

The Dawn

Volume LXI, Number 3
(USPS 149-380), March 1993

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

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

British Isles: Associated Bible Students, P.O. Box 136, Chesham, Bucks. HP5 3EB

Australia: Berean Bible Institute, 1 Springfield Street, Briar Hill, Victoria 3088

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

Germany: Tagesanbruch Bibelstudien-Vereinigung, Postfach 4 D8567, Neunkirchen am Sand

Greece: He Haravgi (The Dawn), Afexidiou 81 Ano Ilisia, GR 15771 Athens

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

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

South America: El Alba, c/o Avel y Milo Lupsor, Calle Almirante Brown 674, Monte Grande, Buenos Aires, Argentina

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

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HIGHLIGHTS OF DAWN

Much of the content of the October 1992 issue of Time Magazine was occupied by an article entitled, "What does science tell us about God?" It was interesting to note in many of the more recent statements made by both scientists and religionists, growing conciliatory positions toward what traditionally had been strong opposing views on how everything began.

The scientists quoted seemed to be in general agreement that analytical research into the past supported the theory of the 'big bang', from which our present universe rippled outward. Beyond this point of seeming beginning they find a curtain drawn which obscures any signs of previous cause or effect.

Now more willing to consider scientific observations, religionists say that just because we are unable to peer behind the curtain does not prove there is nothing there. They say all that can be observed by science in front of the curtain (the 'big bang'), indicates there was previous divine cause which set it all in motion.

The religionists contend that God, as the supreme intelligence behind Creation, would not have expected us to find out about him simply by examination of his works, but rather by a direct testimonial revealment of himself to which his works would agree and confirm. They point to the Bible as this testimony from God.

In over half a century of publication, *The Dawn* has consistently stressed the point that when science and the Bible are properly understood they will be in agreement, since they both emanate from one source – God.

We are happy to republish our editorial view on this matter of God and Creation.

God, the Creator

***"In the beginning God created
the heaven and the earth.***

— Genesis 1:1

THROUGHOUT ALL THE centuries, the wise and the learned have endeavored to pry into the secrets of Creation and explain how the great universe came into existence—how out of nothing there came countless billions of worlds; myriads of forms of life—plant and animal—and why so much law and order is displayed in it all. Try as they may, however, human philosophers have not been able to produce an explanation so simple, yet so profound and full of meaning, as that contained in the ten words of our text—"In the beginning God created the heaven and the earth."

The truthfulness of these words is more universally acknowledged today than ever before. Even the great Prof. Einstein, once an agnostic, confessed in the later years of his life that his increasing scientific knowledge had led him to the conviction that there is an intelligence displayed throughout the universe which he was glad to acknowledge and honor. Einstein, together with other great scientists, was unable to accept the crude conceptions of God handed down to a credulous world from the Dark Ages; but despite this handicap to belief, they came to see unmistakable evidence of supreme intelligence in what they formerly spoke of merely as the works of nature.

Yes, "There is a God—all nature speaks; through earth, and air, and seas, and skies." Yes, 'all nature' does testify that there is a God, a supreme and intelligent Creator. The best commentary on this approach to an understanding of the great characteristics of God is the one found in the Book of Job, chapters 38 through 41. Job was a servant of God, the God who, in the beginning, created the heaven and the earth. Calamity came upon Job. He lost almost everything in life which contributes to happiness, including his health. His friends insisted that he was being punished for gross sins

which he had secretly committed. Job denied this, yet was unable to understand why his God was allowing him to suffer.

This controversy between Job and his friends continues through many chapters of the book. Then, as the record states, "The LORD answered Job out of the whirlwind, and said, Who is this that darkeneth counsel by words without knowledge? Gird up now thy loins like a man; for I will demand of thee, and answer thou me." (Job 38:1-3) The long series of questions which God asks Job bring out the many points which, because human wisdom does not know the answer, should help even the most skeptical to realize the truthfulness of David's words, "The fool hath said in his heart, There is no God."—Ps. 14:1

"Where wast thou," God asked Job, "when I laid the foundations of the earth? declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the cornerstone thereof; when the morning stars sang together, and all the sons of God shouted for joy?" (vss. 4-7) Job was a wise man, with much experience. He knew that the construction of homes and other buildings* required planning. Foundations had to be laid, and securely anchored. Evidently, also, he was accustomed to merry celebrations when the cornerstone of a new building was laid.

