

The Dawn

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Highlights of Dawn

A House Divided

"If Satan casteth out Satan, he is divided against himself; how then shall his kingdom stand?"

—Matthew 12:26

OUR lesson in Matthew the twelfth chapter is prompted by what we see happening all about us in the world; the world is indeed a "house divided" against itself. The Lord Jesus is speaking on this occasion. He had just healed a man of an evil spirit, as the record relates:

"Then was brought unto him one possessed of a devil, blind, and dumb: and he healed him insomuch that the blind and dumb both spoke and saw. And all the people were amazed, and said, Is not this the Son of David? But when the Pharisees heard it, they said, This fellow hath not cast out devils, but by Beelzebub the prince of devils. And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: and if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? And if I by Beelzebub cast out devils, by whom do your children cast them out? Therefore they shall be your judges. But if I cast out devils by the Spirit of God then the kingdom of God has come unto you. Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man, and then he will spoil his house."—vss. 22-26

This passage of Scripture brings out two points that are of particular interest to Bible Students. First, it calls our attention to the fact that throughout the ages, Satan has had a very distinct organization in the spiritual realm for the control of earth. Secondly, we are told that eventually a disruption would enter and destroy his organization.

What about Satan's organizational arrangement? How has he maintained virtually complete power over mankind for the past six thousand years? The Bible describes the devil's government in figurative language as a 'heavens'. In II Peter 3:7 the Apostle Peter used the symbols of 'heavens' and 'earth' to represent the spiritual and earthly controlling powers, beginning with the fall of man. Another symbolism he used is 'world' (*cosmos*, Greek) or 'order of things'.

Peter wrote: "By the word of God the *heavens* were of old, and the *earth* standing out of the water and in the water: Whereby the *world* that then was, being overflowed with water, perished." (vs. 5) He describes the complete destruction of civilization as it had been organized before the time of the Flood. Only Noah and his immediate family, of all the millions living under the 'heavens' of his day, were carried over into a different 'heavens', which replaced the old regime. The new arrangement was not much of an improvement, since Satan was still in control. He was still the "prince of devils," ruling the world of mankind through the fallen angels who were under his control, and who did his every bidding.—Mark 9:39; Matt. 12:24; 3:22; Jude 6; Matt. 25:41

We realize that in the realms of nature, the heavens have great power over the earth; and so in the Bible's pictorial usage of the terms 'heavens' and the 'earth', the heavens are the stronger and far more influential powers to which the earth is subject. In the case of Earth we know that life would be impossible if there were no sun to shine upon our planet. And each individual celestial body in the universe has its role to play in conjunction with every other heavenly body—each is perfectly bal-

anced with all the others—each soars solemnly on, along its own majestic course through the infinity of the universe, directed by the great laws devised by the Creator.

Specifically, however, we wish to consider what are some of the organizational arrangements which Satan has used to control man. He has used many tools: kingdoms, despotic rulers, dictators; but in particular he has manipulated mankind through religious authorities. In fact, the idea of a ‘heavens’ really refers more to the religious restraints Satan, and the fallen angels under his leadership, have put upon mankind than it does to the earthly governments. In some respects the kingdoms, etc., are represented better by the earth itself, under the influence of the heavens. For instance, under the extinct church/state societies of Europe, the church had considerable jurisdiction over all aspects of the governments they controlled.

In considering the Adversary’s influence, we find that since the governments were already set up to rule the people, Satan used them for his own purposes. This is brought to our attention in Daniel, chapter 7. There we read the interpretation of Daniel’s dream concerning four great beasts which came up from the sea. “Daniel spoke and said, I saw in my vision by night, and behold, the four winds of the heaven strove upon the great sea. And four great beasts came up from the sea, diverse one from another.”—vss. 2,3

These horrible creatures were prophetic representations of the brutish universal empires which held sway over the earth for centuries. From Daniel’s prophecy, and corroborated by our knowledge of history, we learn that they were, in order of sovereignty, Babylon (ruling in Daniel’s Day), Persia, Greece, and Rome (not named, but pointed out in symbolic language as “a king of fierce countenance.” See Daniel 8:20,21,23.)

When one of these empires declined and passed away, Satan was quick to advantage himself of the next one, to wield his control over men. In Daniel 10:13, we read that “the *prince* of the

kingdom of Persia" withstood the angel, Gabriel, to prevent him from comforting and strengthening the Prophet Daniel, but Michael, the archangel, assisted Gabriel, and he prevailed. This *prince* of Persia was Satan! In verse 20 we read the words of Gabriel, "When I am gone forth, lo, the *prince* of Grecia shall come." So when Babylon was overthrown and Persia assumed its role as the universal empire—and later Greece and Rome—their unseen *prince* was again, Satan! In the New Testament, the Adversary is called the '*prince* of this world' in several places by our Master: John 12:31; 14:30; 16:11. By controlling the empires of earth, Satan had devised a very effective method of solidifying mankind under his power.

In Daniel the second chapter, these same four universal powers were pictured by the huge, man-like image which Nebuchadnezzar saw in his dream. The fourth kingdom, Rome, was represented by its two legs of iron—two divisions of its rulership. And during this period, Satan fostered another mighty, manipulative idea—the divine right of kings! This was a powerful means of quashing any argument against a monarch's author-

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ity to hold his subjects under complete suppression. This philosophy was dominant throughout many centuries until changes, as a result of World War I, released mankind from its stranglehold.

And so we find, in considering the first point made clear by our theme text, that Satan very definitely has had, and continues to have, an organized method of control over the minds of men. Using governments already instituted by mankind, manipulating them to his own ends, he has tried for centuries to thwart God's plan for setting up His "new heavens" and "new earth"!

Using religions organized by men, he has been a powerful enemy of God, well equipped to deceive—not by one religion, but by a myriad of religions! Think for a moment how it was with the sanction of the government at the insistence of the religious powers of the day that our Lord Jesus was arrested, tried, sentenced, and put to a cruel death upon the cross. Remember, also, that the Early Christians received no protection from their governments against being hunted and killed by their enemies, the pagan religionists. Think how the Christian Crusades, supported by governments, left a path of death and destruction behind them. Who was the instigator of these deceptions?—why, of course, it was the great adversary of God!

Pagan religions with their distorted beliefs and practices have denied the name of the true God for millennia! Christian religions have also misunderstood God in their belief of everlasting torture in flames of fire as punishment for the ignorant and the unrepentant. Many un-Christian actions have come before the public eye in recent years—massacres in the name of religion, such as that which took place in Guyana; and immoral life-styles of some outstandingly popular evangelists, have certainly been the hand of Satan—attempting to distort the Creator's image through man's desire to worship.

Having established our first point, we will go on to consider the second point: the time is already here, when a disruption in Satan's control over the 'heavens' and 'earth' will take place.

The Apostle Peter continues in his second epistle, saying, "The Day of the LORD will come as a thief in the night; in the which the *heavens* shall pass away with a great noise, and the elements shall melt with fervent heat, the *earth* also and the works that are therein shall be burned up." (II Pet. 3:10) The symbolic heavens and earth spoken of in this text are the very same heavens and earth which we have been considering—the ones under Satan's control. Peter goes on to tell us: "Nevertheless we, according to his promise, look for *new heavens* and a *new earth*, wherein dwelleth *righteousness*." The new heavens and earth will *not* be under Satan's control, but authority will be restored to its rightful LORD, Jehovah.

In Isaiah 13:12,13 we read a prophecy foretelling how this change will come about: "I [Jehovah] will make a man more precious than fine gold; even a man than the golden wedge of Ophir. Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the LORD of hosts and in the day of his fierce anger." Because mankind is of great value to Jehovah, he will shake the unrighteous heavens and the earth, and release all men from their control.

We are living in the very day when this shaking is taking place. There is real chaos in the spiritual realm of Satan. His hold over mankind is gradually loosening. Since the nineteenth century, when the first beginnings of the philosophy of socialism began to flicker, doom was spelled out to Satan's 'heavens'. It is the first of three "woes" heralded against Satan's evil empire, and this woe or doom is described in Revelation 9:2 as 'smoke' rising out of a 'bottomless pit'. Very intangible at its beginning, merely a philosophy, smoke-like in substance. Quite rapidly, however, this rising up of the people against the existing order began to take on a semblance of organization, growing eventually to have a mighty impact on governments worldwide.

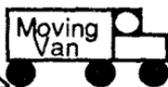
How that philosophy took hold and restructured an entire earth! It shook it from its very foundations, rearranged and reor-

ganized it—the old ‘heavens’ are “dissolving”! (II Pet. 3:11) The church/state system is dead. Religion has come under question—atheism is a powerful force. Evolution rather than Creationism is taught in our schools. The powerful idea of the ‘divine right of kings’ is gone! Many of the old standards and beliefs held sacred for so long, have been modified by popular assent of the people.

Godless communism has controlled a sizeable portion of the globe for seventy years. Satan has found that he is not able to completely manipulate the people through religion anymore. He must divide his influence between false religions and atheism. His empire is being shaken so hard that it is beginning to break up, and crumble. Atheism has taken hold of the minds of man to a very large extent in many areas of the earth. Many religions have lost credibility even in the democratic countries. Churches are empty in Ireland, England, France, just as an example. Dissension is disrupting many of the well-established religions, controversies concerning the rights of the people to have more voice in the doctrines of their church. In point of fact, this is a socialistic force as much as the one seen in government. Yes, Satan’s empire is crumbling. His house is being “divided,” and is destined to fall—it shall not stand!

Daniel 12:1 describes our day as a “time of trouble, such as never was since there was a nation even to that same time.” One feature of the time of trouble mentioned in Daniel’s prophecy is the crushing of the power Satan has exercised over men through religion. This turmoil in Satan’s domain has caused great anxiety to men’s hearts. Many do not know what to believe anymore; the old doctrines are being questioned and changed. Seminaries are producing ministers with little faith or interest in the Bible—who sincerely believe that it is merely a collection of interesting fables containing moral lessons—who propound the philosophy that if you live according to its principles you will be more successful, richer, and happier. Some religious leaders have

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been discredited—their words and their deeds do not square up, leaving many to realize that they have been deceived and defrauded.

