

# The Dawn

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

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# Highlights of Dawn

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*Today Creationism is asserting itself, claiming the scientific evidence that all matter and distinct species of plant and animal life, including man, are the result of intelligent creation, and that this is far more tangible than the vague theories of Evolutionists.*

*They rightfully assert that belief in a created beginning should not be merely a religious concept, but as a science, should be given equal importance with the predominant study of evolution in educational curriculum.*

*To this we heartily agree—and reason further that statements made by the Creator himself, even though relegated by many to the field of religion, should agree with the evidence of science.*

*Does not this seem logical?*

## Creation

### Part 1

#### "EVENING AND MORNING"

THE Bible's approach to the subject of creation starts with the reasonable assumption that a Creator, an intelligent First Cause, already existed—"In the beginning God created the heaven and the earth." (Gen. 1:1) While many scientists lack faith in the existence of a personal Creator, attributing all the creative works to the operation of natural law, there are many others who admit their inability to explain the operation of natural law except from the standpoint that back of it there is an intelligent Lawgiver. And

many scientists today are freely admitting that the Darwinian theory of evolution has not been proven, hence should not be accepted as the answer to the problem of creation.

Professor Beale, of King's College, London, a distinguished physiologist, said: "There is no evidence that man has descended from, or is, or was, in any way specially related to any other organism in nature, through evolution, or by any other process, in support of all naturalistic conjectures concerning man's origin, there is not, at this time, a shadow of scientific evidence."

Professor Virchow, a naturalist of worldwide fame, said: "The attempt to find the transition from the animal to man has ended in total failure. The middle link has not been found and never will be. Evolution is all nonsense. It cannot be proved by science that man descended from the ape or from any other animal."

Sir William Dawson, an eminent geologist of Canada, said: "The record of the rocks is decidedly against evolutionists, especially in the abrupt appearance of new forms under specific types and without apparent predecessors. . . . Paleontology furnishes no evidence as to the actual transformation of one species into another. No such case is certainly known. Nothing is known about the origin of man except what is told in Scripture."

A moment's reflection upon the immensity and grandeur of the universe should suffice to convince us that behind all this display of intelligence and power must be the design of a great Being who is not only the Creator, but one who is worthy of our reverence and worship as God. Well did the prophet write that only the foolish say in their hearts, "There is no God." (Ps. 14:1; 53:1) David wrote: "The heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge." (Ps. 19:1,2) Surely no truer statement of fact than this has ever been written!

An appreciation of the infinite power of the Creator and of our littleness should make us teachable. And how marvelously

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is the power of God manifested in his creative works! Think for a moment of our own solar system, which is but an infinitely small part of the universe. We would stand appalled at the great power of the Creator did not the Scriptures assure us that he is as loving and kind as he is wise and powerful.

**THE CREATIVE DAYS**

The six days of creation outlined in the first chapter of Genesis are descriptive, not of the creation of the earth, but of its gradual preparation for vegetable and animal life. Genesis 1:2 explains that, as originally created, it was "without form and

void"; that is, its ultimate contour, as God designed it, had not been developed, and it was empty of all forms of life. There were neither mountains nor valleys, trees nor shrubs, rivers nor oceans; but the earth "was."

A recognition of the division made in Genesis between the creation of the earth and its later preparation to be the home of man eliminates all need for controversy between science and the Bible concerning the age of the earth or the length of time required for its creation.

It is the so-called fundamentalist viewpoint of Genesis which is in sharp conflict with the well-established facts of science. This viewpoint, briefly stated, is that approximately six thousand years ago the sun, moon, and stars, together with our own planet, Earth, were created in six twenty-four-hour days. Such a view cannot be substantiated in the light of science today.

But this does not mean that the Bible itself, surveyed in the light of its own revealing testimony, is not scientifically correct. If science can prove that millions of years elapsed during which this earth came into being as a shapeless, empty mass, well and good. The Scriptures neither deny nor affirm these guesses and near-guesses of the scientists, but state simply that "in the beginning God created the heaven and the earth."

And what is even more important for the student of God's Word to note is that the six days of Genesis (chapter one), during which the earth, already created, was undergoing stages of gradual preparation for human habitation, were not short periods of twenty-four hours. They were, rather, epochs of time sufficiently long to permit the accomplishment of the work assigned to each.

In view of the wide scriptural use of the term "day," it is strange anyone should conclude that the creative days of Genesis were only twenty-four hours in length—in fact, Genesis 2:4 refers to the entire creative period as one day.

The Bible speaks of "the day of temptation in the wilderness," which was forty years long. It prophesies the coming of

"the day of God's wrath," a period of time at this end of the age in which the selfish kingdoms of this world are set aside, preparatory to the establishment of Messiah's kingdom. The Bible also refers to "the day of judgment," which is to be a thousand years long. It will be during that thousand years that Christ will reign over the earth to bestow God's promised blessing of life upon a sin-sick and dying world.

Not only in the Bible, but outside it as well, the term "day" often relates to a period of time longer than twenty-four hours. We speak, for example, of Washington's day, of Lincoln's day. It is in this sense that the term is used in Genesis. That the creative days were not twenty-four-hour periods, the length of which is controlled by the relationship of the earth to the sun, is apparent from the fact that the sun was not made to rule the day until the fourth creative epoch.

Another internal evidence substantiating the fact that the time divisions of Genesis, called days, were not twenty-four-hour periods is found in the description of what occurred during those days. Concerning the fifth day, for example, we read that "God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good."—Gen. 1:21

It should be observed that the fish and fowl were not merely created during the fifth day, in order to bring forth their own kind in later days, but rather, they were created and brought forth during that one "day." This language clearly indicates a lapse of time sufficient to permit the waters in a natural way to swarm with fish, and for a plentiful supply of birds to multiply. The development during the other days similarly indicates the passing of long periods of time.

The Genesis sequence of progress, from one epoch to another, harmonizes with the findings of geology, which indicate that there was a slow and orderly progression in the appearance of plant and animal life. First came lichen and mosses, then grasses

and herbs, while fossils of trees and other higher forms of vegetation are found for the first time in a stratum immediately below that in which feathered birds made their initial appearance.

Geological evidences clearly reveal, even as the Bible states, that the first forms of animal life upon this planet were creeping sea creatures. Their remains are found in the lowest stratum, rare and fully preserved. In the Cambrian rock stratum next above are found fossils of trilobites and other shellfish in abundance. Immediately above this appear the fossils of fish of a very low order, without backbone or skeleton, but possessing fins which enabled them to swim.

Then, in the layer next above are found fish of a higher order—vertebrates with full skeletons—similar to many of the varieties with which we are familiar today. Above these are found amphibians—froglike or lizardlike creatures which were able to live both in the water and on the land. Then came reptiles, then birds, then mammals, and finally man, who was the crowning feature of God's earthly creation.

## **The Scriptural Outline**

"Let there be light: and there was light." Thus, briefly, is summed up the result of the first creative day. This result was accomplished, the Scriptures declare, by the Spirit of God moving upon the face of the waters. The nature and physical cause of light is as yet but imperfectly comprehended. We do know that it is a prime essential throughout nature, and, as should be expected, it was first in the divine order when the time came for the Creator to prepare the waste and empty earth for human habitation.

"The evening and the morning were the first day." As with the Hebrew lunar days, so also with these epoch days, the evening came first, which marked the beginning of a gradual accomplishment of the divine purpose, reaching its culmination in the morning of that day, or epoch. This first period, or day, of Genesis is scientifically described as azoic, or lifeless.

The work of the second day (Gen. 1:6-8) was wholly devoted to the production of an atmosphere. This was probably accomplished in a natural way, as are many of God's wonderful works, though nonetheless of his devising, ordering, and creating. The Scriptures state that the firmament, or atmosphere, which was then caused to surround the earth, separated waters which were above it from those below.

This would indicate that previous to the creation of atmosphere as it now surrounds the earth, the entire planet was virtually encased in a canopy or ring of moisture so dense that there was little difference between it and the waters which lay upon the earth's crust. When the morning time of the second day ended, the divine intention respecting it was complete. The separation of the clouds and vapors above the earth from the surface waters by an atmosphere had been fully accomplished.

The work of the third creative day is described in Genesis 1:9-13. It was the dividing of land and water upon the earth, and the development of vegetation. Geology fully corroborates this record. It points out to us that as the earth's crust cooled, the weight of waters would tend to make it kink and buckle. Those parts being depressed became ocean beds, while those forced up by the buckling constituted mountain ranges.

It is not necessary to assume that all changes of this kind occurred in the one epoch. It is more reasonable to conclude that the third day merely witnessed the beginning of this work to a sufficient degree of progress to make possible the introduction of vegetation. Geology indicates that some changes in the earth's surface are of comparatively recent date. Still further changes may occur.

As the waters drained off into the seas, vegetation sprang forth, each after its own kind, with seed in itself to reproduce its own species. This matter is so fixed by the laws of the Creator that although horticulture can and does do much to give variety, yet it cannot change the actual nature of species. The different families of vegetation will no more unite and blend than will the-

various animal species. This shows design, which can be accounted for only by acknowledging the existence of a supreme and intelligent Creator.

Geology agrees that vegetation preceded the higher forms of animal life, even as the Scriptures show. In this early period, vegetation was extremely rank in growth. Mosses, ferns, and vines grew immensely larger and more rapidly than now, because the atmosphere was laden with carbonic and nitrogenous gases. Plants which now grow only a few inches or a few feet high, even at the equator, then attained a growth of forty to eighty feet, with a diameter sometimes of two feet or more, as is demonstrated by fossil remains.

It was during this period, geologists claim, that our coal beds were formed. Plants and mosses having a great affinity for carbonic acid gas, stored up within themselves the carbon which formed coal, preparing thus our present coal deposits, while purifying the atmosphere for the animal life of the later epoch days. These vast peat bogs and moss beds in turn were covered over by sand and clay, washed over them by further upheavals and depressions of the earth's surface. This procedure must have been repeated many times, for coal beds are found one above another with various strata of clay, sand, and limestone separating them.

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Thus the work of the third epoch day progressed. In geology, this period is styled the carboniferous era.

### **Sun and Moon Appear**

"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." (Gen. 1:16) It is unnecessary to suppose that the sun and moon were created after our earth. We may as properly lay stress on the word *rule* in this passage, as on the word *made*. The thought is that God caused the sun to rule the day, and the moon to rule the night. The sun and the moon existed long before this; but not until the waters above and below the firmament were separated, and other changes had occurred in preparation for life upon the earth, could the light from the sun and the moon penetrate sufficiently to divide the day from the night.

Nor is it necessary to assume that the sun shone as brightly upon the earth then as now. It was discernible even though shining through heavy banks of fog and a carbon-laden atmosphere. In the progressive work of preparing the earth for the higher forms of vegetation and animal life, it is logical that the Scriptures should remind us at this point that the influence of the sun became necessary toward this end.

That the Bible does not attempt to give us further details is strong evidence of divine overruling in its writing. God knew that the human mind would be utterly unable to grasp the scientific processes by which the sun, or, as a matter of fact, any other part of the universe, was actually made. Were the Genesis account of creation merely the guesses of an ambitious human, he could not have restrained himself from the urge to relate many details which would have no other foundation than his own imagination.

