . . Be not faithless, but believing." It is our faith in his Word that enables us to accept what Jesus did for Thomas and the disciples as proofs for us also. In God's arrangement, faith has been made the very foundation of any relationship with him.

The Apostle Paul, in his inspiring treatise on faith, in the eleventh chapter of Hebrews, shows how God had recorded profound acts of faith performed in past ages as examples to us, and how they stir our desire to have a similar staunchness. He likens them to a cheering audience at a race, where we, as contestants, are spurred on to victory by their inspiring support. (Heb. 12:1) But, he says, the ultimate example was our Master himself. He is the author of our faith. He brought to us an understanding of God that furnishes a firm foundation for a faith which enables us to live our lives unto God. In his life he laid out a path marked with his footprints which, if followed, will finish our faith in victory as he was victorious. □

## Faith Encounters Suffering

**KEY VERSE:** "Let the day perish wherein I was born, and the night in which it was said, There is a man child conceived."—*Job 3:3*

**SELECTED SCRIPTURE:** *Job 3:2, 3, 20-26*

WITH deep anguish, Job, in these words, expresses the bitter groanings that have been uttered by millions of suffering humanity down through the ages. Cries of despair which, like Job's, seem lost in the helplessness of man, to understand the ways of God.

Little is known of Job, other than that which is found in his book. From this record we learn that he was a man of high rank, possessing great wealth. It is stated that he was an upright man, having a reputation that was blameless in the relationships of life. He revered God, and accepted his increased substance as an evidence of God's favor and blessing. Sometimes an abundance of good things will tend to turn one away from the LORD, and to place undue confidence in material values. But seemingly for Job, prosperity had not decreased his appreciation of God and his desire to serve him faithfully.

It was this situation that Satan challenged, charging that Job was serving God only because

God was protecting and blessing him. He said, take away all of his goods and "he will curse thee to thy face." (Job 1:11) This was a serious charge against God himself, implying that the only way the great Creator of the universe can be assured that his creatures will obey and serve him is through buying their loyalty with material blessings. The fact that God allowed Satan to put this vicious allegation to the test reveals his confidence in the basic heart integrity of Job and others like him. He also knew that this difficult experience would result in much good.

One after another, Satan took away Job's goods: his flocks and herds; his home; and his family. But this did not destroy his faith in God as expressed in his prayer, "The LORD gave and the LORD hath taken away, blessed be the name of the LORD."

His malicious charge thus far having been proved wrong, Satan asked for permission to also take away Job's health, and Job was afflicted with painful

boils from the soles of his feet to the crown of his head. How poor Job must have suffered! "He took himself a potsherd to scrape himself withal; and sat down among the ashes."

But the final blow came when Job's wife forsook him. She said to him, "Dost thou still retain thine integrity? Curse God and die." To this her sorrowing husband replied, Since we have received good at the hand of God, should not we also accept the evil? Even though it was difficult for him to understand the need for the evil, he remained firm in his belief that God had not forsaken him.

We see this same principle in operation in the general permission of evil. The question is often asked, why God permitted our first parents to be tempted. God knew, even as in Job's case, that though he allowed evil to blight his entire human creation, yet, in the end, their basic integrity would cause them to turn to him in heart loyalty and willing obedience. He knew that through the outcome of this hard experience they would come to see and appreciate and love him to a degree that otherwise would not have been possible.

Many men have wished to die, and like Job have said in their own way, "Let the day perish wherein I was born." But

while Job was passing through his sore trial he gave expression to a great truth which no doubt did much to sustain him. When it appeared to him that he would be better off dead, and he implored God to let him die, he asked, "If a man die, shall he live again? All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire unto the work of thine hand." (Job 14:14,15) What a great comfort this hope of living again under better circumstances must have been to Job!

Satan has been allowed to greatly destroy this hope of the resurrection in the minds of mankind, but its prospect is no less a reality. God's assurance of this was demonstrated in the further allegory of Job's life when God finally spoke directly to him and subsequently caused a glorious restoration to health and wealth.—Job 42:10-17

And so when God permitted those circumstances which caused the children of Adam to be brought forth in sin and shapen in iniquity, experiencing the agonies of evil, he was confident that their desire for him would not be destroyed. And he planned that in the end man's willing return to his favor would prove Satan's charge to be a malicious lie. □

## Faith Wrestles with Suffering

**KEY VERSE:** “Wherefore do the wicked live, become old, yea are mighty in power?”—Job 21:7

**SELECTED SCRIPTURE:** Job 20:1-5; 21:1-9, 14-16

IN OUR last lesson we noted the sudden decline of Job into poverty and ill health, and observed the intended similarity of these events with the experience of mankind in general after man's fall in the Garden of Eden. But God permitted a further testing to come upon Job through the three comforters who, when they learned of his adversity, tried to convince him that his sufferings came as a punishment for some gross sin he had committed. This premise evoked a long discussion during which Job was asked, “Whoever perished being innocent? Or where were the righteous cut off? Even as I have seen, they that plow iniquity and sow wickedness reap the same. By the blast of God they perish, and by the breath of his nostrils are they consumed.” (Job 4:7-9) This implied that Job's afflictions had come directly from God as a punishment for sin he was hiding and to which he was unwilling to admit.

The words of these “miserable comforters” live on today in the preaching of those religious philosophers who, in ignorance, teach that mankind is suffering the retributive judgment of God, and unless this is acknowledged with a plea for mercy, greater suffering is sure to be imposed after death.

How these pointed arguments must have stabbed at Job, for they were designed to make him think that the God whom he had served so faithfully in the days of his prosperity really had no confidence in him, and was now quite indifferent to his calamities.

While Job did not yet understand why God was permitting him to suffer so grievously, he knew that the charge made against him by his friends was wrong. To offset these arguments he called their attention to certain facts. He said, If what you say be true, how is it that “the tabernacles of robbers

prosper, and they that provoke God are secure?" (Job 12:6) And again, "Wherefore do the wicked live, become old, yea are mighty in power? Their seed is established in their sight . . . and their offspring before their eyes. Their houses are safe from fear, neither is the rod of God upon them."—Job 21:7-9

Job did not have the joy of seeing his offspring established in life because they had all died; yet as he observed, this joy is often experienced by the wicked. His houses were gone, while those of men more evil than himself remained, without any indication of the rod of God in their lives. While these observations put to silence the specific arguments of Job's friends, they remained an enigma, not only to Job, but to many millions of professed Christians. Why is it that "they that work wickedness are set up; yea, they that tempt God are even delivered"?—Mal. 3:15

It was not until God finally spoke to him that Job found satisfaction on these matters. Throughout the thirty-eighth and thirty-ninth chapters of the Book of Job are recounted a long list of questions which God asked, and then demanded that Job reply—knowing that he had no satisfactory answers, because the questions revealed truths

concerning the Creator which were beyond the human mind to understand. When Job was made fully aware of how limited was his understanding, God spoke a series of additional questions designed to help him realize how great and how wonderful the God of all the earth really is.

Job finally got the point, and with great clarity he replied to the LORD, "I know that thou canst do everything, and that no thought can be withholden from thee. Who is he that hideth counsel without knowledge? Therefore have I uttered that I understood not, things too wonderful for me, which I knew not. . . . I have heard of thee by the hearing of the ear, but now mine eye seeth thee."