Yes, Job knew that everything made by man required planning and skill. Houses and cities—and in our day intricate machinery, television, jet planes, and other modern marvels—do not 'just happen'. The earth, the home of all mankind, had been created without Job or other men having anything to do with it. He was not present when the foundations were laid. He had no part in the architectural design and measurements. Nevertheless, he knew it existed. This marvelous display of wisdom and design should help us to realize, as doubtless it did Job, that there must have been a Divine Architect and Builder with intelligence and power, far superior to Job's.

Then the LORD reminded Job of some of the details connected with the creation of the earth. He asked, "Who shut up the sea with doors, when it brake forth, as if it had issued out of the womb? When I made the cloud the garment thereof, and thick darkness a swaddling band for it, . . . and set bars and doors, and said, Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed?"—vss. 8-11

The marvels of the sea! Seldom do we think of the miracle-working power of God in connection with the ebb and flow of the oceans' tides? Oh yes, we know how to 'explain' it. The tides, we say, are controlled largely by the gravitational 'pull' of the moon. But what does that mean? What is gravitation? Sir Isaac Newton *discovered* the laws of gravity, but who *framed* the laws and implemented them? There are times when heavy winds locally increase the height of the tides a few feet, and those living near the shore flee for their lives; but seldom do they realize that ordinarily they can dwell safely by the sea only because God has decreed, "Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed!"

Next Job was asked: "Hast thou commanded the morning since thy days; and caused the dayspring to know his place?" (vs. 12) Job, seemingly, was rather a prominent man in his community, one who exercised considerable authority, but he had no control over the rising of the sun. "Hast thou commanded the morning since thy days?" No, of course not! Job knew that from the earliest days of his recollection the sun had risen and set without his having anything to do with it. He realized also that this was true of the generations before him. He knew that man at no time ever had any control over the movements of the sun, the moon, the stars, or the earth. This was far beyond the ability of man. This was the work of God!

"Have the gates of death been opened unto thee?" Job, "or hast thou seen the doors of the shadow of death?" (vs. 17) Men and women of all ages have endeavored to peer beyond death, to know what lies beyond the grave. Apart

from the revelation given to us in the Word of God, which assures us of a resurrection of the dead, no one has found the answer. Just as the mystery of Creation is explainable only in the light of the fact that there is a supreme, intelligent Creator, so the desire for life after death becomes a genuine hope only because the one who created life has promised to restore the dead to life. The several Biblical accounts of the awakening of various ones from death are therefore proofs of the existence of God, the God who created the heaven and the earth.

Here is another intriguing question: "Where is the way where light dwelleth? and as for darkness, where is the place thereof, that thou shouldest take it to the bound thereof, and that thou shouldest know the paths to the house thereof? Knowest thou it, because thou wast then born? or because the number of thy days is great?"—vss. 19-21

What is light, what is darkness? The light of day replaces the darkness of night, but where does the one go, when the other takes it place? God asked Job if he knew the dwelling place of light, just where it stayed while its place was occupied by darkness. A foolish question? By no means! With all our modern scientific knowledge, no one has yet been able to give an adequate definition of light, or of darkness. Like electricity, which we know exists, but cannot clearly define, so are light and darkness. But God knows, for he created them. It was God who said, "Let there be light: and there was light."—Gen. 1:3

The LORD continued to question Job, asking him about a number of things described by unbelievers as the "works of nature," things which, to those who believe in God, are frequently overlooked as proof of his existence. We quote, "Who hath divided a watercourse for the overflowing of waters, or a way for the lightning of thunder; to cause it to rain on the earth, where no man is; on the wilderness, wherein there is no man; to satisfy the desolate and waste ground; and to cause the bud of the tender herb to spring forth? Hath the rain a father? or who hath begotten the

drops of dew? Out of whose womb came the ice? and the hoary frost of heaven, who hath gendered it?"—vss. 25-29

The obvious answer to all these questions is that there must be a supreme, intelligent Creator who designed and created water, and who also planned the means by which it would reach the ground and give life to vegetation. Most of us have witnessed with pleasure the revival of plants, or of grass, when water is provided; but do we realize that these are miracles, made possible because all the elements involved were designed and made by God, who in the beginning, created the heaven and the earth?

And how marvelous is the arrangement by which the water created by God reaches the 'dry places'. As we know, it is by the evaporation of the water of oceans and lakes, the moisture ascending to form clouds which are distributed over the land, and which, by changes of temperature in the air currents, are caused to release their refreshing waters in the form of rain and snow. Reaching the earth, the water finds its way back into the oceans and lakes to continue the cycle. Scientific instruments of today tell us how all this happens, but the real power, or forces, which contribute to make it possible are still unexplainable.