During the fifth epoch day of Genesis, fish and birds were created. (Gen. 1:20-23) The extent to which warm oceans at that time swarmed with living creatures, from the jellyfish to the whale, may be judged by the profusion of life in the warm

southern seas of the present time. Reptiles, living partly in the water and partly on the land—amphibians—belong also to this period.

There doubtless was an overlapping of the fourth epoch work into the fifth day, when continents and islands were gradually rising and subsiding. This would account for the remains of shellfish now found in the highest mountains. The immense beds of limestone in all parts of the earth are sometimes called 'shellfish cemeteries', because they are composed almost exclusively of conglomerate shells.

In this connection it is well to note, for whatever significance may be attached to it, that the Bible does not state that God created separately and individually all the myriad kinds of fish and reptiles. Divine energy, called the Spirit of God, brooded over the waters, and they brought forth living creatures according to God's design. The processes are not declared—one species may, under divinely arranged conditions, have developed into another. Or from the same original protoplasm different orders of creatures may have developed, according to varying circumstances. No one really knows, and it is unwise to be dogmatic on this point. It is not for us to dispute that even the protoplasm of the Paleozoic slime may have come into existence through chemical action of the highly mineralized waters of those seas.

What we do hold is that all came about as a result of divine intention and arrangement, hence that all the various forms of life were created by God, whatever may have been the channels and agencies used. We claim further, on the authority of God's Word, and verified by all scientific tests, that when the Creator's intention concerning each species had been reached, no further change was possible. In all the ages since, no changes in species of either plant or animal life have ever been produced.

## **Man Created**

The sixth creative day spans the period of time during which the higher forms of the brute creation were brought forth,

and toward its close, man was created. (Gen. 1:24-31) By the beginning, or evening, of the sixth day, conditions on the earth were becoming more settled. The earth's crust was thicker by hundreds of feet of sand, clay, coal, and various other minerals. The earth's surface was sufficiently above the sea and well enough drained by mountain ranges and valleys to be ready for the lower animals. These the Scriptures divide into three general kinds: first, earth reptiles, cold-blooded breathing lizards, snakes, etc.; second, beasts of the earth, or wild beasts; third, domestic animals especially suited to be companions for man, and referred to here as cattle.

By this time the air was purified. The rank vegetation of the carboniferous period had absorbed from the air the excessive hydrocarbons which previous to this time would have destroyed breathing fowl and animals. We may reasonably assume that it was toward the close of the sixth epoch day that God created man. His creation was the last of this period. It was in preparation for man, whom God appointed king of the earth, that the work of the creative epochs had been carried forth.

### **In the Image of God**

In describing the creation of man the Scriptures use a very different expression from that employed to explain the previ-

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ous creative processes. It is *not*, "Let the earth bring forth," as in the case of the lower animals but, "Let us make man in our image, after our likeness." Whatever may be said in favor of a possible limited evolutionary process in the creation of the lower animals, this language permits of no such interpretation concerning the creation of man. The detailed statement of Genesis 2:7 makes this fact even more positive. There we read, "The LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

Not only is man said to have been created in the image of God but he was fitted to rule over the beasts of the field. He was endowed with the gift of speech, and was able to reason rather than to be guided merely by instinct. He was given ability to discern between right and wrong, and a conscience to guide him. Man was also given a capacity to enjoy harmony of sound, as in music. Gorillas and monkeys have no music in their souls, nor do they have voices capable of producing harmonious sounds.

Man was also endowed with a faculty for worship, which, perhaps more than any other one thing, separates him from the lower animals. This was one of the qualities which reflected in him the image of God. He was so constituted as naturally to reverence and desire to serve his Creator.

That man should be thus created is surely a marvelous manifestation of divine wisdom. If we could imagine the human race endowed as it is with intelligence and yet utterly devoid of any sense of moral responsibility toward a higher power, the tragic chaos and horrible suffering that would result is readily discernible.

The harmonious functioning of God's great universe of inanimate worlds is due to obedience to divine law—blind obedience, to be sure, but obedience nevertheless. Should we expect that man, the highest order of God's earthly creatures, could fulfill the purpose of his creation without obeying the laws of God? But the fact that man was created in the image of God and given the ability to obey or disobey, lifts his obedience out of the

mechanical into the intelligent and voluntary.

To render intelligent and voluntary obedience to divine law, it was necessary that man be endowed with the desire and ability to recognize the need and advantages of obedience. Such recognition is possible only through belief and conviction that the Creator, as God, is worthy of being obeyed and to such a full extent that one's whole being belongs to him and should be devoted to the doing of his will. This is true worship, the faculty for and proper use of which will yet result in the entire human race living happily on this earth forever!



### The Glory of the LORD

The heavens declare thy glory, LORD,  
Through all the realms of boundless space  
The soaring mind may roam abroad,  
And there thy power and wisdom trace.

Author of Nature's wondrous laws,  
Preserver of its glorious grace,  
We hail thee as the great First Cause,  
And here delight thy ways to trace.

But not alone do worlds of light,  
And earth, display thy grand designs;  
'Tis when our eyes behold thy Word  
We read thy name in fairest lines.

In Christ, when all things are complete—  
The things in earth and things in heaven—  
The heavens and earth shall be replete  
With thy high praises ever given.

By faith we see thy glory now,  
We read thy wisdom, love and grace;  
In praise and adoration bow,  
And long to see thy glorious face!

# Calming the Sea

**"He maketh the storm a calm."**

WE OF today represent the LORD'S cause in the midst of the raging elements of human passions, oppositions, etc., and as the apostle declares of his day, so it is still true that we wrestle not with flesh and blood, but with principalities and powers, and spiritual wickedness in high places.

The storms may seem to come from the world; but really, beyond the world is the Adversary. We are not ignorant of his devices. Our hearts would be dismayed, except as faith is able to see the LORD with us in the ship, and able to grasp the thought of his mighty power in his own time and way to speak peace to the world.

Soon the time will come for him who cares for us to exert his great power on our behalf, to deliver his people, to say to the raging elements, "Peace be still." Then will come the eternal rest of the heart to all who are now in the boat with the LORD, and the opportunity for all these to be co-laborers with him in the great and glorious work of blessing the world.

It must not surprise us, however, if a dark hour is before us—if the time will come when the stormy winds will be so fierce that many will cry out in fear and trembling. Let us learn well the precious experiences of the present time, so that then our faith shall not fail us—so that in the darkest hour we shall be able to sing and to rejoice in him who loved us, and bought us with his own precious blood, and to sing the song of Moses and the Lamb.

# International Bible Study Lessons

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## LESSON FOR MAY 3

### God's Judgment and Forgiveness

**KEY VERSE:** *"In the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God."*

—Hosea 1:10

**SELECTED SCRIPTURE:** *Hosea 1:2-11*

IN THE composing of Old Testament prophecy, the LORD sometimes chose to dramatize through the life of the writer the things he was assigned to prophesy. This was the case with Hosea. God's instructions to him were: "Go take unto thee a wife of whoredoms and children of whoredoms; for the land hath committed great whoredom, departing from the LORD. So he went and took Gomer the daughter of Diblaim."—vss. 2,3

Now there is no indication that Gomer was anything other than a chaste woman at the time of their marriage. Even though the text might seem to indicate Hosea through marriage was also taking into his care her previous children, no mention is made of the names of any except the three whom she bore as Hosea's wife. It was not until later, as recorded in chapter two, verses one through five, that she

became unfaithful to Hosea and bore children not his, and fulfilled what the LORD had previously foretold concerning her sinful deportment. Then it was that the prophet divorced her and she drifted into slavery.

In his foreknowledge of these tragic events, the LORD formulated a very impressive simile of his unhappy relationship with the unfaithful children of Israel. The names of the three legitimate children of Hosea well express various steps of God's disciplines and punishments upon Israel, which, however, failed to check their sinful course, and finally culminated in a complete cutting off of their covenant favor.

The first son was named Jezreel. Jezreel was the city where the ruling dynasty of Israel's kings made their home in that day. It was there that the contemporary line of

kings came to a bitter end by the hand of Jehu. And then, subsequently, Jehu's descendants, by reason of their unfaithfulness also, were cut off completely by the Assyrian captivity. God's word of prophecy concerning this reads: "The LORD said unto him [Hosea], Call his name Jezreel for yet a little while and I will avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel."—vs. 4

The next child was a daughter named Loruhamah. Concerning her the prophecy reads: "Call her name Loruhamah for I will no more have mercy upon the house of Israel, but I will utterly take them away." (vs. 6) Her name meant, in the Hebrew, 'the uncompassionate'. The two tribe, southern kingdom spared from the Syrians, did not learn from the experience of their neighbor and continued on to flagrantly abuse their covenant obligations. And as a result, about seventy-five years later they were "utterly taken away by the Chaldeans." While they were not "caused to cease," as was the northern kingdom, they were "utterly taken away" for seventy years of captivity.

In the end, the LORD had "mercy upon the house of Judah" (vs. 7), and restored them and all Jews who went with them back to the

land. But, as the seventh verse implies, they did not in their own strength save themselves—they were saved by the LORD.

As time went on, the realization of their dependance upon the LORD diminished, as they were 'weaned' away from their captivity experience, until the time when our Lord Jesus was sent to them. Then it became apparent through their rejection of him that as a nation they were far removed in their hearts from their covenant obligations, and so they were rejected by God as his people. Jesus stated their rejection in these words, "Behold your house is left unto you desolate."

In Hosea's life this circumstance was pictured again by a third child, a son named Loammi. The LORD gave him this name because, as he said: "Ye are not my people, and I will not be your God." (vs. 9) Thus is expressed the final end of their covenant of favor.

But in this prophecy, as in so much of Holy Writ, when God expresses his wrath he also foretells of his ultimate mercy. The next two verses speak eloquently of a future time and place of restored covenant favor, when gathered together under "one head [Christ]" "it shall be said unto them, Ye are the sons of the living God."—vss 10,11

## Though Rejected, God Still Loves

**KEY VERSE:** "I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people, and they shall say, Thou art my God."—Hosea 2:23

**SELECTED SCRIPTURE:** Hosea 2:16-23; 3:1-3

IN OUR previous lesson we considered how God cut off his covenant favor with Israel, similarly to the way the Prophet Hosea had finally divorced his wife for her infidelity, and sent her into slavery, as described in Hosea 2:1-7.

God then proceeds to plainly express his indictments against Israel, stating that the material benefits of "basket and store," and the spiritual blessings of his oracles and standards of righteousness had been misused, distorting them in practices of idolatry, forgetting God and worshiping Baal. "She did not know that I gave her corn and wine and oil, and multiplied her silver and gold, which they prepared for Baal."—vs. 9

In his next statement he infers that their cutting off would strip them of these benefits, expose their national immorality, and would bring to an end the means under the Law whereby they could be forgiven; namely, their atonement offerings for sin. "I will also

cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts." (vs. 11) Their security under the ecclesiastical and civil provisions of the Law arrangement would also be destroyed, as stated in these words: "I will destroy her vines and her fig trees." And then in one sweeping statement he seems to sum up the time proportion of the punishment he has here determined: "I will visit upon her the days of Baalim." (vs. 13)

A similar thought God expressed through the Prophet Isaiah when, in point of time, looking back at the fulfillment of these warnings of punishment he writes: "She [Jerusalem] hath received of the LORD'S hand double for all her sins." Israel's dark night of the Gospel Age has well paralleled in length of time the Jewish Age of covenant favor and infidelity referred to as "the days of Baalim."