As with Job, God will in time speak to the world revealing his glorious plan for the redemption and salvation of the human race from sin and death. Looking back they will then appreciate all the various aspects of the permission of evil and the valuable lessons it taught. When they see all the unrighteous made righteous, the crooked ways made straight, injustices made just, suffering transformed into blessing, sorrow turned to joy, error replaced with truth, darkness turned to light, then they will say with Job, "Now mine eye seeth thee!" □

# Your Questions

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## SHOULD WE PAY TITHES?

**I have always believed that tithing, besides being a responsibility of Christians, is the cause of many rich blessings in the lives of those who practice it. I would like to know if you share my opinion.**

SPACE here permits us to express only a few observations regarding the subject of paying tithes to the LORD, rather than a complete discussion of the subject. The law of the tithe, as recorded in Leviticus, was incumbent upon the nation of Israel. Each Israelite gave one-tenth of his increase, or income, to the tribe of Levi, and it, in turn, gave a tenth of what was received to the high priest. The meaning of tithe is 'the tenth part of anything'. The Levites received the tithe because, unlike the other tribes of Israel, they were given no inheritance in the land, and could accumulate no real estate, except the ownership of their own homestead. The tithe enabled them to serve the others in things pertaining to God. As long as Israel obeyed the law of the tithe, as well as the other features of the Law of Moses, they were blessed of the LORD.

In the New Testament no law of tithing is laid down for the Christian church. In fact, very little is said about financial matters. We are exhorted to provide for the poor among us by volun-

tary donations. Concerning these donations the Apostle Paul said, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." (I Cor. 16:2) No mention of the tithe is made here; the apostle left the decision as to the amount to the heart of each individual.

We believe this attitude is an expression of real discipleship. We, as Christians, are not under the law of compulsion, as were the Jews, but under a stronger compelling force, the law of love and devotion, as expressed in II Corinthians 5:14, 15, "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead; and that he died for all, that they which **should not henceforth live unto themselves**, but unto him which died for them, and rose again."

The Apostle Paul gladly gave his all to the service of the LORD. And thus it should be with all Christians. Our desire to be acceptable to the one who died for us, should bring us to a realization that our "reasonable service" (Rom. 12:1) is to devote as much as possible of our time, and our means, to the service of the LORD as an expression of our appreciation of his love and devotion, which has opened for us the way to eternal life.

A law of life is expressed in

Proverbs 11:24,25, "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself." In harmony with this law, those who give of their income for the service of the LORD are blessed, and those who do not see this privilege of discipleship tend to poverty of the spirit. But the greatest blessing is given to those who take up their cross and follow the LORD in complete consecration. For while God has not put us under the law of tithing, he does take note of our daily walk. He knows whether our vow of giving all to him is accompanied by deeds as well as words.

Our LORD blessed Israel according to their faithfulness. He blesses us with spiritual blessings, making us rich toward God, causes us to grow in grace and love and knowledge in proportion to our faithfulness in demonstrating our consecration through the devotion of our time and talents to him and to his service. "Bring ye **all** the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—Mal. 3:10

### **THE HOLY SPIRIT**

**I enjoy the "Frank and Er-**

**YOUR QUESTIONS**

**nest" program, but why do you always use the expression Holy Spirit instead of the Bible expression Holy Ghost?**

THE term Holy Ghost is obsolete, and is used in our Bibles without the slightest authority. All present day translators use the term Holy Spirit. It is translated from the Greek words, **hagios pneuma**, and one has only to refer to a Hebrew-Greek concordance of the Bible to learn that **pneuma** is translated hundreds of times by the word spirit in our King James Authorized Version.

The word ghost, to the uneducated, has a very vague meaning which, nevertheless, is very definitely identified in their minds with the thought of a personality.

There is no scriptural ground for believing in the Holy Spirit as a third person of a trinity of gods, for the Holy Spirit is the holy power and influence of God. To come under the influence of the Holy Spirit, is to come under the influence of God's power from on high.

The Holy Spirit is defined in the Scriptures as the Spirit of God, the Spirit of Christ, the Spirit of Truth, etc. It is easy to see, therefore, why the word ghost is inappropriate. We have rejected the word as an improper one and use the expression Holy Spirit as do most all deep students of the Bible; for it more perfectly translates the Greek words which refer to the holy power and influence of God. □

# Christian Life and Doctrine

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## THE CREATOR'S GRAND DESIGN—Part 3

### The Days of Creation

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

THROUGHOUT the centuries the wise and learned have endeavored to pry into the secrets of creation and discover how the great universe came into existence. They have not been able to understand how out of nothing there came countless billions of worlds; myriad forms of life—plant and animal—and why law and order is displayed in it all. And try as they may, human wisdom has not been able to offer an explanation given to us in the Scriptures that in the beginning, God created the heaven and the earth.

The truthfulness of these words has been acknowledged in our day by prominent scientists. While many scientists imagine the universe as having come into existence by sheer chance, others do not. Even the great Professor Einstein, once an agnostic, in the later years of his life confessed that his increasing scientific knowledge had led him to the conviction that there is an Intelligence displayed throughout the universe which he was glad to acknowledge and honor. Einstein was unable to accept the crude conceptions of God handed down to a credulous world from the Dark Ages; however, he came to see unmistakable evidence of supreme Intelligence in what he formerly considered to be but the works of nature. And this is true of others of our great scientists today.

“In the beginning God created the heaven and the earth.” This is a simple statement of fact. Few will deny that the

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

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

It is true that modern man has acquired a great deal of knowledge. He even knows how to split an atom. But since man does not know how to make an atom, or how atoms were made, he has little whereof to boast. Atoms, we are told, are the building blocks of nature, but to know this still does not take us beyond the simple statement that "in the beginning God created the heaven and the earth." However, in conjunction with the information furnished in the rest of this opening chapter of the Bible, the statement is very meaningful, for it reveals that the work outlined in the remainder of the chapter was not the bringing of the universe

into existence, but the preparation of the earth for the habitation of man.

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

### **Not Twenty-four Hour Days**

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

Besides, the Bible often uses the word day in a broader sense. The period of forty years that the Israelites spent in the wilderness is referred to as "the day of temptation in the wilderness." (Ps. 95:8-10) Isaiah refers to the era of Christ's kingdom on the earth as a day. (Isa. 11:10) While six days are mentioned in connection with the preparation of the earth for man, in Genesis 2:4 the entire period of creation is referred to as "the day that the LORD God made the earth and the heavens." It seems clear, then, that **yowm** cannot be limited in its application to any specific length of time, such as a twenty-four hour day, but simply denotes a time, season, or era, during which certain events take place, or a particular work is accomplished.

## **The First Day**

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

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

God's question might well suggest the manner in which the sea came into being. Scientists agree that as the earth-mass cooled, a more or less solid crust formed on the outside. For a time this crust kept the hot gases confined, or, as God's question suggests, "shut up . . . with doors." But the confined gas built up a tremendous pressure and broke forth through innumerable small craters, spread over the earth's entire surface and, in cooling, condensed and fell upon the hot surface of the earth. Thus, the sea was "born," God likening it to an issuing out of the womb.