This realization has come through the increase of knowledge. Daniel prophesied concerning this, also: “O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.” (Dan. 12:4) Are we living in a day when knowledge has been increased? Why, increased understanding along all lines—scientific, medical, mechanical, sociological, religious, psychological, etc.—occurs so rapidly that it is nearly impossible to record all of it! Were it not for the invention of the computer it would be impossible. And through this new knowledge, man has come to realize his rights, real or fancied, and his power to demand them from any who try to withhold them.

These are the shakings, the earthquakes, the lightnings of the second “woe.” (Rev. 9:12-11:14) These three woes spell doom to Satan’s heavens and earth—the last woe coming after the final, great earthquake: Armageddon (Rev. 11:12,13), and is actually the establishment of Christ’s kingdom—the new heavens and new earth—wherein every vestige of Satan’s old order of things will be expunged.

These earthquakes and lightnings have already greatly destroyed Satan’s kingdom. “As the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of

the Son of man be. . . . Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens [false religions] shall be shaken." (vss. 27,29) These words are from our Lord's great prophecy in the 24th chapter of Matthew given in answer to the question of his disciples, "What shall be the sign of thy [second] coming, and the end of the *world?*" (vs. 3) Here again, the 'world' is the same 'earth' we have been considering—Satan's world.

As the first "woe" politically weakened the church from without, so the second "woe" attacks religion from within. The old objectives of the church—to establish Christ's kingdom in this age through worldwide conversion—now seems doomed to failure. (Rev. 8:13; 9:12; 11:14) Their understanding of the Bible (the sun and the moon) on this matter has grown very dark indeed, and has produced a pronounced weakening of the hierarchical objectives of the religious world. Mere survival is now its main concern.

Literacy has been a powerful factor in the division of Satan's world. When Gutenberg discovered how to make movable type and printing became easier, literature on every subject began to be readily available to the public. Education of the masses enlightened them to the fact that they were being held in subjection as slaves, and motions were made to break free. The Russian people were dominated and persecuted by the Czar. There was a revolution there. Africa tore free from its suppressors. India broke the bonds of England completely in 1947. Saudi Arabia, Iran, are other examples. But instead of meeting these deplorable situations with composed calmness, working together to straighten matters out, the revolutionists become more vicious—slaughtering and killing!

But afterward, people gained a small degree of liberation from their oppressors. Just a few rays of light liberate millions—rays of light from radio, telephone, the press, books, magazines,

television! How these means have divided Satan's world, bringing it down, bringing to the present world trouble, trouble, trouble!

There is a saying, "It is always darkest just before the dawn." Joel's prophecy speaks of a time like that. He says: "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the Day of the LORD cometh, for it is nigh at hand: A day of *darkness and of gloominess*, a day of clouds and of *thick darkness*, as the *morning spread upon the mountains*"—as the darkness just before the dawn. (Joel 2:1) What does Joel mean? He is assuring us that there will be a glorious dawn, after the LORD accomplishes his purpose in the shaking the nations. There will be a morning spread upon the mountains! In the last verse of this chapter in which he details some of the particulars of the dark day, he says, "It shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in Mount Zion and Jerusalem shall be deliverance, *as the LORD hath said.*"—vs. 32

Many prophecies tell of the great day when the LORD will establish his new heavens and earth, where righteousness will reign. In fact, Peter tells us that this wonderful time was spoken of by *all* God's holy prophets since the world began! "He shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."—Acts 3:19-21

Isaiah 40:1-5 says: "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the LORD's hand double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight,

and the rough places plain: And the glory of the LORD shall be revealed, and all flesh shall see it together, *for the mouth of the LORD hath spoken it.*"

Isaiah 45:22 reads: "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, and every tongue shall swear."

Isaiah 55:11-13: "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the LORD for a name, for an everlasting sign that shall not be cut off."

Jeremiah 31:3 assures us: "The LORD hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee. . . . For there shall be a day, that the watchman [watching for the dawn of the new day] upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the LORD our God. For thus saith the LORD: Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O LORD, save thy people, the remnant of Israel [representing all the world of mankind]." Jeremiah continues his prophecy, concluding the thought of this chapter by saying, "And there is hope in thine end, saith the LORD, that thy children shall come again to their own border."—Jer. 31: 7-17

Micah 4:1-5 is another prophecy which tells us about the times of restitution, or the new heavens and new earth: "But in the last days it shall come to pass, that the mountain of the house of the LORD shall be established in the top of the mountains, and

it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nations shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his fig tree; and none shall make them afraid: *for the mouth of the LORD of hosts hath spoken it!*"

These prophecies describe the time of the third woe of Revelation. (Rev. 11:14-19) The deliverance of the people of earth into the true kingdom of Christ will destroy every last vestige of the control of this present world—Satan's world—over the minds and hearts of the people of earth. Satan's house, which is now divided and falling, will disappear completely, giving way to the "world to come wherein dwelleth righteousness." (II Pet. 3:13) And these promises, which are just a sample of the many recorded in the Scriptures, are sure because, "Thus saith the LORD"!

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International Bible Study Lessons

LESSON FOR JUNE 4

Stones for Remembering

KEY VERSE: *"When your children shall ask their fathers in time to come, saying, What mean these stones? Then ye shall let your children know."*—Joshua 4:21,22

SELECTED SCRIPTURE: Joshua 4:1-3, 8, 15-24

THE stones were set up as a memorial to mark a remarkable occasion in Israel's history, perhaps the most outstanding since their Red Sea experience forty years earlier.

Israel, under the leadership of Joshua, finally was ready to enter into the land of Canaan. The returning spies had reported to Joshua what they had learned, emphasizing the great fear of the people—which meant to them that they could easily be conquered. Evidently Joshua reached the same conclusion, for he at once began to move the people into position for the momentous crossing of the river, which at this time of the year, was at flood stage and

very difficult and dangerous to cross.

Under the circumstances it took considerable faith in the providences of God to follow his unusual directions. They were to follow the Ark of the Covenant, carried on the shoulders of the priests, and were told that when the feet of the priests touched the water, "the waters of Jordan shall be cut off from the waters that come down from above; and they shall stand upon an heap." (Josh. 4:13) Verse 16 explains that this backing up of the waters took place "very far from the city of Adam, that is beside Zaretan." This indicates the water did not pile up as a per-

pendicular wall near the place where the priests touched it with their feet, but that the stoppage occurred at a point considerably upstream. The Hebrew word translated "heap," literally means 'a piling up'. Today we would say the water backed up, which is what would have to occur to allow the water below to drain from the riverbed. What caused the stoppage just at the right time the Bible does not say. To us it was a miracle, and faith accepts it without further explanation.

By this miracle Joshua's faith was rewarded, and the people's faith and confidence in him as the LORD's representative in their midst must have been greatly increased. The priests carrying the Ark, when reaching the center of the riverbed, stood there until all the Israelites had crossed over. The LORD instructed them to take twelve stones from where they stood and leave them where they lodged the first night in the Promised Land.

These were to be an evidence to later generations of

Israelites of the miraculous manner in which the nation was brought over Jordan. Joshua also took twelve stones and placed them in the riverbed where the priests stood, "and they are there unto this day."—vs. 9

What a beautiful picture the LORD has provided of how the world will be brought into its land of promise—the Millennial Age—under the leadership of Jesus and his church, represented by the priests carrying the Ark. The sentence of death will be rolled back through the redemption provided by Jesus. The priesthood of that day will hold high before all the people God's New Covenant provisions for life, and the world will pass out from under their present Adamic judgment and experience of desert wandering into a new-found homeland, promising life and happiness.

What a stupendous event this will be—indeed one that mankind will want to memorialize, remember, and speak about throughout the ages to come!

God Gives Victory

KEY VERSE: *"The LORD said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valor."*—Joshua 6:2

SELECTED SCRIPTURE: *Joshua 6:1-4; 15-21*

AFTER they crossed the Jordan, the Israelites pitched their tents in Gilgal, but Joshua knew they were not to remain there, for they had the task before them of conquering the land which they had now entered. Apparently making his own investigation, we find that "Joshua was by Jericho" when "he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries?"—Josh. 5:13

Under the circumstances we can well understand why Joshua was cautious. He was in enemy territory, and it was wise to make sure with whom he was speaking. The 'man' quickly identified himself, saying, "As captain of the host of the LORD am I now come." (vs. 14) The

LORD's host referred to here by their captain, were evidently the angelic forces so often employed by the LORD for the accomplishment of his purposes. Their commander had appeared to Joshua in human form to instruct him in the proper procedure for capturing Jericho.

As we have noted, Joshua himself had considerable experience as a military general, but he bowed worshipfully before the mighty one from the angelic world, and in the spirit of fine soldierly obedience asked, "What saith my Lord unto his servant?" (vs. 14) "The captain of the LORD's host said unto Joshua, Loose thy shoe from off thy foot; for the place wherein thou standest is holy." His true attitude of obedience to the LORD is eloquently displayed in the four words, "And Joshua did so." (vs. 15) Happy are all the

LORD's people who, when they hear his command, hesitate not to obey, but "do so."

Joshua's responsibility was great, but the LORD reassured him. Even before instructing him on the plan of action for capturing Jericho, the LORD said, "See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valor."—Josh. 6:1

Joshua's faith must have been tested somewhat when he learned from the captain of the LORD's host the method to be used for capturing this heavily walled city. As a military man he would naturally think in terms of heavy and continuous assaults upon the walls, coupled with attempts to scale the walls and thus get as many soldiers within as possible. But nothing like this was to be done. No usual military strategy was to be employed.

All of Israel's military men were to go around the city once each day for six days. Seven priests preceding the Ark were to accompany them, blowing upon rams' horns. On the seventh day there were to be seven

encirclements of the city. At the conclusion of the seventh round of the city, the priests were to blow their trumpets, when commanded by Joshua, and the people were to "shout with a great shout."—vss. 3-5

Here the LORD has furnished us with another comprehensive picture of the unique method which will be used to deal with and destroy the strongholds of sin in the future age. These fortresses, in reality, are in the hearts and minds of men. The priests prepared during this age will uphold the principles of the New Law Covenant through the kingdom authority of Christ. The truth will be proclaimed long and loud, as unmistakably as the clear sound of a trumpet, and all the people will be invited to join in support.

Sin and evil will not stand long under this onslaught, and when the work is complete, the walls of symbolic Jericho will be crumbled to the ground!

The LORD knew how to gain this signal victory for them. It was just as Joshua had said, "The LORD hath given you the city."