As we look further into the drama of Hosea's life, it becomes

clear that even after he divorced Gomer, he must still have loved her, and when the time was right he recovered her from her punishment in slavery, forgave all her sins, and in loving generosity remarried her. While the text does not tell us this in so many words, it leaves no doubt that this is what God will do with Israel under a New Covenant. "Behold I will allure her, and bring her into the wilderness and speak comfortably unto her."—vs. 14

No doubt this is describing the situation of Israel today. Many of her people have been "allured"—brought back into a land long lost, with a semblance of national identity, but yet in a wilderness of not realizing God's intention toward them. Their ownership of the land, and its growing prosperity is well expressed in the next statement: "And I will give her vineyards from thence."—vs. 15

Other prophecies reveal that before full favor can be restored, a testing time of trouble—Jacob's Trouble—still awaits. This is also confirmed by this remarkable prophecy, in the statement that God will also give her "the valley of Achor [trouble] for a **door of hope.**" (vs. 15) Yes, to Israel, as well as to all the world, Armageddon will prove to be a door of hope, and will be remembered in

joyful song, even as Israel sang of their former deliverance from Egypt.—vs. 15

"It shall be at that day, saith the LORD, that thou shalt call me Ishi." (vs. 16) Why Ishi? Ishi means **husband.** Ah, yes, Israel will be married again, but not until it is "at that day," the time following Armageddon, the day of Christ's kingdom. In the eighteenth verse this remarriage is referred to as a **covenant** that God will make with them **in that day.** And in our next lesson we will refer back to this verse and write about the peculiar way this covenant is described, and why.

Skipping to verse nineteen, we are told that this second "betrothal" will never fail—it will last "forever"—because he says it is founded upon a sure foundation of faithfulness, not only of God, but this time also of Israel.

"Yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies. I will even betroth thee unto me in faithfulness, and thou shalt know the LORD." (vss. 19, 20) What wonderful words recommend the New Covenant—: righteousness, judgment and, lovingkindness. These will become the guiding principles for those then called God's people, and who will rejoice to say, "Thou art my God!"

## Called to Be Faithful

**KEY VERSE:** *"I desired mercy and not sacrifice, and the knowledge of God more than burnt offerings."*

—Hosea 6:6

**SELECTED SCRIPTURE:** *Hosea 5:15; 6:1-10*

IN OUR two previous lessons we considered the prophecy of Hosea in its specific relationship to Israel, but as is true with much of the prophecy contained in the Old Testament, while spoken to or about Israel, its greater application is to all people. Many times embedded within the text itself are expressions revealing this important fact.

Our text for this lesson is a classic example of this, referring to Israel's sacrifices and offerings under the Law as a poor and necessary alternative for those whose hearts are not in tune with God. But then in the following verse a comparison of this limited application to Israel is made with the entire estranged world of mankind under Adam's fall. "But they [Israel] like men [Hebrew: Adam] have transgressed the covenant."

Adam, before his fall, was in covenant relationship with God—a covenant which in principle was no different than Israel's. This cove-

nant was also broken, and even better sacrifices were required in order to right this situation between God and the whole human race. Jesus died to save sinners, and all were sinners. The ransom sacrifice of his first advent has become the foundation upon which a New Covenant can be ratified between God and men, and the power and glory of his second advent will restore it in its perfection as it was possessed by mankind through Adam in the beginning.

In our last lesson, reference was made to this prospective New Covenant as it will be made for Israel (Hos. 2:11), but the ensuing description strikingly parallels that which was expressed to Adam in the beginning. "In that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground." These, in a figurative way, are all associated with man's dominion over the earth in the beginning—a

dominion that was taken away by God. The promise through Hosea is that the New Covenant is dedicated to the restoration of those things that were lost not only to Israelites but to all mankind.

The remainder of this remarkable verse of scripture also reveals the worldwide scope of the prophecy: "I will break the bow and the sword, and the battle out of the earth, and will make them to lie down safely." These expressions are reiterated by the Prophet Isaiah when he wrote of the time when God would judge all nations (people). "He shall judge among the nations, and shall rebuke many people, and they shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more." —Isa. 2:4

The order through which this will be accomplished is so beautifully outlined in verses twenty-one and twenty-two, of chapter two. "It shall come to pass in that day, I will hear, saith the LORD, I will hear the heavens, and they shall hear the earth, and the earth shall hear the corn and the wine and the oil, and they shall hear Jezreel."

God will be in direct communication with the spiritual phase of the kingdom—his appointed king,

Jesus, and the church—constituting the heavens. They in turn will directly relate to the earthly phase of the kingdom, the Ancient Worthies—this relationship being described as 'hearing the earth'. The earthly representatives will see to the administration of all that is required to successfully accomplish restitution. The corn, the wine, and the oil represent the tangible results of reestablishing material plenty—a knowledge of the truth, and the writing of God's Spirit or mind in the hearts of all men. And they shall continually monitor the progress of this work, to see that it is adequately fulfilling God's ultimate purpose: "They shall hear Jezreel."

The name Jezreel, as you will remember, was given to the first son of Hosea, and means 'the seed of God'. Such was Adam at his creation, a wonderful, perfect son of God. But, sadly, this was an honor lost to him and his children. In associating this name again with mankind in this kingdom prophecy, how wonderfully the LORD assures a future restoration of this favored lot as "sons of the living God." The entire kingdom will be dedicated to this noble work of bringing back the glory of Eden, for as the LORD wrote by the hand of Hosea, "Great shall be the day of Jezreel."—Hos. 1:11

## God Yearns for His People

**KEY VERSE:** *"My people are bent to backsliding from me, though they called them to the Most High, none at all would exalt him."—Hosea 11:7*

**SELECTED SCRIPTURE:** *Hosea 11:1-9*

IN THIS part of Hosea's prophecy, the LORD is reminding Israel of his tender love for the nation from the time that he delivered them from Egyptian bondage. When Moses was sent to Pharaoh to demand the release of the Hebrew children, he was instructed by the LORD to say to him, "Thus saith the LORD, Israel is my son, even my firstborn." (Exod. 4:22) Thus it was true that he called his son out of Egypt.

The LORD'S tender mercy toward Israel and loving watchcare over his backsliding people had been manifested in many ways, and particularly by the manner in which he had delivered them from Egyptian bondage. It was like removing a yoke from their jaws, the account states. It was a wonderful deliverance and an outstanding evidence of God's love.

In this prophecy our attention is called to a remarkable manifestation of God's mercy toward Israel, in that he indicates that the full fierceness of his anger would not

be visited upon them. In Deuteronomy 29:22-28, we have an account of a warning which Moses gave to Israel concerning the punishment which would come upon the nation in the event of unfaithfulness in living up to the terms of the Law Covenant. This punishment included their being expelled from the Promised Land, and dispersed among all nations.

But the warning was even more drastic than this. Verse twenty-three states that the whole land would become as brimstone and salt, and burning, so that not even grass would grow therein. The comparison is made with what happened to Sodom and Gomorrah, Admah, and Zeboim "which the LORD overthrew in his anger, and in his wrath." In the next verse this attitude of the LORD toward Israel is described as "the heat of this great anger."

The LORD asks, "How shall I give thee up, Ephraim? How shall I deliver thee, Israel? How shall I make thee as Admah? How shall I

set thee as Zeboim? Mine heart is turned within me, my repentings are kindled together." (Hos. 11:8) Here the LORD is telling us that his love for Israel was so great that he could not find it in his heart to destroy them completely and to make the land such an utter desolation as had been indicated in Moses' prophecy.

"Mine heart is turned within me," the LORD tells us, "my repentings are kindled together." When in chapter 13:14 of this same prophecy, the LORD tells us that he will plague death and destroy the grave, that is, *sheol*, the death condition, he adds, "Repentance shall be hid from mine eyes." What a wonderful and loving God! His heart goes out to his people and he repents of his announced purpose to destroy them altogether; but he assures us that he will not repent of his plan to give life to Israel and to the whole world.

Concerning Israel the LORD says, "I will not execute the fierceness of mine anger," as illustrated by the utter and lasting destruction of those ancient wicked cities, "for I am God and not man." Here is a quality of the divine character which we will do well to keep in mind. It is not that he is a changeable God, and for that reason cannot be depended upon. Nevertheless

in his omnipotence he is capable of changing his mind. Man-made laws may not permit of this, as for example, the laws of the Medes and the Persians. But God is superior to all his laws, and can change when all the attributes of his glorious character—wisdom, justice, love, and power—are fully satisfied.

In these verses of Hosea's prophecy we have a beautiful summary of God's forgiving grace toward Israel, and of the fact that he intended to "heal their backslidings." "I will be as the dew unto Israel," the LORD declares. What a beautiful illustration of the refreshing experiences which are yet to be theirs when they have turned to the LORD and begin to receive the blessings of Messiah's kingdom.

With the lessons of the past well learned, having discovered by bitter experience the terrible results of drifting away from God and away from his love and care, the Israelites and all mankind will be determined to serve the true and living God faithfully. Even as in the case of Ephraim, they will say, "What have I to do any more with idols? I have heard him, and observed him: I am like a green fir tree" as a result of his love and the blessings which have come to me through the abundance of God's mercies.

## The Promise of Restoration

**KEY VERSE:** *"They that dwell under his shadow shall return: they shall revive as the corn and grow as the vine."*

**SELECTED SCRIPTURE:** *Hosea 14:1-9*

OUR lesson is the conclusion of the Book of Hosea and in its unique symbolic expressions it becomes apparent that throughout the prophecy all of the great truths of God's plan of salvation alluded to, are specifically for the enlightenment of the Israel of this age—spiritual Israel.

First, the prophet is represented as addressing the people: "O Israel return unto the LORD thy God, for thou hast fallen by thine iniquity, take with you words and turn to Jehovah." This was the message of repentance to Israel at the time of our Lord's first advent; preached first by John the Baptist, then by Jesus and the apostles.

In answer to this, Israel is represented as saying—in a repentant attitude—"Say unto him [the LORD], Take away all iniquity and receive us graciously, so shall we render the calves of our lips. Asshur shall not save us, we will not ride upon horses, neither will we say anymore to the work of our hands, Ye are our gods, for in thee

the fatherless find mercy." This represents those who heard and believed the doctrine of Jesus Christ, realizing that iniquity could only be removed by him, and through him their sacrifices, described here as the calves of their lips (see Hebrews 13:15), could find acceptance by God.

They also came to realize that Israel, as a nation, would not be saved by God's overruling of the Gentile powers [Asshur], Rome at the time of Jesus, nor could they any longer look to the works of their own hands under the Law, but only in the mercy of God through Christ for a standing of sonship.