Shifting the focus of his questions from purely mundane things to heavenly bodies, God asked Job, "Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion? Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons? Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth?"—vss. 31-33

The implied lesson in these questions is more striking today than it was to Job. Job was a wise man for his time, but astronomical knowledge had not advanced to the degree now enjoyed. Calculations now made possible by powerful telescopes have revealed the minute accuracy of time and distances involved in the movement of the heavenly bodies, giving evidence that they are held in their course, and at constant speeds, by the power and design of a supreme intelligence unexplainable by man.

Without going into detail as to the particular references to Pleiades, Orion, Mazzaroth, and Arcturus, the main point of the lesson is that neither Job nor we can possibly change the course of a single planet, sun, or star. Nor do we understand the governing forces which control 'the ordinances of heaven', nor the manner in which their influences are felt in the earth. But God knows, for he created both the heaven and the earth, and designed their relationship to each other.

In God's Image

One of the most difficult questions asked Job was, "Who hath put wisdom in the inward parts? or who hath given understanding to the heart?" (vs. 36) The lower animal creations are governed largely by what we call instinct. From the time of their birth they seem naturally to follow a certain pattern, and while many of them can be trained to obey somewhat the directives of their masters, there is no evidence that they really understand why. Certainly, as implied in the question asked Job, the lower animals do not possess a 'heart' knowledge, or appreciation of their existence, or of their course of action.

But with man it is different. He is able to reason, at least to a limited degree, from the known to the unknown. He knows that some things are right and other things are wrong. He has a conscience which is 'pricked' when he does wrong, and affords contentment and peace of mind when he does right. Man in his folly—that is, the 'fool' who says in his heart that 'there is no God'—has advanced many fanciful theories concerning the alleged ascent of man from protoplasm to his present state. They have 'explained' what has brought about this and this change in the anatomy of animals, finally leading to the human species; but no one has ever attempted to answer the question put to Job, "Who hath put wisdom in the inward parts [of man], or who hath given understanding to the heart?"

There is only one answer to this question. It is God's answer, recorded in his own inspired Word for our instruction and encouragement. It is found in the very first chapter

of the Bible, verses 27 and 28. Here we are informed that man is as he is—superior to even the highest form of lower animals—capable of reasoning, of planning, of inventing, of knowing right from wrong, because he was created in the image of God. When the evolutionists find a reasonable, valid, provable explanation of how this difference between man and his alleged nearest of kin among the brute creation accidentally came about, they will be a little more worthy of being given a serious hearing than at present.

Animal Instincts Display Creative Wisdom

Throughout chapter 39 of the Book of Job, a number of questions are recorded, the answers to which must also be negative where human wisdom is concerned. These questions pertain to the marvelous instincts displayed by various animals and birds. The chapter begins with these questions: "Knowest thou the time when the wild goats of the rock bring forth? or canst thou mark when the hinds do calve? Canst thou number the months that they fulfil? or knowest thou the time when they bring forth? They bow themselves, they bring forth their young ones, they cast out their sorrows. Their young ones are in good liking, they grow up with corn; they go forth, and return not unto them."—vss. 1-4

Then the LORD called attention to the different characteristics of other animals: "Who hath sent out the wild ass free? or who hath loosed the bands of the wild ass? Whose house I have made the wilderness and the barren land his dwellings. He scorneth the multitude of the city, neither regardeth he the crying of the driver. The range of the mountains is his pasture, and he searcheth after every green thing."—vss. 5-8

Again: "Will the unicorn be willing to serve thee, or abide by thy crib? Canst thou bind the unicorn [wild ox] with his band in the furrow? or will he harrow the valleys after thee? Wilt thou trust him, because his strength is great? or wilt thou leave thy labor to him? Wilt thou believe him, that he will bring home thy seed and gather it into thy barn?" (vss. 9-12) There are what we speak of as 'domestic animals', which

with little effort can be trained to serve man. But here God called Job's attention to other varieties, animals which are wild and refuse to submit to human training. The question is, who is responsible for these differences?

Neither Job nor we are wise enough to understand the creative processes which brought about this almost endless variety. There is a poem, which states that "only God can make a tree," and this fact is even more striking when we consider the thousands of varieties of trees, plants, and flowers, as well as the great variety found in the animal kingdom. Only the Supreme, Intelligent Creator could produce this endless array of created things, with each one in its own wonderful way displaying the wisdom and power of its Creator. This is the God who, in the beginning, created the heaven and the earth!

As if Job would not yet realize how little he understood of the wisdom and power of the Creator, further questions were asked him. "Gavest thou the goodly wings unto the peacocks? or wings and feathers unto the ostrich?" the LORD inquired. (vs. 13) All birds have feathers and wings, but how vastly different they are. The peacock is noted for the beauty of its plumage, hence it is used here as a contrasting example. The ostrich, on the other hand, is rather plain in appearance. What made the difference between the two?—he fortuitousness of evolution? No indeed, it was the wisdom and power of the Creator which created the vast variety!