Settlement of the Promised Land

KEY VERSE: *"The LORD gave unto Israel all the land which he swore to give unto their fathers; and they possessed it, and dwelt therein."*—Joshua 21:43

SELECTED SCRIPTURE: *Joshua 21:43-45; 22:1-6*

FOLLOWING the victory over Jericho we read that "the LORD was with Joshua; and his fame was noised throughout all the country." (Josh. 6:27) However, disappointment awaited Joshua. God told Joshua that the Israelites had sinned and that a curse was upon them. In the capture of Jericho they had been instructed not to take any of the spoils for themselves. The silver and gold found in the city was to be put into the treasure of the LORD, but everything else was to be destroyed, and without exception.

One of the Israelites had disobeyed this order. It was Achan of the tribe of Judah. He coveted, and stole a "goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shek-

els weight." (Josh. 7:20,21) He had hidden this loot under his tent, supposing no one knew about it. But the LORD knew, and because of it he allowed a defeat in Ai. This was to bring the matter to the attention of Joshua and the people in a manner to impress them with the great importance of obeying instructions if they expected him to continue fighting their battles for them.

The Book of Joshua, chapters eleven and twelve, relate the further victories of Joshua which the LORD gave him over the Canaanites, the latter part of chapter twelve listing the many kings destroyed. But all the land had not been conquered. In fact, as the LORD said to Joshua, "There remaineth yet very much land to

be possessed.” (Josh. 13:1) Verses two to six list the remaining places to be conquered.

But, as the LORD said to Joshua, “Thou art old and stricken in years,” so he did not look to him to serve any longer as the general of Israel’s armies. Instead, he directed him to go on with the task of dividing the land among the various tribes, with the expectation that each tribe, when receiving the outline of its portion in the land, would undertake the task of wresting it from the Canaanites.

This was never fully accomplished, as indicated in Hebrews 4:8, where the name Joshua is translated ‘Jesus’. The text states that Joshua did not give the people rest in the land saying, “If Joshua had given them rest, then would he not afterward have spoken of another day. There remaineth therefore a rest to the people of God.” (vss. 8,9) Many enemies yet remained, and these continued to plague the Israelites from time to time. God’s blessings upon his typical people,

even as with us, were upon the basis of their faith. They failed to enter into the full rest and blessings which might have been theirs because of their unbelief.

There were good reasons why it was best for the Canaanites to be destroyed, rather than merely conquered. They were all idol worshipers, and would have continued as such. This was a weakness of the Israelites in any case, and under the influence and example of such worshipers right in their midst the situation would have been aggravated for them.

Besides, the LORD wanted the natural descendants of Abraham to remain a pure stock. Had the Canaanites been permitted to live and to remain in their midst, there would have been intermarriage, and thus a corruption of the seed stock. God was working out a purpose through the Israelites which demanded that they be kept a separate people. This purpose will yet bring glory to God’s name. Even today this people remains unassimilated to a great degree.

Life Is Shaped by Choices

KEY VERSE: *"If it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD."*—Joshua 24:15

SELECTED SCRIPTURE: *Joshua 24:14-22, 26, 27*

JOSHUA had remained faithful to the trust the LORD placed in him. He was now "old and stricken in age," and although the task of conquering the land of Canaan and dividing it among the tribes of Israel was not completed, he realized that there was little more that he could do about it. So, Joshua's chief concern now was that the Israelites copy his example of faithfully following the LORD, and obeying his law.—Josh. 13:1; 21:1,2

Joshua gathered all the tribes of Israel before him to Shechem, and said to them, "Now therefore fear the LORD, and serve him in sincerity and

in truth: and put away the gods which your fathers served on the other side of the flood [river] and in Egypt; and serve ye the LORD." (Josh. 24:1,2,14) It seems from this account that the Israelites were even then, to some extent, worshiping gods other than Jehovah.

In addition to being faithful to the LORD, Joshua had a good understanding of human nature. He felt that if he could get the people to commit themselves, and go on record that they would put away all other gods, and serve only Jehovah, it would strengthen their determination for the right. In speaking the words of our text,

Joshua was observing the fact that serving the true God of Israel required much greater diligence to laws and precepts, which might seem burdensome to them. But when these were heeded and respected, Jehovah had proven himself to be a powerful, living God, working for the side of right and for his people. Compared with the supposed deities of the heathen people around them, the choice should not have been difficult.

The people's reply was both in the affirmative and enthusiastic. They said, "God forbid that we should forsake the LORD [Jehovah], to serve other gods." (vs. 16) Many had been born while the nation was in Egyptian bondage, and they remembered the myriad of wonderful things the LORD had done for them, even beginning when they were still in Egypt. These past blessings from the LORD strengthened them to take this firm stand.

We read in verse 31, "Israel served the LORD all the days of Joshua, and all the days of the elders that over-lived Joshua and which had

known all the works of the LORD, that he had done for Israel." What a wonderful example Joshua must have been to them!

It takes great leadership to make people great. Throughout Israel's history whenever their leaders faithfully served God, so did the nation; but when their leaders were disobedient, the people seemed to follow them into evil ways.

How fitting that our Lord Jesus should have been given the name of Joshua. For he is destined to be the leader whom the people will someday look to, and follow in ridding the world of sin and evil (the immorality of the Canaanites), and every idol and high thing that exalts itself above the knowledge of God.

Jesus' past example of loyalty to God even unto death, and his future inspirational leadership in his kingdom, will cause the people to look to him for victory. His motto will be like Joshua's of old: "As for me and my house [then the world of mankind], we will serve the LORD!"

Christian Life and Doctrine

PSALM 23 SERIES, PART 6



Through the Shadows

"Yea though I walk through the valley of the shadow of death, I will fear no evil."—Psalm 23:4

WE HAVE previously considered the psalmist's reference to the "paths of righteousness" through which the Good Shepherd leads his sheep. We found that oftentimes these paths are narrow and difficult to walk along. In our present lesson we find ourselves still traversing these difficult paths of righteousness, and we discover that they lead through what David describes as 'the valley of the shadow of death'. It is emphasized not only that the paths themselves are rugged, but that the territory through which they lead is fraught with danger. But if we have faith in the ability of the Good Shepherd we fear no evil, because we know that he is ever near, abundantly able to care for us in our every time of need, "a very present help in trouble."—Ps. 46:1

The expression 'shadow of death' suggests great peril—the possibility of death is always present. To walk through such a valley safely is possible only by keeping close to the Good Shepherd. It is well to rejoice in the green pastures to which the Good Shepherd leads us, and we are strengthened and satisfied as we drink the still waters of refreshing truth which he finds for us; but we must also learn to depend upon his protecting care when danger is near; and in reality there is no time when a Christian is not endangered.

The world of mankind has been in the valley of the shadow of death ever since our first parents transgressed the divine law,

and the sentence fell upon them, "Dying thou shalt die." (Gen. 2:17, **Margin**) It has been a dark valley indeed, in which the dying race has groped along its way as best it could, but all the while getting farther and farther away from God, and from the source of life he has provided through Christ. The valley has been so oppressively dark that the entire period during which mankind has been walking in it is described in the Bible as a nighttime.

And it has been a night of weeping for the poor groaning creation. David speaks of it, saying that "weeping may endure for a night, but joy cometh in the morning." (Ps. 30:5) To each generation of the fallen race there has seemed to be no end to the night, no morning of brightness and joy. Man himself has utterly failed to dispel the gloom with which he has been surrounded. Despite his best efforts to overcome the curse under which he dwells, mankind has continued to suffer and to die. David wrote that in God's favor is life, and since man lost God's favor, it is impossible to escape death, except through a provision of grace whereby divine favor is restored.

And it is just this that ultimately will scatter the mists of darkness that enshroud the valley of the shadow of death. It can be accomplished only through the provision made by the Creator. That is why it is well to seek the LORD, for he alone is able to lead one through the valley of death and darkness into light and life. The prophet writes, "Seek him that . . . turneth the shadow of death into morning." (Amos 5:8) What joy will come to the sin-sick and dying world when the valley of death, with all its darkness and gloom, will be turned into morning through the rising of the "Sun of righteousness,"—the dawn of the glad new day of Christ's kingdom!

But by faith the followers of the Master, the Good Shepherd, even now escape the great enemy, Death, which stalks up and down in the valley of the shadow of death. Through faith in the Redeemer they pass from death unto life—death has no more dominion over them. Nevertheless they are still in the valley, and

still surrounded by death. They are *in* the world, but not *of* it. As the world views these, they are not different from others, for they "die like men." (Ps. 82:7) Actually, however, what the world does not know is that the LORD's sheep die, not because they are under condemnation, but because they lay down their lives in sacrifice, walking in the footsteps of Jesus.

While the LORD's people, the sheep of the Gospel Age, have passed from death unto life, they are still in danger of death—not Adamic death, but the second death. Even Jesus, the perfect one, who walked through the valley before us, was aware of this real danger. Near the close of his life of sacrifice, when the possibility of failure bore down upon him, Jesus "offered up . . . strong cryings and tears," and the apostle tells us that he was heard in that he feared. (Heb. 5:7) He did not fear the Jews, nor the Roman soldiers. He did not fear the cross. But he did fear that if he had not been wholly faithful to his vows of consecration he would lose his life altogether, as well as fail to redeem mankind. When he was assured of victory, Jesus was calm and satisfied.

As new creatures in Christ Jesus we stand in a somewhat similar position. However, we have the advantage of enjoying the good offices of Jesus as our "advocate with the Father." (I John 2:1) We, therefore, do not have the same need of fear. As the psalmist puts it, we "fear no evil," for the LORD, the Good Shepherd, is with us. We are not endeavoring to find our way alone through the valley of death; even our need for forgiveness when we come short of the glory of God is abundantly supplied.

Our lack of fear is not because we are not surrounded by danger, but because our faith is very strong in the ability of the Good Shepherd to protect us against all the threatening evils which, without his help, would be certain to engulf us. Our faith is based on the assurance of his love for us as his sheep. Knowing of his great love which caused him to lay down his life for us, we can say with the apostle, "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present,

nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.”—Rom. 8:38

With such a blessed assurance there is no room for fear. “Perfect love casteth out fear,” says the apostle. (I John 4:18) “Fear hath torment,” he declares. If through lack of faith in the Good Shepherd’s loving care, we become fearful of the enemies which threaten from every side, we certainly will be robbed of the joy and peace which properly is our heritage as new creatures in Christ Jesus.