This is the attitude of heart in which all 'Israelites indeed' (John 1:47) throughout the Gospel Age have returned to Jehovah; not those alone who are Israelites according to the flesh, but all who are called from every nation to fill up the elect number. The LORD has indeed graciously received them, and has put away their iniquity by the ransoming merit of his dear Son.

The LORD'S answer is recorded in verses four through six: "I will heal their backsliding, I will love them freely [unmeritedly], for my anger is turned away from him."

Throughout the early part of this prophecy, natural Israel was represented by Hosea's wife—a woman—but here the picture changes. Spiritual Israel is not received by Jehovah as a woman, but as a man, of which Christ Jesus is the head, and his church the members of his body. "I will be as the dew [refreshment] unto Israel, he shall grow as the lily, and cast forth his roots as Lebanon." Here the beauty of Christ and the church, coming up out of the earth is so beautifully described. And the casting forth of roots in the earth conveys the idea that through them has been established a firm, sturdy hope of life—everlasting life—the evergreen cedars of Lebanon.

Then follows a picture of the blessings of the Millennial Age reign of the Christ, spiritual Israel, as the overspreading branches of the tree which grew out of the roots cast forth during the Gospel Age. Here again is a pertinent symbol in the statement, "His beauty shall be as the olive tree." The Apostle Paul, in Romans eleven, associated the symbolism of the olive tree with the Abrahamic promise. The beauty of the reigning

Christ will be the blessings to all the world which that promise foretold.

"They [natural Israel and all the Gentile world] that dwell under his shadow shall return [experience restitution], they shall revive as corn and flourish as a vine and the fragrance shall be as the wine of Lebanon." "The beauty and fragrance of the earth shall be imparted by the peaceful and truthful environment of the overspreading tree. In a more direct statement, Isaiah wrote, "The law shall go forth from Zion, and the Word of the LORD from Jerusalem."

Ephraim, sometimes used in reference to Israel, and also in prophetic symbolism as describing nominal Christendom, is here heard to say: "What have I to do anymore with idols? I have heard him, and observed him [the Christ]: I am like a green fir tree. From me is thy fruit formed [the fruitage of truth and worship of the true God.]"

In conclusion, attention is called to the fact that not by earthly wisdom can these wonderful things spoken be comprehended now. They shall be understood only by those who are taught with the true wisdom that cometh down from above, "and the just shall walk in them."—vs. 9

Blessed are our eyes for they see!

# Christian Life and Doctrine

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TIMES AND SIGNS SERIES, CONCLUSION

## Restoration in the Kingdom

***“Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: and he shall turn the heart of the fathers to the children, and the heart of the children to the fathers, lest I come and smite the earth with a curse.”—Malachi 4:5, 6***

THE expression, “great and dreadful day of the LORD,” is one which is used in the Bible to describe a time in the outworking of the divine plan for human salvation when the LORD would no longer permit the human race to continue in its selfish and sinful ways unhindered by him.

For several hundred years after Malachi, the last of the Old Testament prophets, delivered his message to the Jewish people, there was no special indication that the LORD was taking any particular notice of the people’s waywardness; not until the appearance of John the Baptist, and following him, Jesus.

Through the ministry of these two servants of God, Israel was called to repentance and reformation, but the call was not heeded except by the few. John foretold that as a result of the failure to respond to this call to repentance and to accept their Messiah, dire calamity would come upon the nation. Speaking particularly to the scribes, Pharisees, and Sadducees, John said: “O generation of vipers, who hath

warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: and think not to say within yourselves, We have Abraham to our father: for I say unto you that God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Spirit and with fire.” — Matt. 3:7-11

Our text declares that prior to the coming of this day of the Lord, Elijah the prophet would be sent. Every devout Israelite looked for the coming of the promised Messiah, and to the divine government which the prophets foretold he would establish in the earth. But here, seemingly, was another important personality, a prophet who must also come prior to the great and dreadful day of the Lord.

There was still another personality, as the Israelites understood it, who had been promised in the writings of Moses. In Deuteronomy 18:15-18, the LORD speaks of a prophet like unto Moses, a prophet who would give the people that which they desired at Horeb, which was the ending of God’s voice against them in order that they might live. This great one the Israelites were accustomed to speak of as ‘that prophet’.

Thus, when John the Baptist began his ministry, the Jews sent priests and Levites to interview him for the purpose of learning just who he claimed to be. John denied that he was the Messiah. Then these messengers inquired, “Art thou Elias?” or Elijah, having in mind the prophecy of Malachi. John’s straightforward reply to this question was, “I am not.” Then the messengers asked, “Art thou that prophet?” Again John said, “No.” — John 1:19-21

However, as far as John the Baptist's being the foretold Elijah was concerned, his negative answer to the priests and Levites did not entirely settle the matter. The angel who prophesied the birth of John said, "Many of the children of Israel shall he turn to the LORD their God. And he shall go before him [the LORD] in the spirit and power of Elias [Greek for Elijah], to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the LORD."—Luke 1:16, 17

This prophecy comes short of definitely identifying John the Baptist as the foretold Elijah. It simply states that he would conduct his ministry in the spirit and power of Elijah. The Prophet Elijah had been fearless and courageous in the conduct of his work, and it was in this same spirit and power that John called the nation to repentance. In many respects John's work was similar to Elijah's, and certainly the courageous manner in which he conducted it was identical.

In a reference to John the Baptist, Jesus said to the multitudes, "If ye will receive it, this is Elias [Elijah], which was for to come." (Matt. 11:7, 14) Here again we have a qualified identification of John—"If ye will receive it." Evidently what Jesus meant was that to those who were reached and reformed by John's ministry he was the promised Elijah. This would seem to indicate that the work of reformation described in Malachi's prophecy is the key to its understanding rather than some certain individual or individuals who might perform that work.

If the work of reformation described as 'turning the hearts of the children to the fathers, and the hearts of the fathers to the children' should fail, then a great curse would come upon the earth, ostensibly as a punishment to those who failed to heed the message of the reformer.

We have an illustration of this in the case of John the Baptist and his ministry in Israel. Many gave heed to his call to repentance, and in doing so were blessed. However, the vast majority of the nation did not. Not having heeded John's message, they were not prepared to accept Jesus as their Messiah, and were willing and ready to crucify him. In the outworking of the divine plan, this led to disaster for the nation. Within the generation, and involving the very ones who rejected John and called for the crucifixion of Jesus, the foretold curse fell. This was the destruction of their Temple and city of Jerusalem, and later their being scattered throughout the earth.

### **Continued Call to Repentance**

Since, as Jesus explained, John the Baptist was the foretold Elijah to those who could receive it, and not the Elijah to those who did not respond to his message, it is evident that we cannot properly look for the fulfillment of Malachi's prophecy in and through a single individual. Rather, the name Elijah is used in the prophecy merely as symbolic of a work similar to that accomplished by the original Elijah. This was a work of reformation calling for repentance in which the people of Israel were called upon to return to their God, and to acknowledge his sovereignty in the nation.

So the foretold Elijah work would be a calling upon the people to repent, to reform, and to recognize that the kingdom of heaven was at hand. John the Baptist began such a work, but it was by no means concluded with him. Matthew 4:17 reads, "From that time [when John's ministry was stopped] Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand." This was the same message as delivered by John. — Matt. 3:1, 2

In Mark 6:12 we read that when the disciples of Jesus went out into the ministry they preached that men

should repent. After the Holy Spirit came upon the church at Pentecost, the call to repentance was still preached. In his Pentecostal sermon, Peter said to his audience, "Repent, and be baptized." (Acts 3:19) In a later sermon he said, "Repent . . . and be converted." (Acts 3:19) In his sermon on Mars' Hill Paul said that now the LORD commanded all men everywhere to repent. (Acts 17:30) Explaining his ministry to Agrippa, Paul said that he "showed first unto them of Damascus and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance."—Acts 26:20

It is evident from these scriptures that the call to repentance continued right on from John the Baptist, Jesus as well as his followers participating in it. This was the foretold Elijah work. Jesus commissioned his disciples to go into all the world and preach the Gospel, which clearly implies that the Elijah work was to continue through the ministry of the church.

### **World Not Converted**

But throughout the age, and now, the world has not heeded the message of the Elijah, even as the nation of Israel did not give heed to John the Baptist.

The world has not thus far been converted by the Gospel. Darkness still covers the earth, and gross darkness the people. (Isa. 60:2) But this does not mean that the world never will be converted or that the foretold Elijah work never will be successful. God has wanted the world to have a witness to help demonstrate that nothing short of the iron rule of the messianic kingdom could succeed in establishing the divine will in earth even as it is in heaven. Now that this demonstration has been given, we can confidently look forward to the near establishment of that glorious kingdom of the Messiah which will enlighten the world, and cause the

people to say, "This is our God; we have waited for him, . . . we will be glad and rejoice in his salvation." — Isaiah 25:9

### **A Vision of the Kingdom**

In the Transfiguration Vision shown to Peter, James, and John, we have a further clarification and confirmation of the Elijah symbolism in the prophecies. (Matt. 17:1-13) In the last verse of the preceding chapter, Jesus said, "There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom." Then in the next verse, the first of the following chapter, we read, "After six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart." This was the Mount of Transfiguration.

When Jesus said that some standing among them would not taste death until they saw him in his kingdom, he evidently meant that they would be given a vision of the kingdom, which three of them were given just six days later. This was Peter's understanding, for in the first chapter of his second epistle he speaks of an abundant entrance into the "kingdom of our Lord and Savior Jesus Christ." (vs. 11) Then, concerning this glorious hope, he adds, "We have not followed cunningly devised fables, when we made known unto you the power and coming [presence] of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount." — II Pet. 1:16-18

It is clear that Peter, James, and John were given a vision of Christ's kingdom, and it is significant that in this vision they should see Moses and Elijah with Jesus. It would seem to be the LORD'S way of saying that the prophecies concerning Elijah, and that prophet who was to be "like unto

(Continued on page 37)

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<b>KANSAS</b> Goodland	KLOE 730	8:15 a.m.	<b>TEXAS</b> Pearsall	KVWG 1280	9:15 a.m.
<b>KENTUCKY</b> Bowling Green Winchester	WLBj 1410 WHRS	8:00 a.m. 10:30 a.m.	<b>VIRGINIA</b> Richmond	WGGM 1410	7:45 a.m.
<b>MARYLAND</b> Baltimore	WCBM 68	6:45 a.m.	<b>WASHINGTON</b> Clarkston Everett Spokane Tacoma Yakima	KCLK 1430 KWYZ 1230 KJUDY 1280 KAMT 1360 KUTI 980	10:00 a.m. 9:30 a.m. 9:45 a.m. 7:30 a.m. 6:45 a.m.
<b>MAINE</b> Portland	WDOS-FM 106.3	9:45 a.m.			