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

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

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

### **The Second Day**

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

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

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

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

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

How simply it is described—"God made the firmament, and divided the waters which were under the firmament from

(Continued on Page 38)

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<b>DISTRICT OF COLUMBIA</b>			<b>OREGON</b>		
Washington	WYCB	2:30 p.m.	Portland	KLIQ 1290	7:00 a.m.
<b>FLORIDA</b>			<b>PENNSYLVANIA</b>		
Cypress Gardens	WGTO 540	7:30 a.m.	Allentown	WHOL 1600	10:45 a.m.
Jacksonville	WBIX 1010	1:15 p.m.	Berwick	WBRX 1280	12:00 noon
Tampa	WFLA 970	10:00 p.m.	Jenkintown	WIBF (Wed.)	2:00 p.m.
<b>GEORGIA *</b>			Pottstown	WPAZ 1370	12:45 p.m.
Albany	WALG 1590	6:15 a.m.	<b>SOUTH CAROLINA</b>		
Augusta	WHGI	10:45 a.m.	Charleston	WOKE 1340	7:06 p.m.
Vidalia	WVOP 970	1:00 p.m.	Lancaster	WAGL 1560	9:30 a.m.
<b>HAWAII</b>			<b>TEXAS</b>		
Honolulu	KNDI	5:15 p.m.	Fort Worth	KFJZ 870	6:15 a.m.
<b>ILLINOIS</b>			Pearsall	KVWG 1280	9:15 a.m.
La Salle	WLPO 1220	4:30 p.m.	<b>VIRGINIA</b>		
Rockford	WXTA	6:15 a.m.	Richmond	WGGM	7:45 a.m.
West Frankfort	WFRX 1300	9:15 a.m.	<b>WASHINGTON</b>		
<b>INDIANA</b>			Clarkston	KCLK	10:00 a.m.
Hammond	WJOB 1230	8:30 a.m.	Kirkland	KARR	8:15 a.m.
La Porte	WCOE	10:00 a.m.	Spokane	KUDY 1280	9:45 a.m.
<b>KENTUCKY</b>			Tacoma	KAMT 1360	7:30 a.m.
Bowling Green	WLBK 1410	8:00 a.m.	Yakima	KUTI 980	8:45 a.m.
London	WLPQ	9:00 a.m.	<b>WISCONSIN</b>		
Winchester	WWKY 1380	10:30 a.m.	Milwaukee	WLZZ-AM	7:15 a.m.
<b>MAINE</b>			<b>WYOMING</b>		
Portland	WDSC-FM	9:45 a.m.	Cheyenne	KSHY 1370	10:15 a.m.
<b>MARYLAND</b>			Sheridan	KWYO 1410	12:00 noon
Baltimore	WCBM	6:45 a.m.			

**PUERTO RICO**  
Aguadilla (Fri.) WABA 8:00 p.m.

## FOREIGN RADIO BROADCASTS

### BRITISH ISLES

Isle of Man MANX Radio 7:00 p.m.

### BRITISH WEST INDIES

Grand Cayman Radio Cayman 9:30 a.m.

### CANADA

Edmonton, Alta. CJOI 3:00 p.m.

Lethbridge, Alta. CJOC 7:15 a.m.

Castlegar, B.C. CKQR 8:45 a.m.

Grand Forks, B.C. CKGF 9:00 a.m.

Penticton, B.C. CIGV 10:15 p.m.

Vancouver, B.C. CJJC 800 9:45 a.m.

Churchill Falls, Lab. CFLC 7:15 a.m.

Winnipeg, Man. CKJS 9:00 a.m.

Fredericton, N.B. CFNB 10:15 p.m.

Corner Brook, Nfld. CFCB 570 7:15 a.m.

Deer Lake, Nfld. CFDL-FM 7:15 a.m.

Goose Bay, Nfld. CFLN 7:15 a.m.

Pt. au Choix, Nfld. CFNW 7:15 a.m.

Pt. aux Basques, Nfld. CFGN 910 7:15 a.m.

St. Andrews, Nfld. CFCV-FM 7:15 a.m.

St. Anthony, Nfld. CFNN-FM 7:15 a.m.

Stephenville, Nfld. CFSX 7:15 a.m.

Wabush, Nfld. CFLW 7:15 a.m.

Yellowknife, N.W.T. CJCD 9:00 a.m.

Hamilton, Ont. CKOC 7:00 a.m.

St. Thomas, Ont. CHLO 10:45 a.m.

Windsor, Ont. CKLW 9:00 a.m.

Montreal, P.Q. CFMB 5:15 p.m.

Prince Albert, Sask. CKBI 900 7:30 a.m.

Whitehorse, Yukon CKRW 9:30 a.m.

### CEYLON

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

### ITALY (Italian)

Europa Radio Milano  
FM88.300 11:30 a.m.

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

Radio Corleone Centrale  
FM88-500 FM92 11:00 a.m.

### MEXICO (Spanish)

Mazatlan XECQ 8:30 a.m.

### NEW ZEALAND

Dunedin 4XD 11:15 a.m.

Whakatane IX 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 AFRICA

Joubert Park (Thurs.)  
SWAZI Music Radio 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**

## U.S. RADIO BROADCASTS SPANISH LANGUAGE

### ARIZONA

Nogales KFBR 1340 9:00 a.m.

Phoenix KPHX 1480 7:00 a.m.

### CALIFORNIA

El Centro KICO 1490 10:30 a.m.

Fresno KGST 1600 12:15 p.m.

### FLORIDA

Miami WRHC 8:30 a.m.

**RADIO SCHEDULE**

# 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:

<b>CALIFORNIA</b>		<b>IOWA</b>		<b>NORTH CAROLINA</b>	
Chico	KMPN-10	Cedar Rapids	KTS, 13	Charlotte	WHKY
	Sunday, 8:30 p.m.	Mt. Vernon/ Lisbon	WMVL Cable	<b>OHIO</b>	
<b>FLORIDA</b>		Every weekday 7:00 a.m.		Dayton	WHIO
Miami	WKID	<b>MISSISSIPPI</b>		<b>TEXAS</b>	
Jacksonville	17	Jackson	WAPT	Lubbock	KCBD
<b>GEORGIA</b>		<b>MISSOURI</b>		<b>WEST VIRGINIA</b>	
Albany	WTSG, 31	Springfield	KOLR	Logan	12-Monday
	Sunday, 9:30 a.m.	<b>NEW MEXICO</b>		<b>GUAM</b>	
Atlanta	WATL	Roswell	KSWs	KUAM, 9:00 a.m., Sun.	
<b>ILLINOIS</b>	Champaign- Decatur				
Springfield	WBHW				

## 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	CITY	CHANNEL	CITY	CHANNEL
<b>ALABAMA-8:00 a.m.</b>		Englewood	35	<b>GEORGIA-9:00 a.m.</b>	
Dothan	3	Fort Collins	28	Atlanta	27
Montgomery	6, 22	Greeley	22	Augusta	C
<b>ARIZONA-7:00 a.m.</b>		Longmont	29	Decatur	27
Phoenix	17, 30, 31, 38, 42	Parker	28	<b>IDAHO-7:00 a.m.</b>	
Tucson	37	<b>CONNECTICUT 9:00</b>		Boise	18
<b>ARKANSAS-8:00 a.m.</b>		Bridgeport	35	Caldwell	18
Joplin-Pittsburg	10	Groton	G20	Idaho Falls	10
Little Rock	7, 23	Plainville	33	<b>ILLINOIS-8:00 a.m.</b>	
<b>CALIFORNIA-8:00 a.m.</b>		West Haven	32-S	Belleville	24
Alhambra	48	<b>DELAWARE-9:00 a.m.</b>		Elmhurst	19
Arroyo Grande	31	Dover	14A	Joliet	21
Bakersfield	29, 31	Wilmington	2	Mount Prospect	1
Beverly Hills	29	<b>FLORIDA-9:00 a.m.</b>		Sunnyside	36
Laytonville	61	Coral Gables	6	Waukegan	33
Los Angeles	14, 23, 30, 44, 48, 50, 56	Florida City	18	<b>INDIANA-9:00 a.m.</b>	
Mountain View	34B	Fort Lauderdale	25	Hammond	22
Palm Desert	33	Fort Myers	9	Indianapolis	5
Sacramento	25	Kendall	33	Lafayette	5
San Francisco	21	Key West	5	Munster	31
Tulare	23	Madison	4	New Haven	10
Utiah	47	North Miami Beach	12	<b>IOWA-8:00 a.m.</b>	
<b>COLORADO-7:00 a.m.</b>		Orlando	28	Dubuque	22
Cortez	2	Pompano Beach	32	Sioux City	23
Denver	20	Sarasota	4	Waterloo	R(81)