Fear originates with a lack of faith. Neither the Heavenly Father nor his beloved Son, our Good Shepherd, create fear. The apostle wrote, “God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.” (II Tim. 1:7) We learn the spirit of love through the exhibition of his divine love toward us. It is shed abroad in our hearts by the realization we have of the self-sacrificing interest of our Good Shepherd who laid down his life for us. The more we contemplate the love of our Heavenly Father and his Son, Jesus, the more determined we become to be filled and governed by that same Spirit of love.

We have also been given the “Spirit of power.” The source of our strength is the LORD. “My grace is sufficient for thee:” he said to the beloved Apostle Paul, “for my strength is made perfect in weakness.” (II Cor. 12:9) This same blessed assurance applies equally to all the sheep who are following the Good Shepherd through the valley of the shadow of death. When we think of self we tremble, but when we look to the LORD and depend upon him, we feel secure. We are able to say with the apostle, “I can do all things through Christ which strengtheneth me.”—Phil. 4:13

The LORD has also given us the “Spirit of a sound mind,” the apostle declares. There is nothing which contributes more to fear, hence to ultimate defeat, than unsoundness of mind. This does not imply insanity, in the ordinary sense of the word, but rather, a condition in which a Christian fails to properly consider

the issues involved, and becomes panic-stricken when surrounded by danger. But terror gives way instantly to peace when one hearkens to the reassurances of the Good Shepherd, saying, "I will never leave thee, nor forsake thee."—Heb. 13:5

There is no time when one is in greater jeopardy of falling than when seized by fright. Under such conditions a Christian is unable to weigh the issues and thus to be assured that "greater is he that is in you, than he that is in the world," and "if God be for us, who can be against us?" (I John 4:4; Rom 8:31) When a Christian is filled with fear all he can see are the enemies which surround him, and all he can think of is the fierce attacking power and the deadly intent of those enemies. The more his mind dwells upon these, the more insecure he becomes. There is only one escape from this tragic condition of mind and heart, and that is by faith in prayer to lay hold more firmly upon the exceedingly precious promises, and to focus attention more resolutely upon the Good Shepherd, knowing he is indeed a very present help in time of trouble.

There is a fear which serves as a very valuable asset to Christian faithfulness in following the Good Shepherd through the valley of the shadow of death. The apostle wrote, "Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it." (Heb. 4:1) Here the word fear does not have the thought of dread, but rather of extreme carefulness and watchfulness lest we fail to carry out any part of the divine will for us. It implies earnest watchfulness and prayer, that we may be alert to every move of the Good Shepherd, and to the slightest indication from him as to the direction in which we should go.

Spiritual alertness is most essential if we are to walk safely through the valley of the shadow of death. It cannot be done in a listless, indifferent sort of way. It is not a part-time undertaking. It is not a journey with stop-overs nor resting places. It is not a case of following the Good Shepherd merely when we are in the

mood to do so—and going our own way when it suits us better. We cannot insist on having liberty to wander through the valley at will. Attitudes such as these will lead to disaster, for there are many enemies ready to pounce upon us, to strike us down, the moment we fail to follow the Good Shepherd attentively.

Let us therefore be on the alert to give heed to every instruction of the LORD, to obey every command, to fulfill every condition of the narrow way, in order that, as we follow him through the valley of the shadow of death, we will be safe and secure from all harm. Many promises have been left to us, but conditions are attached to most of them. If we come short of the stipulations, the promises become ineffectual. Let us make certain that we do not come short. Let us make sure by watchfulness, by prayer, by earnestness, and by zeal for knowing and doing the will of the Good Shepherd.

The psalmist wrote, "I will fear no evil." No evil can befall those who trust fully in the Good Shepherd and walk obediently in the way he leads. The Apostle Peter asked, "Who is he that will harm you, if ye be followers of that which is good?" (I Pet. 3:13) This great fact of divine care has been true of the LORD's people in every age, but it is manifested differently now than it was in the Jewish Age. The natural house of Israel, dealt with by God under the terms of the Law Covenant, were cared for and blessed along material lines in proportion to the degree of their faithfulness. But material blessings are not promised to spiritual Israelites—the LORD's sheep of this Gospel Age.

When we take to ourselves the promise that no evil shall befall us, we must understand it to apply along spiritual lines. To appreciate this thought fully we need only to consider Jesus, who is not only our Good Shepherd, but our exemplar as well. We are following in his footsteps, and we should not expect to fare better in this present evil world than he did. (Gal. 1:4) The Heavenly Father permitted the cruel hand of persecution to come down upon Jesus, crushing him even unto death.

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Nevertheless, it was true of the Master that no evil befell him. Jesus was a 'follower of that which was good', even as Peter counsels the Master's followers to be. (I Pet. 3:13) In fact, Jesus laid down his life doing good. It was true of him also, that *none could do him harm*, although we know that Jesus was persecuted. He was tried and falsely accused; he was spat upon and beaten; a crown of thorns was placed upon his bleeding head; he was cruelly nailed to a cross; jeered at, and mocked; he died upon that cross—killed by his enemies. Yet Jesus was *not harmed* as a new creature—no evil came upon him, in the sense that his spiritual, eternal interests were not impaired. The worst that the enemies of Jesus could do to him, was unwittingly 'to change his cross for a crown'. When viewed by the vision of faith, this certainly could not be considered an evil.

So it is now with those of us who follow the leadings of Jesus, our Good Shepherd. No evil can befall us—no one can do us harm. This does not mean that we will be spared from material loss or physical suffering. Following the leading of the Good Shepherd does not bring immunity from any of the things which the world or the worldly construe to be evil.

As we walk through the valley of the shadow of death we will have much the same experiences as those which are common

to mankind in general. Viewed from the standpoint of the natural man, we will eventually succumb to the same difficult experiences of the valley of death as do our neighbors and friends. We will die like men. None of the experiences, nor the sum total of them all, can do us harm, but rather, good. The reason for this is that while the outward man is perishing, we have the assurance that the inward man is being renewed day by day. (II Cor. 4:16) And this is the important consideration for us. Let the hardships come, if they will. Let the world, the flesh, and the devil combine to inflict trials upon us, yet we will fear no evil, for no evil can touch the new creature.

Instead of viewing the hardships which may befall us as evils, we will be thankful for them, knowing that these are the very means by which we are being tested and prepared for heavenly glory in joint-heirship with the Master. We will die in the valley of the shadow of death, but by grace and power divine we will triumph over death. Being planted together in the likeness of Jesus' death, we will also be in the likeness of his resurrection.

So we continue on through the darksome valley of death, where fear blights the happiness of nearly all who traverse its hazardous path. We do not fear because we know that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."—II Cor. 4:17, 18

"I will fear no evil," David wrote, because "Thou art with me." What solace there is in this thought! Can any harm come to us while in the company of the LORD? Knowing that he is near, we can abandon ourselves entirely to the enjoyment of his sweet fellowship. We cannot know what experiences await us from day to day. All we know is that if we follow closely where the Good Shepherd leads, he will be with us in our every time of need. And this is all we need to know. Truly did the poet write:

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

How comforting indeed is the assurance of the LORD's presence with us while walking through the vale of shadows. To us he is more than a friend. His fellowship means more than worldly

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comforts or pleasures, more than fame or riches. The allurements of the world are nothing compared to the blessedness of his presence and fellowship.

Earth-born clouds may arise to temporarily obscure our vision of the Good Shepherd, dimming our realization of his presence with us. It is at such times that we need to lay hold afresh upon God's promises more tightly than ever, for faith banishes fear. It can part the clouds so that we will again see the smiling countenance of the Good Shepherd, and hear his loving and reassuring words, "Follow me."

Peace in the LORD

THE LORD does not bless his people with peace in an outward sense. The Master's special associates, the apostles, were buffeted, and so all his followers have been. The Adversary does everything in his power to make their lives anything but peaceful and happy. This is true of all who walk in Jesus' footsteps. We have fightings without and fightings within, rather than peace without and peace within. We have fightings with our own flesh; and it is part of our victory that we "fight a good fight," a conquering fight.

We are to put forth our best efforts in fighting against the world and the Adversary, against all the things that Satan would put into our minds and hearts, and we are to get the better of these things. The LORD blesses his people with strength to surmount these difficulties.

We are not to be at peace with the flesh, but always at warfare with it. Yet there is a peace in the LORD that is born of faith in him and in his promises. He has promised us grace sufficient; he has promised that we shall not be overcome through having trials and difficulties that are too great for us. We are assured that we shall have the victory if we trust in his strength. This gives us a rest and peace in all our experiences.

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		MHZ 102	5:30 p.m.
Radio Corleone Centrale			
		FM-88-500 FM-92	11:00 a.m.

MEXICO (Spanish)			
Culiacán	Ranchera	XEQC	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.
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PANAMA

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

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

Manila-Sat.	DZAM	1026 KHZ	7:15 p.m.
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SOUTH AFRICA

Joubert Park-Thurs.	SWAZI Music		
Radio 1400 & shortwave	49 & 60		9:00 p.m.

SPAIN (Spanish)

Radio Gerona-Mon.			9:45 p.m.
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TONGA

Nuku' Alofa-Mon.			10:15 a.m.
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URUGUAY (Spanish)

Montevideo	Radio El Espectador	810	9:15 a.m.
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VIRGIN ISLANDS

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

SHORTWAVE BROADCASTS

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



The Bible Answers



Television Broadcasts

We are happy to announce that each Sunday afternoon, **The Bible Answers** television programs will be aired on Channel America and affiliates from 12:30 to 1:00 p.m. The list below represents the current stations under contract, and as additional stations are arranged we will update the list. Two stations showing the programs at other times and on other days are also listed.

CALIFORNIA

Arroyo Grande Channel 66

FLORIDA

Daytona Beach Channel 42

Ft. Myers Channel 7

St. Petersburg Channel 35

Tampa Channel 57

IOWA

Cedar Rapids KTS-13

Mt. Vernon WMVL Cable

Lisbon—every weekday 7:00 a.m.