**WISCONSIN**  
Milwaukee WNOV 85.6 7:00 a.m.

**WYOMING**  
Cheyenne KSHY 1370 10:15 a.m.  
Sheridan KWYO 1410 12:00 noon

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

**U.S. BROADCASTS-SPANISH**

**ARIZONA**  
Nogales KFBR

**FLORIDA**  
Miami WRHC 8:30 a.m.

**CANADIAN BROADCASTS**

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

**BRITISH COLUMBIA**  
Castlegar CKQR-760 8:45 a.m.  
Duncan CKAY-1500 9:00 a.m.  
Duncan CKAY-1500 7:30 p.m.  
Grand Forks CKGF-1340 9:00 a.m.  
Langley CJUP-800 AM 9:30 a.m.

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

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

**NEWFOUNDLAND**  
Corner Brook CFCB 570 7:15 a.m.  
Deer Lake CFDL-FM 97.9 7:15 a.m.  
Goose Bay CFLN 1230 7:15 a.m.  
Port au Choix CFNW 790 7:15 a.m.  
Pt. aux Basques CFGN 1230 7:15 a.m.  
St. Andrews CFCV-FM 97.7 7:15 a.m.  
St. Anthony CFNN-FM 97.9 7:15 a.m.  
Stephenville CFSX-910 7:15 a.m.  
Wabush CFLW-1340 7:15 a.m.

**NORTHWEST TERRITORIES**  
Yellowknife JCJD-1240 9:00 a.m.

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

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

**SASKATCHEWAN**  
Prince Albert CKBI-900 7:30 a.m.  
Weyburn-Estevan CFSL-1190 7:15 a.m.

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

**OVERSEAS BROADCASTS**

**BRITISH ISLES**  
Radio Caroline-Tues. KHZ 962 8:45 p.m.

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

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

**HONG KONG**  
Radio Villa Verde-Fri. 6:00 p.m.

**ITALY (Italian)**  
Europa Radio Milano 83.3-FM 11:30 a.m.  
Euro Tele Radio Calabria-Fri. 5:30 p.m.  
MHz 102  
Radio Corleone Centrale  
FM-88-500 FM-92 11:00 a.m.

**MEXICO (Spanish)**  
Mazatlan XECQ 8:30 a.m.

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

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

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

**PHILIPPINES**  
Manila-Sat. DWXX 1026KH2 7:15 p.m.

**SOUTH AFRICA**  
Joubert Park-Thurs. SWAZI Music  
Radio 1400 & short-  
wave 49 & 60 9:00 p.m.

**SPAIN (Spanish)**  
Radio Gerona-Mon. 9:45 p.m.

**TONGA**  
Nukunono Alofa-Mon. 10:15 a.m.

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

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

# The Bible Answers

## Regular Television Broadcasts

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

### CALIFORNIA

Chico (Sun.) KMPN-5 8:30 p.m.

### FLORIDA

Miami WKID  
Jacksonville Channel 17

### GEORGIA

Albany (Sun.) WTSG-31 7:30 a.m.  
Atlanta WATL

### ILLINOIS

Champaign-WBHW  
Springfield

### IOWA

Cedar Rapids KTS-13  
Mt. Vernon-WMVL Cable 7:00 a.m.  
Lisbon (every weekday)

### MICHIGAN

Ann Arbor (Sun.) WIHT-31 12:00 noon

### MISSISSIPPI

Jackson WAPT

### MISSOURI

Springfield KOLR

### NEW MEXICO

Roswell KSWB

### NORTH CAROLINA

Hickory WHKY

### OHIO

Dayton WHIO

### TEXAS

Lubbock KCBD

### WEST VIRGINIA

Logan (Mon.) Channel 12

GUAM (Sun.) KUAM 9:00 a.m.

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

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

(Continued from page 31)

Moses," would have their complete fulfillment in the kingdom. Other scriptures reveal that this is the divine plan.

When Peter, who was inspired by this vision of the kingdom, preached his well-known sermon on the "times of restitution of all things," adding that it had been spoken by the "mouth of all God's holy prophets since the world began" (Acts 3:19-21), he cited as one of his proof texts the promise the LORD made to raise up a great prophet like Moses. Thus Peter understood that the prophecy recorded in Deuteronomy 18:15-18 would be fulfilled during the times of restitution of all things.

On the Mount of Transfiguration, Jesus said that Elijah "shall come, and restore all things." (Matt. 17:11) In the **King James Version** this reads, "first come," but the word first is spurious. The **Revised Version** translates the text correctly, and reads, "Elijah indeed cometh." In this statement Jesus is referring to the ultimate accomplishment of the Elijah work during his kingdom reign.

Through John the Baptist, there was a beginning of the Elijah work, but he was rejected by the majority. Then Jesus was rejected and put to death. This work has continued throughout the age, but those giving the message have likewise been rejected and persecuted. Not until the kingdom is established in power and great glory, as so graphically portrayed in the Transfiguration Vision, will the foretold Elijah work finally be accomplished. It will be then that God's will will be restored in the earth, and when all mankind, released from the Adamic condemnation, will be awakened from the sleep of death and given an opportunity to be restored to perfection and live forever.

## **Two Phases of the Kingdom**

It was fitting from another standpoint that Moses and Elijah should be shown together with Jesus in that marvelous vision of the kingdom. Moses, as lawgiver and

prophet, is a fitting symbol of all the faithful servants of God during the Law dispensation, and even before. All the Ancient Worthies were God's representatives during the time preceding the first advent of Christ. They upheld the principles of divine righteousness in a sinful world, suffering and dying for righteousness' sake. But the world was not impressed by their presence and ministry.

But it will be different in the kingdom. This class of ancient and faithful servants of God will then be raised from the dead and become the human representatives of the divine Christ, the earthly phase of the kingdom. Then they will be rewarded by seeing that for which they stood become triumphant in the earth. Through the authority and power of that prophet, the greater than Moses, they will see the knowledge of the LORD fill the earth as the waters cover the sea. Then the righteous will not be persecuted. On the other hand, the rebuke of God's people will be taken away, and "every soul, which will not hear that prophet, shall be destroyed from among the people." — Isa. 25:8; Acts 3:23

Since the LORD used Elijah and his work of reformation to symbolize the call to repentance and to the acceptance of earth's new king, which began at the first advent, we may properly think of him as symbolizing the spiritual phase of the kingdom. The message proclaimed to the world by these throughout the Gospel Age has not turned the hearts of the fathers to the children, nor the hearts of the children to the fathers. The actual accomplishment of this work awaits the establishment of Christ's kingdom in power and great glory. How beautifully this is shown by Elijah's appearing with Jesus in that vision of the kingdom.

Unique in the experiences of the original Elijah was the fact that at the close of his ministry he was lifted up from the earth. Although he did not actually go to heaven, as many suppose, his experience readily suggests or symbolizes the

fact that the anti-typical Elijah class, after proving their faithfulness by witnessing for the truth regardless of the cost to them, are in the resurrection exalted to heavenly glory, to participate with Jesus in the spiritual phase of his glorious kingdom.

Thus in the Transfiguration vision we have a marvelous portrayal of the earthly and spiritual phases of the messianic kingdom, that kingdom in which Jesus himself will be the supreme Head and ruler, the King of kings, and Lord of lords. It will be through that kingdom that the Elijah work of reconciling the world to God will finally be accomplished. With this work completed, the kingdom will be turned over to the Heavenly Father, that he may be "all in all." —I Cor. 15:25-28 □

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# Christian Life and Doctrine

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## First the Sacrifice, Then the Joys

**"I can do all things through Christ,  
which strengtheneth me."**

**—Philippians 4:13**

DURING the course of our Christian lives, we sometimes face what appear to be insurmountable problems. It is at those times we should remember the words of this text. "I can do," is the way it begins. Experts in the area of mental health say when people have problems, they should get up and do something. What they do is not as important as the act of doing. It may only be a long walk, a bicycle ride, or weeding the garden. By getting the mind active, solutions to problems often appear.

This may also be true in our Christian lives. Some problems may have solutions if we keep our minds active in ways that are pleasing to God. Of course there are other times when, in spite of our best efforts, some questions seem to have no answers. There is apparently nothing we can do. Surprisingly, this text of scripture may also provide help in those situations. Consider its rendering in Wilson's **Emphatic Diaglott**: "I am strong to endure all things with him who strengthens me."

Another approach is suggested here—one which is equally valuable to us. When there is nothing we can do about a situation, then we must endure it. This may be even more difficult than trying to do something about it.

### **Persecutions**

At the end of his life here on earth, Jesus tried to prepare his disciples for their coming experiences. In John 15:20, he says, "The servant is not greater than his lord. If they have persecuted

me, they will also persecute you." Just as Jesus was persecuted and even put to death falsely, so also will those who follow in his footsteps suffer persecution. This should not be a surprise. It is something that has to be endured.

In John 16:1, Jesus says, "These things have I spoken unto you that you should not be offended [that your faith may not be shaken, **Jerusalem Bible**]." Jesus wanted them to develop a strong faith in him and his Heavenly Father so they would not be disturbed when persecutions, misunderstandings, or hard and difficult times came upon them. These were events to be expected. The Apostle Peter made the same point: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you."—I Pet. 4:12

### **Paul's Perspective**

Paul wrote his letter to the Philippians from Rome. He was in prison, and knew that soon his life would be taken from him. Desiring to strengthen his brethren in their time of need, at the end of this letter he tells them to carry on, not in their own strength, but in the strength of the Lord and Master, Jesus Christ. When the apostle said, "I can do all things through Christ which strengtheneth me," he is telling us the source of his own strength to endure persecution. It should be a source of similar strength to all those who walk the narrow way which leads to life.

The Scriptures abound in promises of the joys and blessings belonging to the LORD'S people. And we are glad that they do. The Scriptures are full of promises and assurances of God's love for, and his constant care over us. Not a hair of our heads can fall but that our Heavenly Father knows. However, blessings and joys are not the ultimate objective of our Christian life. The joys are only incidental to living a life of sacrifice.

We do not need strength to enjoy the truth—we love the truth! We do not need fortitude to enjoy the fellowship of the brethren—we love the brethren! We do not need courage to enjoy a study in the Scriptures—we love God's Word! But we do need

strength, fortitude, courage, and faith to continue in the way of sacrifice.

The Apostle Peter said, "Casting all your care upon him, for he careth for you." (I Pet. 5:7) He went on to show why we should do this, for "your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you." (I Pet. 5:8-10) From this text we learn that the purpose of our trials and testings is to establish us in the faith. These experiences also prove our faith, and show that we are truly followers of our Lord Jesus.

We must never lose sight of the part suffering plays in our Christian life. Fleshly Israel did not understand this when Jesus first presented himself to them. They expected their Messiah to come as a king. And they expected this king to bring them glory, honor, and peace. They failed to understand their Scriptures, the Old Testament, which said this king would first have to die before the blessings could come to Israel and then the whole world of mankind.