In most cases the birds and lower animals instinctively exercise great care over their young; the birds even watch over the eggs from which their offspring are hatched. If this maternal instinct of the lower creations was the product of evolution, reason tells us that there would be no exceptions, for the same influences would have governed the evolutionary processes of all. But there are exceptions, and in questioning Job, God called attention to one. Referring to the ostrich, the LORD said, "Which leaveth her eggs in the earth, and warmeth them in dust [instead of sitting on them], and forgeteth that the foot may crush them, or that the wild beast may break them. She is hardened against her young ones, as

though they were not hers: her labor is in vain without fear; because God hath deprived her of wisdom, neither hath he imparted to her understanding. What time she lifteth up herself on high, she scorneth the horse and his rider.”—vss. 14-18

Evolutionists would be at a loss to explain why the mother ostrich takes no interest in her young. God’s explanation alone reveals the reason for this paradox of nature, that explanation being that he ‘hath deprived her of wisdom, neither hath he imparted to her understanding’. But he did give the ostrich swiftness and strength so that ‘she scorneth the horse and his rider’. If we remove God from Creation, we would here have another unanswered question.

Instinct or Endowment?

In the closing verses of chapter 39, another convincing thought is brought to our attention. Job is asked, “Doth the hawk fly by thy wisdom, and stretch her wings toward the south? Doth the eagle mount up at thy command, and make her nest on high? She dwelleth and abideth on the rock, upon the crag of the rock, and the strong place. From thence she seeketh the prey, and her eyes behold afar off. Her young ones also suck up blood; and where the slain are, there is she.”—vss. 26-30

In calling our attention to the habits of the hawk and the eagle, the LORD reminds us of the numberless peculiarities which exist in the life-habits of the animal kingdom. There are the migratory birds which move from north to south, and from south to north, with the changing seasons. There are the swimming birds, and the singing birds; the screech owls and talking parrots; the gorgeously handsome birds, and the drab, colorless birds.

But why stop with the birds? The same variety exists among the land animals, among the trees and the flowers, and among the insects. There is only one thing common to them all, which is that they have *life*, either animate or inanimate. Unbelieving human wisdom, in its folly, contends that all these myriad forms of plant and animal life just hap-

pened to develop as they did; but no one has yet been able to explain how they live. The origin of life is unknown, apart from the explanation given to us in the Scriptures that, in the beginning, God created the heaven and the earth, and all that is therein!

Accepting this fact, as the many otherwise unanswerable questions asked Job impel us to do, then we know the answer to them all—that answer being that the infinite wisdom and almighty power of a personal God and Creator is responsible for awe-inspiring works of Creation which are so marvelously displayed in the heavens, on the earth, and in the sea.

In chapters 40 and 41 God reminded Job of certain great monsters of the land and of the sea such as “behemoth”—probably the elephant; “leviathan”—the whale, perhaps, or some other sea monster. Job was made to realize that here again are marvels of Creation which he could not explain, and at last he answered the LORD, saying, “I know that thou canst do everything, and that no thought can be withholden from thee.”—Job 42:2

Thus Job reached the point where he realized that the only answer to all the mysteries of Creation is that they are the work of an intelligent Creator. This was the answer also to the problem of suffering. How could he question the wisdom of the great Creator in permitting him to suffer for awhile? Surely the infinite wisdom displayed in all the Creative works of God was proof that God knew what was best for Job. Should we not all reach this conclusion, and especially so if we would understand the meaning of our existence, and be inspired with the hope in contemplating the eternal destiny which the Creator has designed for his human family?

“I know that thou canst do everything,” said Job to his God. If we know this, then we have a foundation of faith upon which we can build a true knowledge of God and of his all-wise and loving design in man’s Creation. If we believe that he can ‘do everything’, no explanation of his plans and purposes which he has given in his Word will be disbelieved;

no instructions will go unheeded or disobeyed; and no promise he has made, regardless of how far-reaching, or, from the human standpoint, impossible of accomplishment, will be doubted.

The wisdom and power of God are wonderfully displayed in his creative works with which we are surrounded. However, had we no further revelation of God than these, we would have many reasons to wonder about his justice and love. These attributes of the Creator we will find revealed in his written Word as we become acquainted with his great plan of the ages for the recovery of his human creation from sin and death. ☐

1993 Memorial Supper Date

THE PROPER TIME for the annual observance of the Memorial Supper will be after 6:00 p.m., on Sunday, April 4, 1993.