LOUISIANA

Jenning Channel 13

MICHIGAN

Detroit Channel 26

MINNESOTA

Minneapolis Channel 13

MISSOURI

St. Louis Channel 7

NEW YORK

Syracuse Channels 14, 18

NORTH CAROLINA

Reidsville Channel 14

PENNSYLVANIA

Harrisburg Channel 40

WEST VIRGINIA

Huntington Channel 55

Logan (Mon.) Channel 12

PUERTO RICO

Humacao Channel 28

ADVERTISING BY SIGNS:

Experimentation with a new witness approach began in February and will be tried for one year in the state of New Jersey. Large outdoor advertising signs offering to the public the **Armageddon** booklet without charge, will be circulated throughout the metropolitan area on heavily trafficked highways leading to New York City. We ask your prayers for the LORD's blessing.

Christian Life and Doctrine

It Is Written



THREE beautiful texts have direct application to this lesson concerning the long-promised Messiah. The first is found in Isaiah 53:11: "He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities." The second text is Psalm 40:6,7: "Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering thou hast not required. Then said I, Lo, I come: in the volume of the Book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart." And the third, and last text we will consider here is Romans 15:4: "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." There may seem to be little relationship between these three texts, but before the conclusion of this study the close connection will develop.

The writings of the entire Bible focus upon the life and sacrifice of our Lord Jesus. This is particularly evident in the New Testament; but it is also true of the Old Testament. The types and shadows recorded there, the promises and prophecies of his coming, his life and death, all in great detail, center upon Jesus and his work. And although the Bible—and indeed, the entire plan of God set forth therein—focuses upon Jesus and his coming to earth to lay down his life as a ransom sacrifice, there is surprisingly little written concerning the early life of our Lord Jesus Christ. Perhaps this is because the emphasis is upon the "man Christ Jesus" (I Tim. 2:5,6), his works, and his words.

But there is, of course, that wonderful account in Luke, which never fails upon repeated reading, to thrill us. It takes our

minds to the time when the angel announced to the shepherds on the dark Judean hillside the birth of Jesus, saying, "Unto you is born this day in the city of David, a Savior which is Christ the Lord." (Luke 2:11) And how it lifts our hearts each time we read the words of the song the host of angels sang about that unprecedented event, "praising God, and saying, Glory to God in the highest, and on earth peace, goodwill toward men."—vss. 13,14

The Scriptures then, after telling of Jesus' birth as a baby, skip over to the year when the Wise Men appeared in Jerusalem. Apparently they were following a star which would show where the babe had been born. Their intent in finding him was to bring gold and silver, and treasures—frankincense and myrrh—and to worship the little child who was destined to become earth's great king. However, the wicked ruler, Herod, learned of their visit, and became troubled over the announcement that there had been born in the city of David one who would be a king, thus threatening his own position, and line of rulership over the province. And so he sought out the Wise Men, and said, "Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also." (Matt. 2:1-12) But secretly he plotted to kill him.

We see how even this early in Jesus' life the hand of the Almighty Father evidenced itself in connection with his appearance upon the earth. From the very beginning, Jehovah knew every moment exactly what was happening in the life of his Son. The LORD warned the Wise Men of the East not to go back to Herod to tell him where the little Savior was dwelling, as the king had requested them to do. So after they had found and worshiped the babe, they obediently followed God's command, and returned directly to their own lands in the East.

It became necessary, then, for Joseph, by the instruction of God, to take Mary and her little child and flee to Egypt for Herod had his soldiers searching every home, to slay Jesus if he could find him. Because he could not identify Jesus, Herod, in great

rage, ordered the slaying of all children in Bethlehem from two years old and under. But Joseph, Mary and the young child, Jesus, had safely escaped this terrible holocaust. While they were in Egypt, Herod died, and Joseph and Mary and Jesus, could finally return to the land of Israel.—Matt. 2:13-15

Again the hand of the LORD came into the matter, as God directed Joseph that it would not be wise to return to the province where Herod had ruled. Although Herod was dead, his son was now reigning in his place. The scripture states that Joseph, having been warned of God in a dream, decided to travel to Judah, in the land of Galilee, and to take up residence in the village of Nazareth. (vs. 22) This was not by chance any more than the fact that he had gone down to Egypt was by chance! Joseph took his family to Egypt in order that the prophecies might be fulfilled, "Out of Egypt have I called my Son." (vs. 15; Num. 24:8; Hos. 11:1) Now their move to Nazareth, Joseph's choice of turning toward Judah, was not by chance either! It was also to fulfill prophecy: "My Son shall be called a Nazarene." (vs. 23; Judges 13:5) Every step of the way, the hand of the Almighty was over Jesus and his doings—protecting, leading, and overruling.

Now we come to another, larger gap of perhaps ten years in the life of Jesus. What occurred during that time? In the next account he is a lad twelve years of age. We are told that it was the custom of the Hebrews to go each year to Jerusalem to celebrate the Passover. This, Joseph and Mary and Jesus did, along with a company of others—friends and relatives. Having celebrated the Passover, this same group of pilgrims made its way back home again. After a whole day's journey, his parents looked for Jesus, but Jesus was not among the company. Quickly they returned to Jerusalem; but only after three days of searching did they find their boy! He was in the Temple questioning and discoursing with the Doctors of the Law.—Luke 2:41-49

This gives us a hint as to what his main concern had been between the time that he was a young child, and when he was

twelve years old. No doubt he had learned the Word of God at the feet of his mother and in the synagogue (Luke 2:40,52), for he desired to search out what had been written concerning himself. The Heavenly Father chose as Jesus' mother one who was intelligent, kind, and pious: one who would bring up her child, Jesus, with a knowledge of and love for the Scriptures: "Jesus increased in wisdom and stature, and in favor with God and man."—vs. 52

Now we come to an even larger missing interval in the record of the life of Jesus. We do not hear any more of him until he presented himself to John for baptism at Jordan—a space of some eighteen years. Again, we are certain that he was continuing to fill his mind at the instance of devoted members of his family, and possibly the priesthood, with the Scriptures—absorbing them with that perfect mind which we cannot begin to comprehend—storing up the knowledge of the LORD's Word, for, as our text observes, it was "by his knowledge . . . [that] my righteous servant [shall] justify many."—Isa. 53:11

His understanding of the Scriptures was comprehensive. We discover this as we follow the story of his life. There was never a situation where he could not quote the scripture applicable to the case, and to handle the Scriptures well. Jehovah supervised the education of his Son, making certain that whatever was necessary for him to know would be made plain to him. However, even so, Jesus did not have a complete understanding of the length and breadths, heights and depths of God's plan and his involvement in it until he came up out of the water after having been baptized by John. At that time the Holy Spirit descended upon him as a dove, opening the heavens to him.—Matt. 3:13-17

When the scripture speaks of the "heavens" being "opened" to Jesus, we understand this to mean that his perfect mind—which had been filled with information from the beginning to the end of the Old Testament, all the prophecies relating to him, the types and the shadows—began to comprehend fully what this involved and the entire picture began to perfectly fit together.

(Matt. 4:1) He was led by the Spirit into the wilderness, where for forty days his newly spirit-begotten mind could meditate upon the Scriptures, and they were opened up to him as they never had been before. For forty days his spirit-begotten mind wrestled with the implications of the tremendously responsible position in which he found himself.

The success of the entire plan of God depended upon him and on his faithfulness in obediently carrying out God's will for him. This became clear to his perfect mind—the illimitable, astounding reaches of which imperfect men cannot begin to appreciate or to understand! There, guided by the Holy Spirit, he reexamined and sorted out, fitting into place, the many Scriptures in the Old Testament which referred to his earthly mission.

And, the primary thought indelibly impressed upon his mind, was the fact of his identification as the Messiah. The Heavenly Father made it unmistakably certain that Jesus was indeed the Messiah. No doubt many of the passages which revealed that fact had come to his mind before he received the Holy Spirit. But now, his spirit-begotten mind was completely reassured by his Father that he was indeed that Messiah. These Scriptures referred to him!

Undoubtedly that wonderful passage in Proverbs 8:22-30 went through his mind. Imagine the comfort and joy he would get from considering it: "The LORD possessed me in the beginning of his way, before his works of old." And as he would read on, he would realize that he was that one who had been associated with the Heavenly Father in the creation of the world—the creation of everything that was made! "I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth: while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon

the face of the depth: when he established the clouds above: when he strengthened the fountains of the deep: when he gave to the sea his decree, that the water should not pass his commandment: when he appointed the foundation of the earth: then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him.”

Can we put ourselves in Jesus' place, and feel what he felt when his spirit-begotten mind recalled this wonderful passage of Scripture? How he would rejoice to realize that he had been with the Father, and that he had been daily his delight. And how joyous it was for him to realize that the Heavenly Father had caused these words to be recorded and to come to his mind just at this moment, in this very hard period of his life's experience, for his encouragement and strength. It assured him that he had indeed been with the Father in heaven, and had voluntarily taken on human form to become the world's ransom and its Messiah. These comforting thoughts came at the time he was so sorely tempted of the Devil to do things the Adversary's way, and not the Heavenly Father's way. The words he had uttered at his baptism rang out clearly now, "Lo I come . . . I delight to do thy will, O my God!"—Ps. 40:7; Heb. 10:7

Then, perhaps, that newly spirit-begotten mind would go back to another statement of God's holy promises, to Isaiah 9:6,7: "Unto us a child is born, unto us a Son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful Counselor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the LORD of hosts will perform this." As he considered this passage, it would be clear to him that **he** was this Son, this was **his** kingdom spoken of, that **he** would be the Everlasting Father, and the Prince of Peace, to the whole world of mankind.

Then perhaps he recalled God's dealings with Abraham, and some facets of the Abrahamic Covenant. He may have thought of the wonderful promise to Abraham, that in his seed should all the families of the earth be blessed. (Gen. 22:18) The Apostle Paul was inspired by the Holy Spirit to tell us that Jesus, primarily, was that 'seed'; and secondarily, the church was also part of the 'seed'. (Gal. 3:16-29) The LORD saw fit to reveal this mystery to the Apostle Paul; and we know the Heavenly Father revealed it to his Son, Jesus, who was himself the fulfiller of that great prophecy. The Father revealed this mystery to Jesus for his comfort, encouragement, and for his guidance.—Eph. 5:32

Jesus was indeed the long-promised seed who would ultimately bless all the suffering, dying, hungry, unhappy people of the world, among whom he had spent the past thirty years of his life. The lame, the blind, the deaf, the lepers—the young and the old, the rich and the poor—he would bless them all! As the Scriptures opened to him in crystal clarity the many facets of his Messiahship, along with the awful responsibility resting upon his shoulders there was also the happiness, the joy and gratitude that flooded his heart! He would be the one responsible for wiping out hunger and death, sickness, wars and poverty, and to fill the earth with peace, joy and happiness, life and righteousness!