Today there are Christians who make much the same mistake. All they see in the Scriptures are the promises of blessings, peace, and joy. They do not see that first it is necessary for the faithful footstep followers of Jesus to lay down their lives in sacrifice, that they must first suffer with Christ if they would afterward reign with him. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (Rom. 12:1) One rarely hears any Christian cite these words of Paul to say he was laying down his life as a sacrifice. As it was with our Lord, so it must be with us. Jesus himself said, "Whosoever doth not bear his cross and come after me cannot be my disciple."—Luke 14:27

Paul learned he could endure all life's difficult experiences. In II Corinthians 11:23-27, he mentions some of them that he had successfully undergone: beatings, prison, stoning, shipwreck, and numerous perils. Through it all he endured, looking forward to the crown of life that would be his at the end of the narrow way. In Philippians 3:4-6, Paul mentions the high standing of his family—that he was a zealous Pharisee, and had an excellent reputation. "But what things were gain to me, those I counted loss for Christ . . . for whom I have suffered the loss of all things."—vss. 7,8

All the wonderful blessings that were his, due to birth and education, he counted as "dung" that he might win Christ. Concluding this thought, Paul said, "This one thing I do." (vs. 13) In actual fact it was not "one thing," it was a lot of things. He turned his back on the "all things" the world offered him, and he endured "all things" that were his lot in the Christian way. His "one thing" was his determination to serve the LORD, no matter what the earthly consequences might be.

### **The Lesson for Us**

We should draw strength from the example of Jesus, the Apostles Paul and Peter, the brethren around us, and through the instruction and leading of the Holy Spirit. The strength from the Heavenly Father was very real in Paul's life, and it can be just as real in our lives, if only we permit it to operate.

Are we forsaken of men, misunderstood, perhaps even criticized by the brethren? The LORD knows, and permits it to test, develop, and strengthen us. It may be an experience to teach us to trust not in our own strength, but in his strength. Let us say with Paul, "I am strong to endure all things with him who strengthens me!" The LORD will test us only according to our strength.

What do we have to build with as we strive to make our calling and election sure? The past, of course, sustains us, in the sense that the lessons we have learned strengthen us and instruct

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us. The future also sustains us, in the sense that we have the glorious hope of being with the Lord, and blessing all the families of the earth. But since we cannot do anything about what is past, the past is not really ours. And since we cannot do anything about tomorrow, it really does not belong to us. All we have is the present, day by day, hour by hour.

Paul said, "This one thing I do"—now, today—"I press toward the mark for the prize of the high calling of God in Christ Jesus." (Phil. 3:14) Let us use today to make fresh resolves to be similarly minded.

*Life's burdens fall upon the strong,  
He bears them best who bears them long;  
And each new burden is a sign,  
That greater strength to bear is thine.*

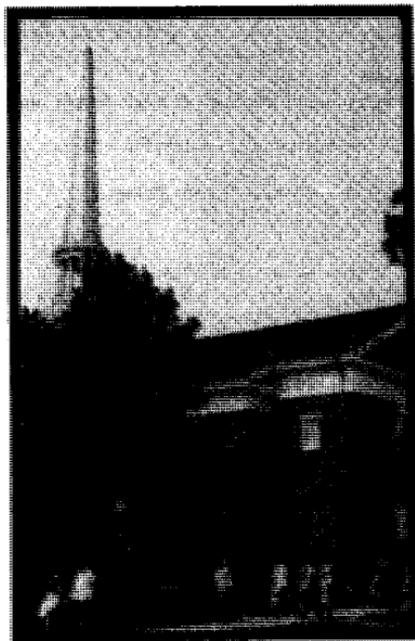
# Talking Things Over

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## 1987 General Convention Bulletin

**Theme Text: "Watch ye, stand fast in the faith, quit you like men, be strong."—I Corinthians 16:13**

THE General Convention Committee met on April 3rd to conclude the work of putting together a program for this summer's convention. Some interesting innovations have found their way into the rough draft: On Saturday evening there will be a meeting entitled, "Blest be the Tie that Binds." It will be an introduction and welcome to the several brethren attending from overseas, and a renewal of face-to-face fellowship with our home-country brethren. In place of overseas travel reports, this year's program for Sunday evening will give us an eyewitness look at four con-



ventions held abroad—South America in Argentina; Yeovil Home-Gathering in England; Bad Hersfeld in Germany; and the French General Convention. The convention theme text suggested an assigned subject entitled: "The Faith Once Delivered Unto the Saints," and four short discourses under the heading: *Cast Not Away Therefore Your Confidence*: on "The Lord's Return," "The Covenants," "The High Calling," and "The Harvest Message." We pray the convention will be a means of strength and encouragement to all.

WE KNOW you are anxious to make early reservations with Albion College for the General Convention during the week of July 25—July 30th, so we are providing the following registration information:

#### 1987 Convention Rates

Registration Fee: \$3.00 per person

Rooms: \$10.50 per night, per person

Meals: Breakfast \$3.95 • Lunch \$4.95 • Dinner \$5.95 = Total \$25.35 @ per day

- The total convention cost for a registered person using seven nights lodging, and having eighteen meals, is \$165.50.
- Dinner on Friday, July 24th has been eliminated. Breakfast on Friday, July 31st, will be served from 6:30 a.m. to 7:30 a.m., for a cash price of \$3.95.
- 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. However, we are urged to send full payment, whenever possible, for the complete stay at Albion when reservations are sent.
- **Cancellations:** To receive a total refund of all prepayment, you must notify the college of the cancellation of your reservation by July 15th. 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 that if you have already sent a deposit for your room, you send payment by mail of the total balance due them before July 15th.
- **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

- Airline pickup will be made at Northwest Airlines baggage area, Detroit Metro Airport, on Friday: (1) at noon; (2) at 3:30 p.m.; and again, (3) at 8:00 p.m. For pickup at other times and/or airports (Battle Creek or Jackson), give the airport, the day and time of arrival, and flight number in the space provided on your reservation form. There will be no charge to individuals for this service.
- In the event of problems, the telephone number to call is: [517] 629-5511, Ext. 324 or 329

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

- The Convention Committee has made provision for a 50% subsidy to be paid at the close of the convention for young people between the ages of six and seventeen years of age who have qualified by attending at least 75% of the Young People's Bible Classes. This subsidy is designed to help make it possible for young people to attend the General Convention and to enjoy the Bible Classes provided for them.
- In making reservations, pay the full rate to the college for children in this classification.
- Near the close of the convention, see the Convention Treasurer, Brother Stephen Roskiewicz, to obtain the discount.

## Registration Form

BIBLE STUDENTS GENERAL CONVENTION

Albion College • Albion, Michigan

July 25—July 30, 1987

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

\*International House reservations for the full convention.

**Airport Pickup Information:** Indicate Airport, Date, Flight # and time of arrival: \_\_\_\_\_  
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Name: \_\_\_\_\_

Address: \_\_\_\_\_

City/State/Zip: \_\_\_\_\_

**Names of all other persons included in this reservation:** \_\_\_\_\_  
\_\_\_\_\_

**Total number of persons for whom reservations are being made:** \_\_\_\_\_

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Checks should be made to **Albion College**, and mailed to:

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# Voices from the Past

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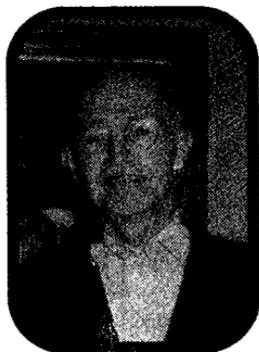
**BROTHER C. R. WEIDA, Allentown, PA**  
1950 General Convention

## If God Be For Us

BROTHER Claude R. Weida, of Allentown, Pennsylvania, spoke on the topic, "If God Be For Us." He used as his text the well-known words of the Apostle Paul, "What shall we then say to these things? If God be for us, who can be against us?"—Rom. 8:31

The God brought to our attention by the apostle, is the great Eternal One, who speaks to us through the Prophet Isaiah, saying, "I dwell in the high and holy place, with him also who is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."

Jehovah, our God, is the great Emperor of the whole universe, and his wisdom, power, and goodness are abundantly equal to all the responsibilities of so exalted an office. Concerning our God, Brother Russell wrote: "The human mind staggers in its efforts to comprehend the mental resources of a Being who is able to assume and to bear such responsibility. Think for a moment of the memory that never fails; of the judgment that never errs; of the wisdom that plans for eternity, without the possibility of failure; of the power and skill that can harness even every opposing element, animate and inanimate, and make them all work together for the accomplishment of his grand designs; of the tireless vigilance which never ceases, nor seeks relief from the



pressing cares of universal dominion; whose eye never sleeps, whose ear is ever open; and who is ever cognizant of all the necessities and active in all the interests of his broad domain."

It is this God who is for us, his people! And how wonderful it is to have the positive assurance that this is true, for it strengthens us to endure every trial and experience divine wisdom may permit to come upon us. It means his wisdom, his power, and his love, are all being exercised on our behalf so we may ultimately become overcomers and be privileged to live and reign with Christ for the blessing of the whole world!

How wonderful it is that we can cast all our care upon him, knowing he careth for us!—1 Pet. 5:7

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- 4 Audio Tapes: \$5.00 • Total (all parts) = \$8.00

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# Christian Life and Doctrine

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"They called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go. . . . And they blessed Rebekah, and said unto her, Thou art our sister, be thou the mother of thousands of millions. . . . And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way. And Isaac came from the way of the well Lahairoi; for he dwelt in the south country. And Isaac went out to meditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold, the camels were coming. And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel. . . . And Isaac brought her into his mother

Sarah's tent, and took Rebekah and she became his wife; and he loved her: and Isaac was comforted after his mother's death."

—Genesis 24:58-67

ABRAHAM was one hundred and forty years old, and his wife, Sarah, had been dead three years; his son, Isaac was forty years old, when he called Eliezer, the steward of his household and directed that he take ten camels and go a distance of about five hundred miles to the vicinity in which Abraham was born, and where his brother, Nahor, and his family still lived. Eliezer went under the general direction that he should find a wife suitable for Isaac, and bring her to him.

This procedure was in every way unique, and Bible students have learned why the matter was so arranged. It was evidently to illustrate to us a great spiritual design, which has been more than eighteen centuries in process of accomplishment. This type fits to its anti-type in a manner not to be misunderstood.

Abraham typified the Heavenly Father; Isaac typified the Lord Jesus; and Eliezer typified the Holy Spirit. In due time, the Father sent the Holy Spirit to gather the elect company which will constitute the bride, the Lamb's wife. As in the type, Abraham did not take a wife for his son from among the heathen; so in the anti-type God did not select the bride of Christ from the heathen. As Eliezer went to those who were related to Abraham, and believers in God, so the Holy Spirit was sent only to believers, to select from them the bride class.

The Jews were in fellowship with God under their Law Covenant, and to them only the Holy Spirit originally went. Later, in God's providence, the door was opened to the Gentiles. This was not in the sense of accepting all Gentiles to the bride class, but merely of permitting them to hear the Gospel, in order that such as heard and responded might, as believers, draw nigh to God, and be permitted to join the bride class when they fully consecrated themselves to God—the anti-typical Rebecca, endur-

ing the trials and perils of the journey to the anti-typical Isaac. From this standpoint, today's study is not only beautiful and interesting, but highly instructive.