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

(Continued from Page 31)

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

### **The Third Day**

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

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

Obviously by divine design, and under the control of divine power, there began a buckling of the earth’s surface, which was as yet a somewhat soft crust, deepening the ocean beds and heaving up our continents. Speaking of the wisdom, power, and majesty of the LORD, the psalmist wrote: “Who laid the foundations of the earth, that it should not be removed forever. Thou coveredst it with the deep as with a garment [a reference to the time when the newborn ocean covered the entire planet]: the waters stood above the mountains. At thy rebuke they fled; at the voice of thy thunder they hasted away. They go up by the mountains; they go down by the valleys unto the place which thou hast founded for them [by the buckling of the earth’s crust]. Thou

hast set a bound that they may not pass over; that they turn not again to cover the earth [as the oceans originally did].”—Ps. 104:5-9

### **Species Fixed**

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

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

### **The Fourth Day**

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

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

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

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

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

their growth. It was after the sun began to rule, that yearly rings were produced in growing trees.

### **The Fifth Day**

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

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

It was during this epoch also that birds were created. The expression, "every winged fowl," need not be limited in its application to the feathered birds. (vs. 21) Professor Strong indicates that the word here translated fowl means primarily a bird covered with wings, the emphasis being on wings, rather than feathers. The reason we call attention to this is that geologists tell us that during this period there were huge winged creatures that were not feathered, their wings being constructed somewhat like those of a bat.

Whether it be the huge lizards of this period, the creatures which lived exclusively in the sea, or the feathered or unfeathered birds of the air, each species was created 'after its kind'. This is confirmed by geologists, who freely

acknowledge that from the testimony found in "The Book of the Rocks," each of these species appeared suddenly and with no evidence of having climbed an evolutionary ladder.

### The Sixth Day

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

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



*But now is Christ risen from  
the dead, and become the  
firstfruits of them that slept.  
For since by man came death,  
by man came also the  
resurrection of the dead.*

—I Corinthians 15:20,21

# Christian Life and Doctrine

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*The annual observance of the Memorial Supper is appropriate after 6:00 p. m. on Thursday, April 4th this year. A complete Memorial Service is available on cassette for isolated brethren or any who care to have it.*

## The Bread and the Cup

*“Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins.”*

*Matthew 26:26-28*

WHEN Jesus met with his disciples in the upper room to partake of the Passover supper, he realized the solemnity of the occasion, knowing that he was about to be put to death as the antitypical Passover Lamb. Within a few hours he would be lifted up on the cross to die for the sins of the whole world; this was the only way he could draw all men unto himself as the Redeemer and life-giver of the people.

Jesus knew that as the antitype of the Passover lamb he was soon to be led to the slaughter, and that in the Father's due time the merit of his sacrifice would provide for release from condemnation, first of his footstep followers of the Gospel Age, and later the release of all mankind from sin and death. In view of this he deemed it important, and in harmony with his Father's will, that he institute a memorial of his own death, a simple ceremony which would help to keep his followers reminded, not only of what he had done for them and for the

world, but also of what they would have the privilege of doing together with him, as his partners in the divine plan of salvation.

So, as they were eating the Passover Supper, Jesus took some of the unleavened bread, and some of the wine, or "fruit of the vine," and used them to institute the Memorial Supper. We read that he "took bread, and blessed it, and brake it, and gave it to his disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the New Covenant [**Diaglott**], which is shed for many for the remission of sins."—Matt. 26:26-28

This was not intended to be a new form of the Passover Supper. It was designed to be a memorial of the death of the antitypical Passover Lamb. The broken bread and the crushed grape denoted suffering and death. The wine symbolized Jesus' poured out life. In John 6:48-51 Jesus used bread to symbolize his flesh, his humanity. Thus in the twofold symbolism employed in the Memorial Supper we are reminded not only that a life has been poured out for us and for the world, but that it was a perfect life.

How appropriate it is that once each year we should be so forcefully reminded of the basis of our reconciliation with God, and of our eternal salvation from death! As we progress in the narrow way which leads to glory, honor, and immortality, we should become more and more aware of our own unworthiness of the grace which is daily bestowed upon us. Every failure in thought, word, and deed should keep us reminded of this. And if we take these experiences properly to heart we might well become discouraged except as we remember God's provision through Christ which makes acceptable our imperfect works. One of the reminders of this is the Memorial Supper. Surely, then, this simple service should be a great source of strength to every faithful follower of the Master.

The Memorial season is a good time to renew our love for the brethren, and to resolve that we will appreciate them more than ever. They are our people because they are God's people. And this does not mean just a few of them, or certain ones whose dispositions are compatible with ours according to the flesh—it means all the brethren. The LORD has called them all out of the world, and to himself. Are we honoring his choice by extending our understanding and love to all whom he has chosen? This is an important question to ponder in our hearts at Memorial time.

It was the joy set before Jesus that enabled him to endure the cross and despise the shame. (Heb. 12:2) And in the upper room that night Jesus set a glorious joy before his followers. He explained that his going away was to prepare a place for his disciples, and that he would come again to receive them unto himself, that where he was, there they might be also. What a glorious prospect!—John 14:3, 3 □

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## Weekly Prayer Meeting Texts

APRIL 4—*Let us walk honestly, as in the day.*—Rom. 13:13 (Z. '03-122 Hymn 29)

APRIL 11—*Let us walk, . . . not in rioting and drunkenness.*—Rom. 13:13 (Z. '03-123 Hymn 103)

APRIL 18—*Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you. 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.*—I Pet. 4:12, 13 (Z. '96-31 Hymn 106)

APRIL 25—*Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.*—Heb. 11:6 (Z. '00-139 Hymn 56)

# Christian Life and Doctrine

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## Always Abounding in the Work of the LORD

*“My beloved brethren, be ye steadfast, unmovable,  
always abounding in the work of the LORD,  
forasmuch as ye know that your labor is not in vain  
in the LORD.” I Corinthians 15:58*

WITH these words of encouragement, the Apostle Paul concludes his treatise on the resurrection of the dead, recorded in his first epistle to the church at Corinth. At first thought, this admonition might appear somewhat unrelated and superfluous to his subject, especially in the light of the preceding verses, which form such a fitting climax to this chapter: “O death where is thy sting? O grave, where is thy victory? Thanks be to God which giveth us the victory through our Lord Jesus Christ!” (vss. 55,57) These glorious words seem to present a climactic, final thought, needing nothing more to be added. But not so in the apostle’s thinking! It is obvious that he considered an understanding of the great truth of the resurrection as it pertained to Christ and also the Christian’s invitation to share in Jesus’ resurrection, and, finally, the world’s resurrection hope, as fundamental to serving God in any meaningful way. It forms a solid foundation for assurance that God’s plans are not fantasy, but real, and that those who work for the LORD in his program of salvation, do not work in vain. Paul had earlier said, “If there be no resurrection of the dead . . . then is our preaching vain and your faith is also vain.” (vs. 14) But he hastened to add, “Now is Christ risen from the dead” (vs. 20); and based on the valid evidences and proofs of this vital fact, those who serve God have cause to be steadfast and unmovable in their faith, and abounding in his work.