There in the wilderness, as he underwent the temptations of the Adversary, there must have passed before his mind a series of pictures: the offering of Isaac—a loving father offering his son as a sacrifice; the Passover lamb—that lamb without blemish that was slain for the deliverance of Israel; the bullock whose life was given up on the sacrificial altar as an offering for sin. And the impact upon his mind—recognizing all these types and shadows as picturing himself—under the influence of the Holy Spirit, fortified his identification as the Messiah. This fact was solidly established in his own heart. So thoroughly was it planted there that later he could say confidently, "Moses wrote of me." So completely was he convinced, that when he stood before Pilate he

could counter the ruler's insolent question, "Art thou then a king?" with the quiet but firm answer, "Thou sayest." He knew he was a king. There was no need to argue the matter with this unbelieving man.

Coupled with this would come the remembrance of many passages concerning the suffering, the ignominy, the humiliation, that lay before him. And the intensity of that impending suffering would slowly be born in upon him as he recalled the words of the Prophet Isaiah: "I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting." (Isa. 50:6) He knew that these words had been spoken concerning himself. This was a desperate situation in which he would sometime find himself. None realized better than Jesus the depth of sorrow, shame, humiliation, and weariness into which he was entering. It was all spelled out for him, written in the volume of the Book.

But lest he would be overwhelmed with it all, the Holy Spirit directed his minds to words of comfort, help, and encouragement. He may have turned to that beautiful passage of comfort in the 34th Psalm: "The angel of the LORD encampeth round about them that fear him, and delivereth them. Taste and see that

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the LORD is good: blessed is the man that trusteth in him. . . . The eyes of the LORD are upon the righteous, and his ears are open unto their cry. . . . Many are the afflictions of the righteous: but the LORD delivereth him out of them all. He keepeth all his bones: not one of them is broken. The LORD redeemeth the soul of his servants: and none of them that trust in him shall be desolate.”—
vss. 7,8,15,17-20

How hungrily, how earnestly, his mind would lay hold on these blessed words of encouragement! The LORD would never leave him nor forsake him! And how many times during his three and one-half years of ministry these words brought strength to our Savior. Jesus sought no additional honors for the great work he was so shortly to accomplish. He asked only for the joy and glory of being with the Father as he had been before the world was. (John 17:5) But the many promises of the work he would accomplish through the high position to which he would be raised, must have been an additional impetus to him. The realization of the heavy responsibility resting upon him was also offset by the joy of the Father's trust in him that he would accomplish these things well, and would bring to fruition the blessing of all the families of the earth!

ENGLISH RECORDED LECTURE SERVICE

We wish to remind our British readers that a Recorded Lecture Service, operated under the auspices of the English Dawn, is continuing to be available. They provide, on loan, recorded lectures on audio cassettes. Also, The Dawn magazine is read onto tape each month for those who have difficulty seeing. Service is for British Isles only. Direct your request to:

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He emerged from those forty days and nights in the wilderness resolved beyond any shadow of turning to pursue the course his Father had invited him to take. Although he clearly understood the pain he would endure—his perfect mind could project itself and feel the agony of the nails in his hands and feet, suffering that cruel death upon the cross—but nevertheless he overcame. There in the wilderness he fought out the battle, and he won. From that moment on, he never deviated from the difficult, strait path of sacrifice, no matter where it led.

How carefully, how lovingly, how tenderly the Heavenly Father prepared the way for his Son. Even with his perfect mind and body, it is doubtful if Jesus could have endured the three and one-half years of suffering and ignominy, and finally the cross, except for the Scriptures written concerning him. They were convincing evidence that each one of the painful experiences was indeed overruled and supervised by his Father, and considered needful to his development as a sympathetic High Priest to mankind during the Millennial Age.

Well, this might be the end of the matter, but it is not the whole story. There are others about whom the Scriptures speak in similarly loving language. There are others whose characteristics are foreknown of God and described in the Bible. Their love for righteousness, truth, and justice, induces them to follow faithfully in the footsteps of Jesus. Their trials and sufferings, their faith and final reward, are just the same as those given to Jesus. What a wonderful honor, what a glorious privilege, what amazing grace! And that honor, brethren, is ours! For faithful Christians are spoken of by the Heavenly Father with joy and pride, great affection and tender solicitation! They were chosen in him before the foundation of the world! (Eph. 1:4) Think of that! They are also elect according to the foreknowledge of God. (I Pet. 1:2) They are predestinated to be conformed to the image of his Son. (Rom. 8:29) Their very names are written in heaven!—Luke 10:20

Christians are pictured in many terms in the Scriptures: as kings and priests of the Most High God; as the bride, the Lamb's wife; and together with the Lord, as the 'seed' of Abraham who shall bless all the families of the earth! These things are all written in the volume of the Book! How great should be our amazement and joy at this recognition of the honor of the high calling; and how great should be our humility! We fervently sing, "Amazing grace, what joy to know, the merit of his blood!"

But, as with our Lord Jesus, there is responsibility that goes along with this honor. "Know ye not that . . . ye are not your own? For ye are bought with a price." (I Cor. 6:19,20) Our covenant to do the Father's will, to sacrifice our own will, carries with it full responsibility for the use of all our talents in the LORD's service. As laborers together with God (I Cor. 3:9), we are to preach the Word of the glad tidings of peace and salvation.

It is written, too, of our suffering. "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."—Rom. 8:16-18

We have the same promises that God gave to his Son, Jesus—"I will never leave you nor forsake you!" (Deut. 31:7,8; Josh. 1:9) This promise is repeated over and over again! "This is the promise he has promised us, even eternal life." (I John 2:25) As we are conformed more and more closely to the image of God's dear Son, we will rejoice to say with him, "Lo, I come. In the volume of the Book it is written of me, I delight to do thy will, O my God: Yea thy law is written within my heart!"

**"Yea, I have loved thee with an everlasting love:
therefore with lovingkindness have I drawn thee."**

—Jeremiah 31:3

Voices from the Past

From 1948 General Convention,
A Discourse by Brother R. Krebs, Pilgrim

Faith

PILGRIM Brother Robert A. Krebs, spoke on the subject of Faith. "The importance of faith," he said, "is revealed in the fact that it is the victory which overcometh the world. Without faith it is impossible to please God."

II Peter 1:3-12 was the basis for this discourse. Here the apostle emphasizes the necessity for adding to faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness love. "For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for IF YE DO these things, ye shall never fall. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."

These things abounding in the life of the Christian will decide whether or not he will enter into the kingdom of our Lord as a joint-heir with him. These things abounding in the life of the Christian will mean that he will not be idle nor unfruitful in the knowledge of the LORD. It means he will appreciate the truth, and manifest his appreciation by laying down his life in its service.

But if the love of God manifested in these various fruits and graces of the Spirit does not abound in our hearts and lives in the full, rich sense that it should, we will not be able to enjoy that

depth of spiritual vision which otherwise would be ours—we will be blind, and will not be able to see afar off.

The LORD often permits our faith to be tested; we really do not know how strong our faith may be until these tests come. There was a sister in the truth whose faith was tested by the belief that her husband had met with a serious accident. He had gone out for the evening to visit a sick brother at a hospital, and following the visit he expected to call on a man who had responded to the "*Frank and Ernest*" radio programs. At midnight he had not returned home. The sister had retired for the night, and was awakened by the screaming of an ambulance siren. Noticing the time, she concluded that her husband was involved in some way. Her faith was severely tested, and did not prove as strong as it should have been under the stress. At 1:00 a.m. her husband returned uninjured. He had not been in an accident, but had spent a long and profitable season discussing the truth with four men whom he found, when making the call, gathered around a table studying the Bible!

VICTORIOUS FAITH

O for a faith that will not shrink though pressed by every foe;
That will not tremble on the brink of any earthly woe.
That will not murmur nor complain beneath the chast'ning rod,
But in the hour of grief or pain, will lean upon its God.

A faith that shines more bright and clear when tempests rage
without;
That when in danger knows no fear, in darkness knows no doubt.
That bears unmoved the world's dread frown, nor heeds its scorn-
ful smile;
That seas of trouble cannot drown, nor Satan's arts beguile.

A faith that keeps the narrow way, till life's last hour is fled,
And with a pure and steady ray illumines a dying bed.
LORD lead me to a faith like this, through trial though it be;
For O! the rest of faith is bliss, the bliss of rest in thee.

Talking Things Over

A report concerning our South American brethren, and the recent Bible Students' Convention held there . . .

The Search for God's People in South America

Polish Brethren

THE story of the search for God's people in South America begins in Brazil. As far back as the days of Pastor Russell, prior to World War I, there were brethren in Poland who had been immersed into the body of Christ. Some who met with them, however, were merely friends of the truth, and used the message of truth to confound their acquaintances in other religions. One of these, the grandfather of a brother who lives in São Paulo, took his family to Brazil after the turn of the century. Brazil offered the land to settlers, and many came from Europe to avail themselves of this opportunity. A large number of these were Poles who established two large communities in the Curitiba area in the Province of Paraná, and the Rio Grande do Sul Province.

The grandfather, although knowing the truth, never consecrated, but his son and daughter-in-law were brought up in the knowledge of the true Gospel, and became brethren in Christ. Most of their children also dedicated themselves to the LORD. Contact with Polish brethren in the United States aided them in keeping a clear understanding of Present Truth. By this help from brethren in Chicago they understood that the door to the high calling was not closed.

Another large group which understands the doctrines of the truth with a good deal of clarity, but believes that the door to the

high calling is no longer open, had become established in Curitiba about that time through the zeal of a single individual. This man had visited Poland, and when he returned to Brazil he brought much of the message and doctrines of truth with him, but it included the belief that the high calling had ended. This group in Curitiba continues to be larger and more dominant in their activities than the one mentioned previously.

Meanwhile, a couple who received the message of truth in Poland, left for Brazil in 1925. Living was difficult in Poland, and the opportunity to assist the Polish community in Rio Grande do Sul as a teacher, which was his profession, caused him to seek a better living for himself and family in Brazil, where they settled in Viadutos. They were alone in their belief of the true Gospel, and received much persecution when witnessing among friends and acquaintances.