Abraham's servant, loyal to his commission, faithful both to the father and the son, sought earnestly the proper person of Abraham's desire, assured that Isaac, the heir of such precious promises, should have a suitable companion and helpmate. When he came to the place appointed, the city of Abraham's brother, Nahor, he was alert. He found Rebecca, the daughter of Bethuel, the granddaughter of Nahor, at the well, caring for the sheep. This is interpreted to signify that those approached by the Holy Spirit with the suggestion of becoming joint-heirs with Christ are usually found in some way connected with the service of God's sheep—God's people—giving them water from the well, which symbolically would mean giving refreshment from the Bible and its words of life—"water of life."

The first test put to the maiden was in respect to her willingness to give of the water. Eliezer asked for a drink. Rebecca replied, "Drink, and I will give thy camels to drink also." Here is manifested the spirit of generosity—of service—just as the Holy Spirit indicates that those who constitute the bride of Christ must have meekness and humility as primary qualifications for acceptance with the LORD to the high calling.

Immediately Eliezer hastened to put upon Rebecca some jewels, symbolic of spiritual blessings, which come to those who first hearken to the Spirit of the LORD and show a willingness and humility. Eliezer was received into the home. The friends of Rebecca received the blessings of the Spirit which she had received; and they all, representing the household of faith, rejoiced with her.

Eliezer promptly made known his business. He was there on a special mission, and this he set forth. He explained that Abraham was very rich, and that he had made Isaac heir of all that he had, and had sent him, his servant, to find a suitable bride for Isaac. Under the guidance of divine providence, he had met Rebec-

ca and believed her to be the LORD'S choice for his Master's son. The question now was, would she accept the offer, or would she reject it, and should he seek another? The question was put to Rebecca herself: Would she go into a far country under the guidance of Eliezer, and become the wife of Isaac? Her prompt answer was, "I will go."

All this well represents the question which comes before those called to be of the bride of Christ. They hear that he is "the only begotten of the Father, full of grace and truth." They hear that he is Lord of all, the inheritor of the exceeding great and precious promises. They learn that union with him will mean the pleasures of his fellowship forevermore, and participation with him in all his great and wonderful future. Such as are rightly exercised answer, "I will go," as Rebecca did, with great promptness.

It meant something to Rebecca to leave her father's house, her own people, her own country with which she was familiar; and so it means considerable for all those who accept the Father's call through the Holy Spirit and become members of the bride of Christ. The prophet addresses these, saying: "Forget also thine own people, and thy father's house; so shall the king greatly desire thy beauty; for he is thy Lord; and worship thou him."—Ps. 45:11

Only a whole-hearted love for the LORD, and a well-grounded faith in the exceeding great and precious promises, will carry us through to the end of the journey, joyful in the anticipation to be finally accepted into glory with our Beloved, the king of glory! We are to remember that during this Gospel Age millions have heard of the message of the Holy Spirit, inviting to membership in the bride class; but not all have promptly said, "Yes, I will go." Rebecca types only the successful ones, who will finally make their calling and election sure, and become members of the bride, the Lamb's wife.

Another part of the record tells us that, when Rebecca decided to accept the offer of marriage with Isaac, Eliezer opened

his treasures and gave her still further jewels of adornment. How beautiful a figure! The bride class receive an early blessing of the Holy Spirit, and a later one. The latter comes to those who have made a full decision to be the LORD'S at any cost—"to follow the Lamb whithersoever he goeth." The graces of the Holy Spirit come more and more to them. As the apostle suggests, we add to our faith fortitude, knowledge, patience, experience, hope, joy, love. And each of these jewels of character, in proportion as we put them on, enhances our beauty of character.

Up hill and down, through sunshine and shadow, the camels finally brought Rebecca to her journey's end. So with the anti-typical Rebecca. They start in the pathway of obedience and self-denial, leaving their father, Adam's, house. After they accept the Holy Spirit's suggestions and decide to go to Christ, they begin promptly to take up their cross and follow him. Through sunshine and shade—trials and difficulties of the journey—they travel down through the centuries of this Gospel Age.

As Eliezer brought Rebecca and her maids safe to the end of their journey to the presence of Isaac at Lahairoi, so the Holy Spirit will guide the church to the end of the journey to the presence, *parousia*, of Christ. The camels which bore the treasures and jewels to Rebecca's home, and which afterward brought her and her maidens and Eliezer back to Isaac's home, would seemingly represent well the Holy Scriptures, by which the faithful are borne along—the agencies sent by the Father and the Son for the comfort and assistance of the prospective bride on her journey.

As Eliezer met Rebecca at the well and handled the water, symbolic of truth, so on the return journey Rebecca and Isaac met at the well Lahairoi. Following the custom of the time, she put on a veil and alighted from the camel to meet Isaac. So the Scriptures tell us that the church must pass beyond the veil before she will be fully received by the anti-typical Isaac into all the holy associations foretold.

The blessing pronounced upon Rebecca, "Be thou the mother of thousands of millions," represents the future of the

church; for as the Redeemer will, during his messianic kingdom, become the Father or lifegiver to thousands of millions of Adam's race, bought with his precious blood, so the church, his bride, will become the mother of those same thousands of millions of humanity, in the sense that she will be their caretaker and supervisor, to assist them forward to full perfection.—*Excerpt from Reprint 5187,5188*

"The LORD is righteous in all his ways, and holy in all his works. The LORD is nigh unto all that call upon him, to all that call upon him in truth. He will fulfill the desire of them that fear him; he also will hear their cry, and will save them. The LORD preserveth all them that love him. . . . My mouth shall speak the praise of the LORD: and let all flesh bless his holy name forever and ever." —Psalm 145:17-21

## Weekly Prayer Meeting Texts

**MAY 7**—"Woe is unto me, if I preach not the Gospel."—I Corinthians 9:16 (Z '03-174 Hymn 280)

**MAY 14**—"Speaking the truth in love, . . . grow up unto him in all things, which is the head, even Christ."—Ephesians 4:15 (Z '03-200 Hymn 278)

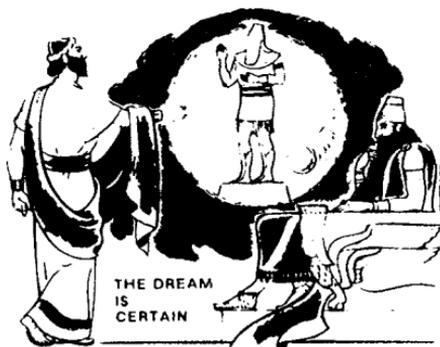
**MAY 21**—"All scripture, given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."—II Timothy 3:16,17 (Z '97-170 Hymn 264)

**MAY 28**—"Therefore we are always confident, knowing that, whilst we are at home in the body [so long as we feel entirely contented with present conditions—ourselves and our surroundings], we are absent from the LORD."—II Corinthians 5:6 (Z '97-305 Hymn 277)

# *The Bible Answers* Film

Service Department offers a selection from sixty-two free, half-hour, sixteen-millimeter, sound films about the Bible for public group showings. Three of our most popular films are the seasonal "The Crucified and Risen Christ," and "Unto Us a Child Is Born," as well as, "The Dream Is Certain."

The message of the Bible is filled with hope and inspiration, and these films are designed to get this message across with clarity and conviction. Many important points are documented. These films may give you a new view of the Bible, and you will find them thought-provoking, contributing to a growing understanding.



"The interpretation thereof is sure." So said Daniel as he revealed the meaning of Nebuchadnezzar's strange dream. Other prophetic dreams and visions also come into view as various scenes of Daniel's exciting life unfold. More than twenty-five hundred years of past and present world events were accurately forecast, pointing to the near establishment of God's kingdom here on the earth.

D1

(45 min.)

## TO ORDER YOUR FREE FILM CATALOG:

Write :

Dawn Film Service,  
199 Railroad Avenue, East  
Rutherford, NJ 07073. Or  
telephone at (201) 438-  
6421.

# Encouraging Letters

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## **"IT'S EXCELLENT!"**

*Dear Dawn Friends: Please renew my Dawn subscription. It is excellent reading! Keep up the good work, and may God bless you! I just recalled that I also need to renew my gift subscription to The Dawn as shown below. Also, send—rush—150 copies of the tract, "The Truth about Hell." All will be put to very good use in a project on which I am working on 'hell'. I would like to see more articles in The Dawn on hell, the trinity, and the Millennium. And don't forget the 'hell' tracts!—OH*

## **"A REAL BLESSING"**

*Dear Friends: I could never fully express my appreciation of your thoughtfulness and caring for others with your little booklet, "Hope." To me it was a real blessing. If your free booklet, "God and Reason," is still available, I would greatly appreciate it if you could send me a copy. I do thank you so very much. In Christ's name.—MO*

## **A TRUE WITNESS**

*Dear Fellow Christians: There would not be room in this letter to tell you how your publications have enlightened me and put hope and joy into my life. Suffice it to say that your writers are a true witness to the LORD'S Gospel. I believe in the wonderful work you are doing and would like to subscribe to your magazine and to receive a copy of "The Divine Plan of the Ages," and the booklets I have listed. May the LORD bless you in all your endeavors. Sincerely.—AR*

## **HOPE REASSURED**

*Gentlemen: Thank you so much for the reassurance that my dear husband of almost fifty-five years, and I will be together again. Your booklet has been read by my teenage grandchildren, and I am sure it has helped them also in the loss of their grandfather. Please send me the booklet, "God and Reason." Thank you!—MO*

**"HOPE" GAVE STRENGTH RISES EARLY**

Dear Sirs: I have recently lost a loved one, and it has been extremely hard for the children and me. One day I received your beautiful booklet, "Hope." I have finished reading it, and enjoyed it very much. From this experience I am a little stronger, and have more understanding of death. Will you please send me the booklet, "God and Reason." Sincerely. — OH

**HEARD ENTIRE PROGRAM**

Dear "Frank and Ernest": Please send me your free booklet, "The Truth about Hell," which was mentioned on your program last Sunday. This is the first time I got to hear your program all the way through. It is very helpful to get answers that make sense! Thank you kindly. — NY

**"GREAT" PROGRAM**

Gentlemen: Please send me "Why God Permits Evil." In order for people to have faith in God they must understand this subject. Your program is great! I enjoy tuning in to it each Sunday morning. — CA

Gentlemen: Please send me your studies on "Life after Death." I listen to you early in the morning when most folk are sleeping, and I'd love to have any of the studies that have been on TV. Thanks! — SC

**FOR SYSTEMATIC STUDY**

Dear Sirs: There are eight of us who are planning on a systematic study of the Bible. I have been appointed to set it up and obtain the necessary aids. It is my firm conviction that the Dawn offers the most easily understandable literature, particularly, for the beginner. To begin with, please send me twelve each of the four booklets I have listed. Please pray for us in this effort. Yours truly, in his name. — AL

**APPRECIATES PROGRAM**

Gentlemen: Last night, or I should say, at three o'clock in the morning, I listened to your wonderful program, and would like to get that booklet you mentioned, "God and Reason." I don't sleep well, and it meant so much to watch it. Thank you! — OH