Belief in the doctrine of the resurrection was just as lacking in the apostle's day as it is in our day. Even many Israelites, to whom the Word of God had been entrusted, and who had been taught by those oracles concerning the promise of a resurrection, had little faith in life after death. Heated controversies continually flared between the sect known as the Pharisees, who believed in the doctrine of the resurrection, and the Sadducees, who did not. On one occasion while in Jerusalem, the Apostle Paul was brought before the high priest and the Sanhedrin for a hearing. During his interrogation he purposely alluded to the matter of the resurrection. The fanatical differences of viewpoint on this subject immediately caused dissension and strife between the Sadducees and Pharisees, who were co-accusers of the apostle. (Acts 23:6-10) The argument became so animated that "the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle." (vs. 10) The depth of the Sadducees' fury illustrates the violently negative reaction they, as well as the large segment of Israel they influenced, had to this doctrine, and gives evidence that it was indeed a difficult concept to accept even by those who should have been aware of the Scriptural authority for its verity.

And to the Gentiles of Paul's time, this was an entirely new precept, quite contradictory to the popular philosophies which they held of the immortality of the soul, or of reincarnation. Years earlier, when Paul had been in Athens, he had been asked by the Greeks to defend his preaching concerning Jesus, and his resurrection through the power of God. On that occasion Paul very wisely explained to them that his was a God whom they themselves had worshiped in ignorance by erecting an altar with the inscription, "To the Unknown God." His address took place on Mars' Hill, before the Athenian supreme court and a large number of attending Greek philosophers. They listened quietly and attentively to his words until Paul mentioned the resurrection. This they

would not tolerate, and the hearing terminated abruptly. Some mocked him, and others said, "We will hear thee again of this matter." (Acts 17:18-32) This experience points up the fact that Gentiles were not any more prepared to accept the idea of the resurrection than were many of the Jews, and, in fact, were quite intolerant of its promulgation.

Because the city of Corinth was only a distance of about forty-five miles from Athens, the LORD'S people there also came under the influence of the Athenian philosophers who scoffed at a belief in the resurrection. So it is not surprising that the apostle expounded on this subject in his first letter to the Corinthians in order to firmly establish the doctrine.—I Cor., Chapt. 15

However, some in the church at Corinth were also confused on other matters, which additionally affected their constancy and fervency in abounding in the work of the LORD. One misunderstanding concerned the reign of Christ. Evidently, it was believed and taught by some that Christ's reign had begun, and that the church was reigning with him. This erroneous viewpoint meant that the sufferings of the Christ were over, the need for his followers to sacrifice had come to an end, and their preaching the Word to seek out the called ones of God was no longer necessary. They concluded that the time to rest, relax, and just enjoy the peace and contentment of God's favor had begun.—I Cor. 4:8

Paul pointed out the inconsistency of their claim that they were full, and rich, and reigned as kings. He reminded them that he and the other chosen apostles were still suffering disgrace, hunger, thirst, want, and were enduring pain and suffering for their faithfulness in proclaiming the Gospel of Christ. Indeed, if Christ were reigning, his church would be complete. The work of witnessing unto Jesus to the uttermost parts of the earth under difficult and hazardous conditions would be ended, and the church would have received her reward. Certainly the apostles of God would not be receiving persecution, some to the point of death.—Rev. 2:10, 26; Acts 1:8

Obviously, the time had not yet arrived for the Gospel work to cease. The followers of Jesus must, then and even today, continue abounding in the work of the LORD—there was and is still much needed to be done in the task of searching for those willing to follow in Jesus' footsteps—much still to suffer, much still to endure. And the receiving of the marvelous reward still depended upon their continued faithful labor for him, until the Master says, "Well done!"—Matt. 25:21

In I Corinthians 9:16, Paul speaks of the essential need for him to preach the Gospel as a laborer for God, saying, "Necessity is laid upon me; yea, woe is unto me, if I preach not the Gospel!" Another translation reads: "It would be misery for me not to preach!" (vs. 16, **NEB**) His appreciation for the benefits he had received from God and from his Lord Jesus—a knowledge of God's wonderful character and plan, including the future resurrection and blessing of all—inspired him to work most diligently in the ministry, sharing this knowledge with those who had ears to hear it.

Paul was physically capable of hard work. So, as he went from place to place he provided for all of his missionary expenses with his own two hands. In his letter to the Corinthians he draws their attention to the fact that God had made provisions for his servants to be taken care of by those they served. "But," writes the apostle, "I have used none of these: neither have I written these things, that it should so be done to me." Again, to the Thessalonian brethren, he said: "Neither did we eat any man's bread for nought; but wrought with labor and travail night and day, that we might not be chargeable to any of you." (I Thess. 3:8) Paul hoped that his good example of industriously taking care of his material requirements above and beyond his activities in witnessing concerning Christ's kingdom, would cause the brethren to imitate him, and that with quietness they too would work, and eat their own bread. "But ye, brethren," he continues, "be not weary in well doing," always abounding in the work of the LORD!

Likewise, in order to demonstrate our appreciation for God's love, mercy, kindness, and goodness in providing a means of reconciliation for us, and continually showering upon us his grace, strength, and favor, despite the need for a vocation to take care of our material needs, we will daily search out means of performing acceptable service for our God. Like the apostle, our hearts will be eager for our hands to be occupied in the LORD'S work, never lacking for opportunities to serve him and his people.

What is the work of the LORD about which we are admonished to be busy and abounding? It is the same work which occupied Jesus' entire life as a man, engulfing his time and energy and resources. His activities could be outlined by these four important elements:

1. Sacrificially laying down his life
2. Preaching the Gospel
3. Doing good to all men
4. Learning obedience to God's will

Although these component ingredients of service intertwine and complement one another, a division into the segments listed is helpful to the understanding of the nature of his work while on earth, and hence of our work as his followers. Apparently many of these thoughts were in the mind of the Apostle Paul as he wrote to the church at Corinth, as we will note.

### **Sacrificial Work**

The Scriptures tell us plainly, "The Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many." (Matt. 20:28) Again, John says, "Greater love hath no man than this, that a man lay down his life for his friends." (John 15:13, 14) We discover that the Apostle Paul had this in mind when he wrote to the Corinthian brethren, and confirms it with these words: "I delivered unto you first of all that [message] which I also received, how that

Christ died for our sins according to the Scriptures.” (I Cor. 15:3) Jesus, indeed, did demonstrate his great love by becoming a willing sin-offering for the whole world of mankind. Therefore, Paul tells us, our first task as his footstep followers should be to imitate our Master, presenting our bodies “a living sacrifice, holy, acceptable unto God, which is . . . [our] reasonable service.”—Rom. 12:1

“Hereby perceive we the love of God, because he [Jesus] laid down his life for us: and we ought to lay down our lives for the brethren.” (I John 3:16) What a truly wonderful example we have in our Lord Jesus, whose willing submission to God’s ways is evidenced in the words of the psalmist concerning him: “Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God!” (Ps. 40:8) “My meat is to do the will of him that sent me, and to finish his work,” were his words as recorded in John 4:34.