Here again, the Polish brethren in Chicago had contact with this couple, furnishing them with literature, and keeping them abreast of developments in the truth movement relative to a new, extremely active group then coming into being, apprising them of the new doctrines being put forth by it. This group has become well established in Viadutos, and are the closest group of any to his beliefs.

The couple brought up their children in the truth, but since some desired companionship with others of their age group, they have attended the other's meetings. They know well that their teachings are different from those taught in "*The Divine Plan of the Ages*," and have called this fact to the attention of their friends.

Local newspaper advertising has been steadily used as a means of witnessing in Rio Grande do Sul by these brethren, and they continue to do so even until the present time, although they have had very little response. But, as a result of the cooperative efforts of brethren in the United states, it has been feasible recently to translate and publish "*The Divine Plan of the*

Ages,” in the Portuguese language, as well as several other smaller booklets. This has made possible the distribution of truth literature in Brazil.

This couple in Viadutos, and the brethren who settled in Brazil earlier—whom we have mentioned in this article—have contacted each other, and are cooperating in the advertising of this book in their respective communities, and as a result about fifty volumes have been distributed, some to family members. We suggested that a home study from “*The Divine Plan of the Ages*” be inaugurated, which may be done. But one deterrent to interest in Brazil is the low standard of education, or the almost complete lack of education, especially in the rural areas of Rio Grande do Sul.

In Curitiba, however, a first volume study is held every Sunday in the home of the brethren. About fifteen attend, including a few who had been associated with the group believing that the door is closed to the high calling. This congregation has had interesting results brought about by the advertising of truth literature. Many first volumes of Studies in the Scriptures—“*The Divine Plan of the Ages*”— have been placed, and even more are being distributed by other new-found brethren. Whenever the elder in this class travels, he takes with him a supply of books and booklets, and any he meets or talks with receive literature!

German Brethren

While these events were transpiring in the Polish communities of Brazil, similar events were paralleled in the German communities. The majority of German emigrants to Brazil settled in the Province of Santa Catarina, sandwiched in between that of Rio Grande do Sul and Parana. In 1932 a German family went to Brazil and became part of a farming community near the town of Presidente Getulio. These elderly brethren had embraced the truth in Germany, and brought it with them to Brazil. However, because of divisions among Bible Students over doctrinal differ-

ences, they did not understand many facets of the truth clearly. Through correspondence with faithful brethren still in Germany they were assisted a great deal in their understanding. This elderly couple finished their earthly course years ago, but not before a small class, which met regularly, had been established as a result of their faithful witnessing. Although many of the original members of the class have gone beyond the veil, it is still functioning and consists of their son and daughter-in-law, two grandchildren, and through their further witnessing, several others have been added to the class.

The son, himself now in his eighties, continues to spread the glorious Gospel of Christ. He writes letters to any he believes might profit by a knowledge of the truth when he reads of their views in editorials or religious articles in the newspapers. One contact made through this method was a Sunday School teacher. He ordered and gave First Volumes to all the congregation of his church.

Around 1935, a lady in Germany received a First Volume from her neighbor. She read it but did not understand it, and stored it away. Soon after World War II she went to Brazil with her husband and family and settled in a sea resort area of Santa Catarina, called Balneario Camboriu. Years later she became very ill. She was hospitalized for a long period, and had time to read. The first thing she thought of was the book given to her by her former neighbor, and when she found it, she began to read it. This time it was as if scales fell from her eyes of understanding! She consecrated her life to the LORD. Her love for the truth continues to manifest itself in her faithful witnessing through newspaper ads, distribution of tracts, and in her generous hospitality.

Through the ads she placed in newspapers, other German brethren in Brazil became aware of her; later the Polish brethren. But her greatest help came from her contact with the brethren in Germany who corresponded with her—her neighbor's daughter, and others—and many of her questions were answered by them.

Many brethren have been made aware of each other's existence through correspondence, advertising, and visits of brethren from the United States. In conjunction with the two conventions held in Buenos Aires, Argentina—both in 1987 and in March, 1989—a group of brethren from the United States traveled through Brazil to visit these little classes, to encourage them and to be encouraged by them. On each occasion, all were found rejoicing in the truth, and received much profit from the discussions on the Scriptures.

This year, in Curitiba there was a formal meeting on Sunday. Twenty-two were in attendance—eighteen adults and four children. Three talks were given by visiting speakers, and good fellowship was had before and after the discourses. Considerable information was obtained on the availability of the correct equipment needed to provide these brethren with a desktop word processor. A plan was made to implement the purchase of this equipment which will allow them the ability to publish a Portuguese *Dawn* magazine, by translating it from *El Alba*, the Spanish *Dawn*.

Because of the advertising of "*The Divine Plan of the Ages*" in the Curitiba newspapers, a man responded. He not only obtained the book, but read it four times! He also distributed over fifty First Volumes to members of his church congregation, which is an independent church. However, none of them have shown any interest, and so this brother is the only one who has accepted the truth of God's plan in the city of Uberaba. The group from the United States had the privilege of visiting him there this year, and of inviting him to attend the convention in Buenos Aires, which he was delighted to do.

An interesting event occurred on a city bus in Belle Horizonte. A young man who had received a First Volume from the brother in Uberaba became involved in a discussion with other passengers on the matter of the second coming of Christ. Some were advocating the concepts of the many churches in the world.

One, however, had a different view, which caused a third man to say, "You sound as if you had read '*The Divine Plan of the Ages*', but that book is out of print." He said he hadn't read it, but would like to. And so the first young man told him it was not out of print, and that he could get a copy from the same man he had received his copy from. He was very pleased and obtained several copies. He turned out to be an unpaid pastor of a small church, and claims to be in a position to place 3,000 First Volumes per month through advertising!

Whether or not he understands fully the doctrines that book contains, he likes our literature and is placing it everywhere he can! We met with several of his congregation, seven adults and five children. They have regular meetings studying the First Volume in a rented office building in a suburb of Belle Horizonte, where poorer people live. We had a good discussion on the organization of Bible Student churches, answering questions and encouraging them to faithfulness.

Roumanian Brethren

A large group of Bible Students existed in Roumania and parts of Yugoslavia—as many as 2,000—in Brother Russell's day. Around 1940, before World War II began with its devastating effects on Roumania, one of these Bible Student families emigrated to Brazil. In 1948 they moved again to Monte Grande, Argentina—a suburb of Buenos Aires. Study and devotional meetings were held regularly by the family, and witnessing was carried on through preaching, tracts, and advertising. The grandfather was able to read English, and received *The Dawn* magazine from the United States. He hoped it would someday be possible to meet someone from the Dawn. Several years ago this was arranged, and a radio station was engaged to broadcast the "*Frank and Ernest*" programs from Montevideo, Uruguay. This station can be heard in Buenos Aires, and the responses from the program are turned over to this family (the grandfather has passed

away), of which at least one member speaks English, and they follow up requests with an offer of the Spanish First Volume. All who wish to study with them are invited to do so.

As a result of their witnessing, almost twenty years ago a Pentecostal minister received a copy of "*The Divine Plan of the Ages.*" Soon he began to teach this plan to his congregation, and has been doing so ever since! He has from fifty to sixty at his meetings in the church in Berazategui on Saturdays. About seventeen or eighteen of these are consecrated members, although we do not know the full extent of their understanding.

Another nucleus of brethren in Buenos Aires are relatives of a family in the Chicago, IL, ecclesia. They live at the extreme end of the city opposite from the group mentioned above. The city and its suburbs sprawl over a fifty-mile diameter, and brethren have to go long distances to meet with one another.

Public transportation is not good, and it takes a long time to get from one area to another, using several buses and trains. Many are poor and cannot afford to travel by these means; only a few brethren have cars, and fuel costs are high. In spite of these handicaps, the Word of the LORD continues to be proclaimed on this continent, and brethren are meeting to study God's Word. They witness according to their abilities, and they desire to continue having conventions in South America for the encouragement and building up of the brethren.

A blessed time was had at the Second Bi-Annual Convention in South America—the 1989 convention which was held at the church building in Berazategui, outside Buenos Aires. Attendance was very good, with 65 to 85 adults at the Sunday sessions. They came from other parts of Buenos Aires, four from Brazil, one from Peru, and eleven from the United States.

The truth is going forth through the sacrifice and faith of the brethren in witnessing about the glorious, soon-coming kingdom. Let us pray that they all, as well as we, may continue to grow in grace and in knowledge of our Lord Jesus Christ!

Talking Things Over

General Convention—July 22-27th

SPECIAL BULLETIN FROM U.T.C.: We have secured a contract with Delta Airlines to provide discount air fare for participants in the 1989 Bible Students' Convention.

Tickets must be purchased seven days in advance, and will be 40% off the regular air fare.

Reservations may be made at any time by calling either
JOY or KIM, at

ALL-SEASONS TRAVEL

Telephone # (613) 892-5235

CHILDREN'S SUBSIDIES

AGAIN this year the Convention Committee has made provision for subsidies to be paid for children seventeen years of age and under. The subsidy rates will be as follows:

Ages six to seventeen will receive a 50% subsidy if they have qualified by attending at least 75% of the Young Peoples' Bible Classes.

Ages four and five will receive a 50% subsidy with no qualifying restrictions.

Ages three and under will receive 100% subsidy with no qualifying restrictions.

These subsidies are designed to help make it possible for young people to attend the General Convention and to enjoy the Bible Classes provided for them.

To obtain the subsidy, parents will pay the university full children's rates (according to ages) when making reservations. Subsidy Application Forms will be provided at the convention. These should be filled out and given to the Convention Treasurer, Brother Stephen Roskiewicz, near the close of the convention.

Registration Procedures

• **Registration Form:** There must be a *separate* form submitted for *each person* registered. For instance, if a family consists of two adults and two children, photocopies must be made of the registration form, and one completed for each member of the family; in this example, four separate registration forms would be submitted—one for each parent, (2); and one for each child (2).

If four or more persons are registering together, please indicate who will be rooming together by completing the section called **Rooming Preferences** on the Registration Form.

• **Confirmations:** Registrations received prior to July 1 will receive letters confirming room assignments, airport pickup time, and balance of fees due. Please note that **room assignments will not be changed after arrival** except in the case of EMERGENCY.