## LIKES "SPIRITUAL FOOD" LIFETIME SEARCH

*I've been enjoying your Questions and Answers program over the radio. I'm real old, but do enjoy hearing you on Sundays. I am also a Bible student, hoping to find correct answers, which one does not get from churches today. I want the truth, and don't care to be misinformed, so I like your spiritual food. Keep up the good work. More people should listen to God's truths. The world is sadly in need of your answers. I read every word, and get much peace of mind from your booklets also. I too, work for the LORD, and try to help all who will listen. I have already received two of your booklets. Thank you much!—MN*

### THE "TRUTH"

*Dear Sirs: Please send me the "Resurrection" booklet. I want to know more. I am learning a lot about the Bible and God's plan since I have been reading the books you sent me. Thank you so very much, and may God richly bless you in telling the people the real "truth." Yours in Christ.—GA*

*Dear Christian Workers: I have just received a sample copy of The Dawn magazine and your booklet "God and Reason." Thank you very much for sending these to me. All my life I have searched for the true religion, and I believe I have finally found it. Within the next few days you will receive my order form for a year's subscription to The Dawn. Could you please also send me the following ten booklets I have listed separately. They will help me to grow in my Christian life. Also, I do not have a Bible, and would like to have one. Thanks for everything!—MA*

### REAL BIBLE STUDY

*Dear Brothers in Christ: Thank you very much for your educational Dawn magazine. It is a real Bible study, written by those who really know the Bible, and are spreading the message of the kingdom of God effectively. I always enjoy reading the magazine. May God continue to bless the work you are doing in his name. Yours, sincerely.—Nigeria*

#### HEARS RADIO CAYMAN

Dear "Frank and Ernest":  
Holy greetings! In Jamaica here, this morning, I tuned my transistor to Radio Cayman, A.M. Radio, and heard your program. It is the very first time I ever heard it, and it was very inspiring and interesting. The way in which creation and evolution were dealt with has given me a lot of consolation. I would like to read a copy of "Creation." Can I get two copies to share with my friends and co-workers? Thanks in advance! I hope to be listening more regularly on Sunday mornings now. God bless your efforts for him richly. Yours in Christ. — West Indies

#### "YOUNG" STUDENT

Gentlemen: I listen to your program with much interest. I am a "young" (not necessarily in age) Christian, and eager to learn. Could I please receive a copy of "The Atonement" booklet? Hopefully it will answer a few of my questions. Thank you, and praise God Almighty for people like you in this world of sin and confusion. Faithfully, in Jesus' name. — CA

#### BY THE GRACE OF GOD

Dear "Frank and Ernest": It was by the grace of God that my husband and I were trying to get a station on the radio and managed to pick up your program. We enjoyed it tremendously. As we have been unable to get that station again, could you let us know what nights and where on the radio we can listen to your program. And could you please send us the booklet, "The Truth about Hell"? Many thanks! Yours sincerely. — South Africa

#### SHE LIKED IT

Dear Friends: Enter my subscription to your magazine. I picked it up to look at in the hospital where I am employed. I have read it, and like it very much. Thank you! Yours truly. — PA

#### "DEVOURS" THE DAWN

Dear Friends: How we do devour our Dawns and pass them along! I just arrived home from Florida, hence I'm late renewing. Please accept the balance of my enclosed check toward your work. Sincerely. — NH

### A ZEALOUS LISTENER

*Dear Brothers in the LORD!  
After receiving a copy of your  
monthly magazine, and hav-  
ing enjoyed it immensely, I  
would like to submit my re-  
quest for thirteen books and  
two subscriptions—one for a  
friend, and one for me. We  
wish to use The Dawn's out-  
lines for Bible studies. On  
one page the weekly prayer  
meeting texts were followed  
by parenthetical references  
to hymn numbers. How may I  
acquire a copy of the hymnal  
you use? Thank you for ans-  
wering these questions. —CA*

### FROM A FUNERAL HOME

*Gentlemen: Please send us  
5,000 "Hope" booklets. They  
will last us for one year's dis-  
tribution. This is the best  
writing we have read of death  
and dying! —CA*

### ALWAYS A FRIEND

*Dear Sirs: Please renew my  
subscription to The Dawn  
magazine. I would never be  
without it. It has meant every-  
thing in the world to me. Al-  
ways a friend of The Dawn.  
—OH*

### FUNERAL DIRECTORS

*Dear Sirs: For the last five or  
six years we have been using  
your little booklets, "Hope,"  
on the table in the foyer of our  
funeral home. They have  
gone over very well. People  
do take them, and several  
have commented on them  
over the years. Our supply  
has run out, and we would ap-  
preciate it if you would send  
us another. As in the past, we  
will send you a check to help  
in this expense. Many, many  
thanks! —FL*

### "A MAGNIFICENT TASK"

*Dear Sirs: This comes as a  
note of appreciation for the  
400 Hope booklets we re-  
ceived from you some time  
ago. At our funeral home, the  
booklets have been placed at  
the desk where visitors regis-  
ter when the hours of visita-  
tion for families are held.  
They have been impressed  
with the booklet, and many  
are taken at each evening of  
visitation. We appreciate the  
printing of our firm's name  
and the booklets. You are  
performing a magnificent  
task in this respect. Good luck  
to each of you! Yours truly. —  
SC*

# Obituaries

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

Brother Ernest Grey Calhoun, Sr., Watertown, NY—December 29, 1986. Age, 60.

Sister Phyllis Stracey, "Patmos" Yeovil, England—January 8. Age, 79.

Sister Stefani Csutor, West Brook, CT—March 11. Age, 24.

Sister Lina Steinbrenner, Paterson, NJ—March 18. Age, 80's.

Sister Laura Durand, Minneapolis, MN—March 22. Age, 92.

Brother Joseph Osochowski, Detroit Polish Class—March 28. Age, 95.

Brother Dan Kaziak, Detroit, MI—March 30. Age, 61.



## In Joyful Anticipation

**"Teach us to number our days, that we may apply  
our hearts unto wisdom."—Psalm 90:12**

**THE** Christian, in numbering his days, does not do so with doleful or disconsolate sentiment, although he does so with sobriety. He counts the days as they go as so many blessings, so many privileges, so many opportunities to show forth the praises of him who hath called us out of darkness into his marvelous light, to render assistance to others in the pilgrim journey, and to develop in himself more and more of the character pleasing in the sight of God—to become more and more a copy of God's dear Son. As he numbers the days gliding swiftly by, and perceives how he is using them in harmony with the divine instructions, he ultimately comes to that condition of heart in which he is longing for the kingdom, and the full attainment of all the glories into which he hopes to be ushered as a sharer in the first resurrection. And from this standpoint he numbers the days as they go by joyfully, and is glad when the years of his present pilgrimage end!

# Speakers' Appointments

## Ministering the Glorious Gospel of Christ

*These speakers are routed through the Pilgrim Department of the Dawn, or by classes associated with the Pilgrim Service. Their visits are furnished free upon request. Write to: Dawn Bible Students Association, East Rutherford, NJ 07073. A visit will be arranged whenever possible.*

<b>W. Austin</b>		German Gen. Convention	5-8
Riverside, CA	May 31	England	9-18
<b>W. Bilcharz</b>		Germany	31-June 4
Chatham, Ont.	May 17	<b>G.M. Jeuck</b>	
Asilomar Convention	22-25	Middletown, NY	May 3
<b>D. Bruce</b>		Asilomar Convention	22-25
Frankfort, Germany	May 4	<b>T. Passios</b>	
Mulhouse, France	5	Grand Rapids MI	May 10
Bollwiller, France	6	<b>L. Post</b>	
Toulouse, France	9,10	Berwick, PA	May 10
Lamorlaye, France	13	San Francisco, CA	19
Oignes, France	14	Upper Lake, CA	20
Cysoing, France	15	Chico, CA	21
Lille, France	16,17	Asilomar Convention	22-25
London, England	18	Sacramento, CA	26
Barnsley, England	19	Palo Alto, CA	27
Bridlington, England	20	<b>J.H. Snyder</b>	
West Bolden, England	20	Allentown, PA	May 10
Yeovil Home Gathering	22-26	Pottstown, PA	10
West Wickham, England	28,29	Asilomar Convention	22-25
<b>R. Gorecki</b>		San Luis Obispo, CA	26
Asilomar Convention	May 22-25	Fresno, CA	27
<b>E. Herrscher</b>		Chico, CA	28
Poland	May 14-21	Upper Lake, CA	29
France	22-30	Sacramento, CA	31

LET us constantly keep before our eyes the model which the Lord Jesus set for our example—that model of the complete fulfillment of the will of God, in which the whole Law was kept blamelessly. Let us follow his steps of righteousness and self-sacrifice as nearly as a full measure of loving zeal and faithfulness and loyalty to God will enable us to do, and we shall have a blessed sense of the divine approval now, and the glorious reward of divine favor in due time.

# Conventions

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*These conventions are listed at the request of the individual classes who are sponsoring the gatherings.*

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**NEBRASKA BIBLE STUDENTS, April 25, 26—**  
**Please note change of location due to fire:** Benson Park Pavilion, 7002 Military Ave., Omaha

**GARY AREA CONVENTION, May 2,3—**Holiday Inn, Hwy. 30, Valparaiso, IN. Contact: J. Ulicni, 6703 Tyler Ave., Merrillville, IN 46410  
Phone: (219) 769-5647

**AGAWAM, MA, May 17**  
—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

**CINCINNATI, OH, May 17**  
—The Harp's Home, 2609 Merrittview Lane, 45231  
Phone: (513) 825-4112

**DENVER, CO, May 17—**  
Bonanza, I-25 and 84th, Thornton. Contact: Marcia Kuehmichel, 10201 Riverdale Rd., #53, Thornton 80229 Phone: (303) 450-0582

**CLEVELAND, OH, May 17—**Masonic Temple, 3615 Euclid Ave. Phone: (216) 661-8059 or 864-7307

**WEST NEWTON, PA, May 17—**Sewickley Grange Hall, Route 136

**ASILOMAR, May 22-25—**Cut-off date: April 22 for registration. Contact: Carol Blong, 713 Sycamore Ave., San Bruno, CA 94066 before that date.

**BUFFALO, NY, May 31**  
—Unity Temple Lodge, 1940 Niagra St., Buffalo. Contact: Gene Buczkowski, 85 Rogers Dr., Cheektowaga 14225  
Phone: (716) 634-2163

**ALLENTOWN, PA, June 5-7—**Moravian College, Bethlehem. Contact: Margaret Young, P.O. Box 24, Riegelsville 18077

**WATERBURY, CT, June 14—**YWCA, 80 Prospect St. Contact: Anna Tsimonis, P.O. Box 1494, Waterbury 06720

**PORTLAND, OR, June 26-29—**Collins Retreat Center. Contact: Adeanne Foss, 1801 NE 201 Ave., F-4, Troutdale, OR 97060  
Phone: (503) 665-6011

**LOS ANGELES, CA, July 3-5—**Arrowhead Springs Christian Conference Center, San Bernardino, CA. Contact: Mrs. Nannette Nekora, 1425 Lachman Le., Pacific Palisades, CA 90272  
Phone: (213) 454-5248

**BIBLE STUDENTS GENERAL CONVENTION, Aiblon Michigan, July 25-30—**See Bulletin this issue.