### **Witnessing Work**

It is evident as we examine the life of Jesus that he was indeed the “faithful witness” (Rev. 3:14, 15; 1:5) that “the kingdom of heaven is at hand.” (Matt. 4:17) As our Lord began his ministry, he went to the synagogue in his hometown of Nazareth on the Sabbath day and read to the congregation from Isaiah 61:1, 2, “The Spirit of the LORD is upon me; because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised; to proclaim the acceptable year of the LORD!”

When he had finished reading this quotation from Isaiah, Jesus laid down the book and said, “This day is this scripture fulfilled in your ears.” And his was a work performed unceasingly for three and one-half years, from one corner of Israel to the other, in small towns and large cities, in the synagogues and the Temple, by the river and the sea, or in the mountains.

As we have noticed before, Paul alludes to his share in the work of witnessing in I Corinthians 15:1, saying, "Brethren, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand." The Corinthian church was only one of many that were blessed by the Apostle Paul's abundant labors in preaching the Gospel, building up their faith and courage in the LORD. He too, like his Master, traveled far and wide, encountering many adversities (II Cor. 11:24-28) to reach all whom God was drawing to be members of the church class, the little flock, the bride of Christ.

With his faithful example before us, we are delighted to listen to his words, "Be ye followers of me, even as I also am of Christ." (I Cor. 11:11) And so we are, likewise, privileged to preach the glad and comforting message of the kingdom to all we come in contact with, wherever we go.

A great variety of methods of preaching the glad tidings never before available are open to us today. The task of reaching all men with the true Gospel is enormous, since there are billions more people upon the earth today than in the days of our Lord and the apostles. The witness effort is surely Herculean in scope, for "the field is the world!" (Matt. 13:38) But the LORD has made it possible for us to be witnesses of Jesus "unto the uttermost parts of the earth" (Acts 1:8) by providing us with today's modern technological means, such as radio and television, in order that the Gospel can reach those whom he is seeking. These communication mediums supplement our efforts through personal contact, which was the only means available to our Lord and his apostles. Additionally, we can hold public lectures or have film showings, advertise in newspapers or magazines, distribute tracts, colporteur from door-to-door, or make use of fair booths.

Amazingly, such witness methods have been fruitful and the LORD'S people have been found in all of these ways, by the "foolishness of preaching!" (I Cor. 1:21) And although

they are few in number, none would have been found if the LORD'S people today did not use the accessible media. Nor should we become discouraged if there seems to be little or no response to our untiring and constant efforts. Sometimes we may think that the Gospel message is so marvelous it is difficult to understand why all who hear it are not overjoyed to accept it! But Jesus plainly told us not to expect this, saying, "No man can come to me, except the Father which hath sent me draw him" (John 6:44), and also, "Thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight." (Luke 10:21) Our Lord told us that "blessed are your eyes for they see: and your ears, for they hear!" So let us not allow the small degree of response interfere with our zeal for witnessing; but rather let us continue to abound in the work of the LORD, recognizing the fact that the more rare the LORD'S jewels, the more precious they are in his sight!—Mal. 3:17

### **Doing Good to All Men**

A beautiful testimony was given concerning Jesus by the Apostle Peter, in Acts 10:38: "God anointed Jesus of Nazareth with the Holy Spirit and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him."

The four Gospels are filled with the record of hundreds, even thousands, of specific acts of kindness, as Jesus fed, healed and comforted the sick, the poor, the afflicted of Israel. He gave of himself freely in performing this labor of love, showing how much he cared for the humble throngs of suffering humanity.

Once again we take note of how the Apostle Paul followed in the footsteps of his Lord and Master. In the very next verse following his exhortation to abound in the work of the LORD, Saint Paul records the work he encouraged the churches of Galatia to engage in—caring for the needy in Jerusalem by

collecting food, clothing, and money to aid their beloved brethren there. (I Cor. 16:1) On this occasion, Paul and Barnabas were used as envoys to deliver the donations to the brethren in Jerusalem who were in dire need because of a famine in the land.—Acts 11:29; Gal. 2:10

His advice is applicable, not only to the Galatians of his day, but also to us at this end of the age: “As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.” (Gal. 6:10) The Apostle James is even more direct in his counsel concerning our care for the impoverished members of our spiritual family: “If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?”—Jas. 2:15, 16

With such explicit reminders of our duty, and wonderful examples of our Lord and his apostles to inspire us, we too will wish to expend a superabundance of energy, zeal, and effort in this service on behalf of the LORD’S poor at every opportunity. In fact, we are to go out of our way to look for openings to do good unto all men, and especially the household of faith. By emulating our Master, we will be always abounding in the work of the LORD in this way also, “for we are his workmanship, created in Christ Jesus unto good works.”—Eph. 2:10

### **Learning Obedience**

Last, but not least, of the ways in which we are privileged to labor for the LORD is by learning obedience to his principles, submission to his will in our lives, and even to suffer in carrying out his will. This is a very personal matter, and takes a lifetime of constant effort to accomplish. Jesus, our great exemplar, was holy, harmless, undefiled, and separate from sinners, a perfect human being. He did not have the handicaps of fleshly weaknesses we have, but could demonstrate complete obedience to his Heavenly Father. Yet

the Scriptures teach us that “though he were a [perfect] Son, yet learned he obedience by the things which he suffered.” (Heb. 5:8) As a consequence of his earthly experiences, he is compassionate and stands ready to help us as we struggle to learn to trust and obey him. “Being made perfect [in obedience] he became the author of eternal salvation unto all them that obey him.”—Heb. 5:9

Jesus suffered weariness, humiliation, and finally death, for righteousness’ sake, leaving us a model of absolute submission to Jehovah’s wisdom and purpose. The Apostle Peter alludes to this, saying, “Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; but committed himself to him that judgeth righteously.”—I Pet. 2:21-23

Through the words of Jesus himself, we are encouraged to willingly suffer for righteousness’ sake and thereby learn obedience: “Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man’s sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in like manner did their fathers unto the prophets.”—Luke 6:22, 23

Our suffering may take a more sophisticated form in these modern days, when laws in the majority of countries protect us from physical suffering and death. But the subtle forms of persecution mentioned by our Lord, such as separation from their company, and lack of respect for our beliefs, etc., certainly still exist. Here is another avenue of service open to the serious Christian, in which we can always abound in the work of the LORD! And the Apostle Peter assures us, “If ye suffer for righteousness’ sake, happy are ye!”—I Pet. 3:13

And so we will certainly accomplish this task of always abounding in the variety of work the LORD has given us to do in his strength, if we are properly stimulated as Jesus was by his love for God, for his church, and for all mankind. The

need for love as our impetus, whether it be in laying down our lives, in preaching the glad tidings, in doing good to all men, or in learning submission to God's will, is stressed by the Apostle Paul in these moving words: "Though I speak with the tongues of men and angels, and have not charity [love, while witnessing to the Gospel message], I am become as sounding brass, or a tinkling cymbal. And though I bestow all my goods to feed the poor [doing good], and though I give my body to be burned [sacrificing the flesh and its interests], and have not love, it profiteth me nothing." (I Cor. 13:1,3) This powerful discourse on love emphasizes that all our labors will be pleasing and acceptable to Jehovah only when motivated by pure and unfeigned love.