• **Deposits:** Minimum deposit required per person is \$50.00.

To facilitate processing, total balance should be made by July 14th. Checks should be made payable to The University of Tennessee at Chattanooga.

• **Pricing Information:** The most cost-effective way to register is for the Weekly Package. This includes all seven nights' lodging, and all meals—Saturday breakfast through Thursday dinner. The breakdown is as follows:

Weekly Rates* for Lodging and Meals

Ages 13 and over \$185.00 per person** (2 persons per room)

Ages 6-12 years \$130.00 per person (2 persons per room)

Ages 5 and under \$ 25.00 per person (2 persons per room)

*Meals you do not plan to attend **cannot** be deducted from the weekly package rate.

The cost for **one person in a bedroom will be \$220.00. **Note:** The remaining bedroom in the apartment **will be occupied.**

(Continued on page 61)

Registration Form—Bible Students—July 22-27

(Complete a separate form for *each person*, adults and children)

Name	Age
Social Security Number	Daytime Phone
Mailing Address	
City/State/Zip	

(Please check all items that apply to you)

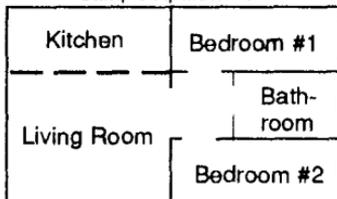
- I must have a first floor room for health/physical reasons
- There is a child under five years old in our party
- I request a single bedroom, and realize there is an additional fee

ROOMING PREFERENCES

Sample Apartment

Please note that all sleeping rooms are set up as apartments. There are two bedrooms per apartment, with a shared bathroom. There are **two single beds** per bedroom. Linens are provided, but bring a blanket if you need one.

If you have not designated a roommate, **you will be assigned one** by the University.



Name and Address of person(s) I wish to room with/near:

1	2
Name	Name
Bedroom #1	
Address	Address
1	2
Name	Name
Bedroom #2	
Address	Address

AIRPORT PICKUP INFORMATION

(Consult Pickup Schedule)

Arrival Date	Preferred Pickup Time
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Convention Costs

Please check all applicable boxes. If you are registering for the Package Rate for the entire week, please do not check any boxes in the Daily Rate section. If you are registering by family, or by four or more in a room, it is necessary to give this information on only one of the forms. Please attach all Registration Forms together for which this information applies:

WEEKLY PACKAGE RATES (PER PERSON)

of Persons

	Weekly Lodging and Meals Age 13 and over	\$185.00
	Weekly Lodging and Meals Age 6-12 years	\$130.00
	Weekly Lodging and Meals Age 5 years and under	\$25.00
	Weekly Lodging and Meals Age 13 & over with private bedroom	\$220.00

DAILY LODGING RATES

of Persons

of Nights

	Ages 6 and over		\$15.00/night
	Ages 5 & under		\$ 5.00/night
	Ages 13 & over- private bedroom		\$20.00/night

DAILY MEAL RATES

of Persons

of Days

	Breakfast, 6 & over		\$4.00/day
	Lunch, 6 & over		\$6.00/day
	Dinner, 6 & over		\$8.00/day
	Breakfast, 5 & under		\$2.00/day
	Lunch, 5 & under		\$3.00/day
	Dinner, 5 & under		\$4.00/day

Make calculations on scrap paper. Enter TOTAL here: \$

Arrival Date and Time: _____

Departure Date and Time: _____

MAIL COMPLETED FORMS & \$50.00 DEPOSIT CHECKS TO:

THE UNIVERSITY OF TENNESSEE AT CHATTANOOGA, Continuing Education, 119 Race Hall, 615 McCallie Ave., Chattanooga, TN 37403

If you plan to attend only part of the convention, you may wish to register using daily rates:

Daily Rates for Lodging (per night)

Ages 6 and over	\$15.00 per person
Ages 5 and under	\$ 5.00 per person

Daily Rates for Meals (per person)

<u>Ages</u>	<u>Breakfast</u>	<u>Lunch</u>	<u>Dinner</u>
6 and over	\$4.00	\$6.00	\$8.00
5 and under	\$2.00	\$3.00	\$4.00

• **Airline Pickup Information:** Please indicate the date and time that will best suit your party, on the registration form in the space provided. Pickup will be made at the Chattanooga Airport, Lovell Field. There is no charge for this service. In the event of problems, call (615) 755-4344 from 8:00 a.m.–5:00 p.m. or (615) 755-4485 from 5:00 p.m.–7:00 p.m. (EST).

Airline Pickup Schedule

<i>Friday, July 21:</i>	<i>Saturday, July 22, Continued</i>
2:00 p.m.	2:00 p.m.
4:00 p.m.	4:00 p.m.
6:00 p.m.	6:00 p.m.
8:00 p.m.	8:00 p.m.
10:00 p.m.	10:00 p.m.
<i>Saturday, July 22</i>	<i>Sunday, July 23</i>
10:00 a.m.	10:00 a.m.
12:00 noon	2:00 p.m.

• **Mail Completed Forms to:**

The University of Tennessee at Chattanooga
119 Race Hall
615 McCallie Avenue
Chattanooga, TN 37403

Encouraging Letters

New Class Members

Dear Friends: I am writing to say "hello" for the first time, as my daughter and myself have just joined a Bible Students' class in our locality [Tyne & Wear in England]. Our new friends are from Lenine Grove, which is almost on our doorstep and we have only just met them and started fellowship about five weeks ago. Previous to calling on them I had prayed that God would lead us to sincere Christian people, where we could be fed with his Word and blessed in his Spirit. This we have been given already, and look forward to seeing our new friends on a regular basis. So sending you Christian love and kind wishes in the name of our beloved Lord and Saviour, Jesus Christ.—*England*

Books are a Sincere Help

Dear Sir: I found that your books are a great inspiration to many people and am anxiously awaiting the delivery of the

books I have ordered. They are a sincere help in my study of God's Word. I shall continue to order more books from time to time. I thank God for you, and your literature. May God bless and keep you.—*AL*

Inspirational Publications

Dear Friends at Dawn: Please find enclosed check for subscription to Dawn. Send to six as per application form, and use balance for others who need but can't pay for this inspirational publication. I have greatly benefited from your explanations and reasoning on many scriptural writings and pray God bless you in your good work.—*IL*

Misunderstandings Gone

Just a token to show my appreciation for the work you are doing with The Dawn publication. Never before have I understood so much of the Bible. You have cleared up a lot of misunderstandings on my part. Again thanks, and keep up the good work.—*LA*

Better and Better Articles!

Dear Dawn Brethren: Please find money order for \$105. One dollar is for my Dawn renewal, and the rest to use as you see fit in the LORD's service. The Dawn articles seem to be getting better and better

with each issue. I praise our loving Heavenly Father that you are still holding to the Old Truths that have gladdened our hearts for so many years. Seventy years have gone by since I first accepted this blessed truth and it grows sweeter as the years go by. —Canada



Obituaries

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

Sister Bernice Heyers, Little Rock, AR—April 1. Age, 81.

Sister Helen Nowak, Detroit, MI—April 29. Age, 93.

Weekly Prayer Meeting Texts

June 1—"He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him and manifest myself to him."—John 14:21 (Z. '95-75 Hymn 243)

June 8—"He that converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."—James 5:20 (Z. '95-203 Hymn 74)

June 15—"I will make an everlasting covenant with you, even the sure mercies of David."—Isaiah 55:3 (Z. '96-29 Hymn 134)

June 22—"It is required in stewards, that a man be found faithful, . . . every man according to his several ability."—I Corinthians 4:2; Matthew 25:15 (Z. '07-63 Hymn 87)

June 29—"Blessed are the poor in heart; for they shall see God."—Matthew 5:8 (Z. '00-71 Hymn 109)

Speakers' Appointments

W. Bilcharz	June 23-26	E.K. Penrose	June 18
Portland, OR		Indianapolis, IN	
B. Brown	June 23-26	Gary, IN	20
Portland, OR		LaSalle, IL	21
R. Gorecki	June 11	Rockford, IL	22
London, Ont.		St. Louis, MO	24,25
Cincinnati, OH	28	Camdenton, MO	27
G. Jeuck	June 25	Kansas City, MO	28
Middletown, NY		Tuscaloosa, AL	30



Conventions

These conventions are listed at the request of the sponsoring classes.

WATERBURY, CT, June 4—
YWCA, 80 Prospect St. Contact:
Mrs. Anthony Tsimonis, Waterbury
Bible Students, Box 1494, 06721

**SOUTHEAST MICHIGAN,
June 9-11—**Echo Grove Confer-
ence Center, Lakeville, MI. Con-
tact: Roger Adams, 6665 Dan-
dison, W. Bloomfield 48033
Phone: (313) 363-6532

**ALLENTOWN, PA, June 16-
18—**Moravian College, Bethlehem.
Address requests to: Allentown
Bible Class, c/o Margaret Young,
P.O. Box 1672, Allentown 18105.
Phone: (215) 867-5418

CINCINNATI, OH, June 18—
Home of the Harps, 2609 Merrit-
view Ln., 45231

**PORTLAND, OR, June 23-
26—**Collins Retreat Center, Route
#211 (betw. Sandy & Eagle Creek).
Contact: Ruth Snyder, 1801 N.E.
201 Ave., Troutdale, 97060

CHICAGO, IL, June 25—
Elmhurst Masonic Temple, York
and Arthur Streets, Elmhurst. Con-
tact John Trzyna, 4614 N. Pota-
watomie Ave, Chicago 60656

DETROIT, MI, June 15—
Redford YWCA, 25940 Grand
River. Contact: Frank Nemesh,
2183 Babcock Dr., Troy 48084
Phone: (313) 649-6588

**BIBLE STUDENTS GENERAL
CONVENTION, CHATTA-
NOOGA, TN—**July 22-27. See
bulletin on pages 57-61

**NIGERIAN CONVENTION,
August 10-13.** Held in Ibadan.
Contact Ray Luke, 143-67 Cherry
Ave, Flushing, NY 11355 for de-
tails. Phone: (718) 445-5129

DENVER, CO, August 11-13—
Viscount Hotel, 200 W. 48th Ave-
nue. Contact: Marcia Kuehmel,
10201 Riverdale Rd. #53, Thornton
80229 Phone: (303) 450-0582