In the final analysis, learning obedience to God's will and ways is the most difficult of these tasks to which we have been committed. Great diligence and effort is required in this labor to be successfully "conformed to the image of his Son." (Rom. 8:29) But the Apostle Peter assures us that "by the power of God" (I Pet. 1:5), "according to his divine power" (II Pet. 1:3), if the fruits, graces, and work of the LORD "be in you, and abound," (vs. 8), "an entrance **shall be** ministered unto you abundantly into the everlasting kingdom of our Lord and Savior, Jesus Christ."—vs. 11

With such a hope before us, how can we refrain from giving all diligence to perform every phase of the LORD'S work to the fullest extent of our ability? We will say with Jesus, "I must work the works of him that sent me, while it is day: the night cometh, when no man can work." (John 9:4) Not until impeded by the attending ills of death, or restrained by its final onslaught, will we cease from our abounding labors here, and receive our promised reward from God. "We shall rest from our labors, but our works will follow us!" (Rev. 14:13) "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."—Rev. 20:6 □

# Talking Things Over

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## General Convention Bulletin

WE KNOW you are anxious to make early reservations with Albion College for the General Convention week of July 27—August 1, so we are providing the following registration information:

### 1985 Convention Rates

Registration Fee: \$2.75 per person

Rooms: \$9.50 per night, per person

Meals: Breakfast—\$3.50; Lunch—\$4.50; Dinner: \$5.50

- **The total convention cost for a registered person having seven nights lodging, and eighteen meals, is \$150.25.**
- For those brethren arriving on Friday, July 26th, dinner will be served between 6:30 and 7:30 p.m. The cash price for this meal will be \$5.50. Breakfast will be served from 6:30 to 7:30 a.m. on Friday, August 2nd, for a cash price of \$3.50.
- Children, ages one to three, are free. Children, ages four and five are one-half above prices.

### Reservation Information

- Deposits: Albion College requires a minimum deposit of \$25.00 per person with each reservation
- Cancellations: To receive a total refund of all prepayment, you **must notify the college** of the cancellation of your reservation by **July 16th**. Cancellation notices received by Albion **after this date will not have the \$25.00** deposit refunded when prepayment is returned to you.
- To Avoid Delay in registering upon arrival at Albion, the College suggests payment by mail of the balance due them **before July 16th**.
- To Facilitate Processing Your Reservation:
  1. Designate on the Reservation Form all nights lodging required, all meals desired, and for how many persons.

2. Individuals desiring to room together must use separate Registration Forms if they do not live at the same address.
3. Complete the portion of the Registration Form concerning Airport Pickup, if applicable to you.

### **Airport Pickup Information**

- **BATTLE CREEK AND JACKSON AIRPORTS**—The charge for transportation from either of these airports to Albion College will be \$12.50 per person, provided there are three or more persons. Otherwise, the charge will be the exact cost.
- **DETROIT METRO AIRPORT**—The cost will be \$15.00 per person if there are three or more. Otherwise, the charge will be the actual cost—\$40.00.

The first pickup will be at 3:00 p.m. on Friday, July 26th, at the American Airlines baggage area, and a few minutes later at the United Airlines baggage area.

A second pickup will be at 8:00 p.m. on Friday, July 26th, at the American Airlines baggage area, and a few minutes later at the United Airlines baggage area.

- Information concerning your arrival should include the name of the airport, the name of the airline, the flight number, and the pickup time, in the space provided on the Reservation Form. With this information, transportation can be arranged in advance.
- In the event of problems, the telephone number to call is:  
(517) 629-5511, Extension 324 or 329

### **Subsidy for Children Six to Seventeen Gives Discount of 50%**

- The Convention Committee has made provision for a fifty percent subsidy to be paid at the close of the convention for young people between the ages of six and seventeen years of age who have qualified by attending at least 75% of the Young People's Bible Classes. This subsidy is designed to help make it possible for young people to attend the General Convention and enjoy the Bible Classes provided for them.
- In making your reservation, pay the full rate to the College for children in this classification.
- To obtain the discount, see the Convention Treasurer, Brother Stephen Roskiewicz, near the close of the convention.

# Reservation Form

BIBLE STUDENTS GENERAL CONVENTION

Albion College—Albion, Michigan

JULY 28-AUGUST 2, 1984

	Breakfast Number	Lunch Number	Dinner Number	Lodging Yes or No
Friday	----	----	----	.....
Saturday	B .....	L .....	D .....	.....
Sunday	B .....	L .....	D .....	.....
Monday	B .....	L .....	D .....	.....
Tuesday	B .....	L .....	D .....	.....
Wednesday	B .....	L .....	D .....	.....
Thursday	B .....	L .....	D .....	.....

AIRPORT PICKUP INFORMATION: Airport Location: .....

Name of Airline: ..... Flight Number .....

Time of Arrival: Date ..... Hour .....  a.m. /  p.m.

NAME .....

ADDRESS .....

CITY/STATE/ZIP .....

NAMES OF ALL OTHER PERSONS INCLUDED IN THIS RESERVATION:

(Give age if six through seventeen years of age.)

.....

.....

.....

TOTAL NUMBER of persons for whom reservations are being made: .....

Checks should be made to: ALBION COLLEGE

and mailed to: **Mr. Morley Fraser**

Albion College

Albion, Michigan 49224

# Encouraging Letters

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## **"IT SURE IS GOOD"**

*Dear Sirs: I found one of your tracts, "The Homecoming of Our Dead," in one of my books. I don't know how long I have had it. I believe my mother gave it to me. I read it, and will give it to my neighbors to read. It sure is good! I am now writing to you for the booklet, "Hope Beyond the Grave." I would also like to have some of your tracts to pass out. May God bless you!—TX*

## **EASY TO UNDERSTAND**

*Dear Sirs: I listen to your Sunday morning radio program, and am writing for the booklet entitled, "Our Lord's Return." Your program is easy for me to understand and is very informative regarding the Bible. Please send me two copies of the booklet, as I have a friend to whom I wish to give one as a gift. Thank you!—OH*

## **LISTENS VERY CLOSELY**

*Dear "Frank and Ernest": Please send me the "Creation" booklet you offered*

*Sunday on your radio program, and a copy of "God and Reason," if it is still available. I enjoy this program so much, and find it so worthwhile. I have read many of the scriptures you refer to, and didn't understand them, but after I listen to your program I re-read them, and they are very plain. I am very hard of hearing, and have to listen very closely. However, your voices are very clear and plain to me over radio. I am enclosing a check to help where needed. Thank you, and may God bless your work. Sincerely.—OH*

## **"REGULAR RECIPIENT"**

*Greetings in the name of our Lord Jesus Christ! I find your ministry to be a blessing; therefore, I wish to receive further literature for my spiritual growth. I find every week you are offering literature I would like to read, and I want to be a regular recipient of your teachings. So please send the five booklets I have listed, for which the cost is enclosed. May God continue to bless you!—NY*

### SERVING THE LORD

*Dear Sirs: I am a constant listener to your program, and I always find it very interesting and helpful, especially in these times. By all the things the LORD reveals to us in the Bible I realize that we are approaching the end. I ask you to pray for me that the LORD will use me to draw others to him. May he continue to bless you, and to guide you in your ministry. I would like to receive a copy of the booklet, "The Truth about Hell," and a copy of your monthly magazine. Yours respectfully. — WEST INDIES*

### ENJOYS LISTENING

*Dear Sirs: Good day to you and your fine staff! Please send me your booklet, "When a Man Dies." It is nice to listen to you on Sunday mornings. May the Master bless and keep you always. Yours. — NY*

### SEEKING ANSWERS

*Dear Brothers: First, may God bless you in your ministry! As I was listening to your program on Sunday, you offered to help the listeners find*

*out if there were any "Bible Answers" study groups in our area. I am greatly interested in a group Bible study. Please send me information regarding this. I am also interested in Bible prophecy, and would like to learn the answers. It is very difficult to study this by oneself. I really love the LORD, and want to know what is in store for all of us. May God keep blessing you all in this ministry. — NY*

### "OF GREAT INTEREST"

*Dear "Frank and Ernest": I heard your radio program this morning, and would like to receive the booklet, "Your Adversary the Devil." Your program is of great interest to me, because I love Jesus Christ, and God, his Father. I want to know as much as possible about them, and about the evil spirits of the world. Please send me any additional helpful material you have. I feel the need to come closer to God, and to truth. Thank you! — NY*

### DESIRE TO KNOW MORE

*Dear "Frank and Ernest": Please send me the booklet, "God and Reason," and any*

other booklets that can give me a better understanding about the Lord, and his coming. I would deeply appreciate it, because I have a desire to know more. Thank you. — NY

#### NEEDS "INSIGHT"

Dear Sirs: I hope that when this letter gets to you it will find you in the best of health. I am an inmate at a correctional institute. I am writing to ask if you will send me free of charge, as advertised, a copy of "Why God Permits Evil." It's a subject I really need some insight on, and I'm sure that our LORD has sent you my way just for that purpose. I really thank you much! — GA

#### CHAPLAIN NEEDS HELP

Dear Dawn: I am a chaplain for a large veterans' organization, and have already received some of your booklets. I am now enclosing the cost of eighteen booklets on the attached list. When I read these I will put them in our memorial room so that the rest of our members can read them. Since I conduct a large number of memorial services I would like to know what

that message of hope is, and I know I could use some. Please send them, and tell me the price. Please also keep me on your mailing list. And if there are any tracts you think I could use, I would be very glad to receive same. — AZ

#### "GREATEST MAGAZINE"

Dear Dawn: I think your magazine is the greatest magazine I've ever read! It gives me joy and happiness when I read it. Thank you for making that possible, and may God bless you! — AL

#### FOR COLLEGE USE

Dear Sirs: Please rush to me the material on "Why God Permits Evil." I want to use this for a paper at college. I enjoyed your Sunday program on TV very much. Thank you! — UT

#### MORE BIBLICAL INSIGHT

Dear Sirs: Please send me a copy of your Dawn magazine. I was listening to you on the radio when you talked of death and dying I agree with you, and would like more biblical insight. Thank you! — OH

# Speakers' Appointments

## MINISTERING THE GLORIOUS GOSPEL OF CHRIST

*These speakers are associated with the Pilgrim Department of The Dawn. Their services are furnished free upon request. Write to: Dawn Bible Students Association, East Rutherford, NJ 07073. A visit will be arranged when possible.*

<b>G. M. JEUCK</b>		Pittsburgh, PA	28
Pottstown, PA	April 14		
Philadelphia, PA	14	<b>L. POST</b>	
<b>N. KASPEROWICZ</b>		Middletown, NY	April 7
Allentown, PA	April 21	Pittsburgh, PA	28
<b>G. PASSIOS</b>		<b>J. TATE</b>	
New London, CT	April 7	Berwick, PA	April 21



## 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 Annie Howarth, Steyning, England—November 29.
- Sister Ivy Henderson, Aldersbrook, England—January 8. Age, 73.
- Brother James Dyess, Sacramento, CA—February 6. Age, 67.
- Brother Matt Rusin, Chicago, IL—February 7.
- Sister Mary Reekie, Covina, CA—February 12. Age, 87.
- Sister Barbara Scott, Orlando, FL—February 15. Age, 86.
- Sister Frances Kotulak, Detroit Polish Class—February 16. Age, 81.
- Brother Gordon Campbell, London, Ont.—February 19. Age, 80.
- Sister Mary Frzik, Detroit Polish Class—February 21. Age, 84.

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



“For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.”

—Romans 6:5

# Conventions

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

**GARY AREA BIBLE STUDENTS EASTER CONVENTION, April 6, 7**—Hobart YMCA, 601 West 40th Place, Hobart, IN.

**MINNEAPOLIS, MN, April 7**—Northeast YMCA. Mr. C. R. Newham, 1722 NE 5 St. 55431

**PATERSON, NJ, April 14**—American Legion Hall, Legion Place, Elmwood Park. Secretary: Mrs. Celia Mitchka, 56 Fencsak Ave., Elmwood Park, 07407. Phone: (201) 791-0368

**BOISE, ID, April 19-21**—Holiday Inn Convention Center, I-84 at Vista Avenue. Mrs. Allan Allers, 2438 Bruin Circle, 83704  
Phone: (208) 375-6873

**NEBRASKA BIBLE STUDENTS CONVENTION**—April 20, 21—Benson Park Pavillion, 7028 Military Ave., Omaha.

**CINCINNATI, OH, April 21**—At the Harp's Home: 2609 Merrittview Lane 45231. Write Secretary: Mrs. Edith Harp.

**PITTSBURGH, PA, April 28**—Seton Center, 1900 Pioneer Ave. Charles Martig, 730 Dunster St. 15226  
Phone: (412) 563-6110

**COVINA, CA, May 5**—Convention Center, 1 Industry Hills Pkwy., City of Industry. Elaine L. Redeker, 5554

No. Pal Mal Ave., Temple City 91780

**HARTFORD, CT, May 5**—Sage Park Jr. H.S., Sage Park Rd., Windsor. Mrs. John Coccia, 10 Light St., Enfield 06082 Phone: (203) 749-8763

**AGAWAM, MA, May 19**—Ramada Inn, 161 Bridge St., at I-91, Warehouse Point, CT. Mrs. Leslie Hindle, 39 Park Hill, Broad Brook, CT 06016  
Phone: (203) 623-6591

**WEST NEWTON, PA, May 19**—Sewickley Grange Hall, Route 136. Mr. Mike Balko, 501 Pittsburgh St. 15089. Phone: (412) 872-5553

**YEOVIL, ENGLAND, May 24-28.**

**SAN FRANCISCO, CA, May 24-27**—Asilomar Convention. Cut-off date for reservations is April 24th. Write Mrs. Wm. Blong, 713 Sycamore Ave., San Bruno 94066  
Phone: (415) 588-3982

**BAD HERSFELD, ENGLAND, May 25-27.**

**PORTLAND, OR, June 21-23**—Collins Retreat Center, 32867 SE Highway 211, Eagle Creek. Mrs. Dawn Krupa, 11980 Zion Hill Dr., Gresham, OR 97030  
Phone: (503) 658-4115

**BIBLE STUDENTS GENERAL CONVENTION, Albion, MI, July 27-August 1.**