We have a complete Memorial Service available for isolated brethren, or for any who care to have it, on both audio and video cassette. The audio cassette can be purchased for \$3.00, or is available free of charge on loan from:

**Dawn Recorded Lecture Service
199 Railroad Avenue,
East Rutherford, NJ 07073.**

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INTERNATIONAL BIBLE STUDY LESSONS

LESSON FOR MARCH 7

Life in Christ

KEY VERSE: *"The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."*—John 1:14

SELECTED SCRIPTURE: John 1:1-18

JOHN STATED THAT his Gospel was written "that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through his name."—John 20:31

The first verse of John reads as follows: "In the beginning was the Word, and the Word was with God and the Word was God." This verse is better translated by **Wilson's Emphatic Diaglott**, "In the beginning was the Word and the Word was with *the* God and *a* god was the Word. The same was in the beginning with the God."

In order to clearly grasp John's testimony, it is essential that we understand that the key word, "Word [Greek, **Logos**]," describes Jesus as the Messenger of God, or the Voice of Jehovah.

John explained that while Jesus occupied this position, "all things were made by him; and without him was not anything made that was made." (vs. 3) The Apostle Paul agreed, pointing out in Colossians 1:15,16, the Word was the very beginning of God's Creative work, the "firstborn of every creature," adding, "By him [the **Logos**] were all things created, that are in heaven and that are in earth." In all this vast work, the power was from the Father, but it was exercised through the Son.

"In him was life!" Abruptly the writer passed from our Lord's great work in the Creation of all things, to his appearance among men. John declared, "In him was life; and the life was the light of men." (vs. 4) Jesus was different in that he was born

in the flesh, but not born **of** the flesh, because his life did not come from a human father, although it was nourished and born of a human mother. His perfect life, transferred from a heavenly condition, was in marked contrast with other humans, all of whom had the death sentence of Adam and his children imposed upon them.

Of this perfect life John said: "Never man spake like this man." "They marveled at the gracious words that proceeded out of his mouth." (John 7:46; Luke 4:22) John stated, Jesus "was the true Light, which lighteth every man that cometh into the world." This is a prophetic statement yet future, for at his First Advent he did not even enlighten all of his own nation, and he made no attempt to enlighten the rest of the world of mankind; "He was in the world, and the world was made by him, and the world knew him not. He came unto his own and his own received him not."—vss. 9-11

Our Key Verse declares that the Word was made flesh. As the man Christ

Jesus, he was the only begotten of God, full of grace and truth—having come down from that glorious condition as a spirit being—and dwelt among us, as the Apostle said. His nature as a spirit being had been exchanged for perfect human nature as a fleshly being. At thirty years of age, Jesus was baptized, anointed with the Holy Spirit, and begotten to a spirit nature—even higher than he had before!

It was not the Word made flesh that was glorified, for the Word made flesh had been offered up as a living sacrifice at Calvary. That sacrifice was completed upon the cross with the cry, "It is finished!" (John 19:30) He had given up his perfect human life as a ransom for all men—for the restoration of Adam and his posterity condemned to death through him.

We earnestly pray for God's kingdom to soon come, so that all who are in the grave will hear his voice and come forth in the resurrection which he has promised.—John 5:28 □

Necessity of the New Birth

KEY VERSE: *"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."*—John 3:3

SELECTED SCRIPTURE: John 3:1-17

AT THE OUTSET, we see that today's lesson lends great emphasis to the Apostle Paul's counsel in II Timothy 2:15, to "rightly divide the word of truth." A casual consideration of this admonition could lead us, and has led many, into a glaring distortion of God's plan. For example we cite the common interpretation of Jesus' narrative. This view has our Lord teaching Nicodemus that he, Jesus, was about to establish a church composed of all the converted of the world. This would be called the "kingdom of God," and would eventually cover the earth, doing God's will on earth even as it is done in heaven, and ruling through the world leaders which have been placed in their positions by men.

While it is true that our Lord will have all the families of the earth to be blessed

during his future thousand-year kingdom on earth, the current subject relates not to this, but to the calling out from mankind of a little group during the present Gospel Age—the period of time between the First and Second Advents of Jesus. The Scriptures teach that this called-out class is being tested and developed now, to act as associates of Jesus in the blessing of all mankind in that kingdom—a government established by God and with rulers appointed by him, not by man.—Luke 12:32

Nicodemus was a man of great influence among the Jews. He was a holy man, a Pharisee, a highly regarded member of the Sanhedrin. Like many Jews, it is true, that he was expecting the imminent approach of Messiah. He was looking for a king more grand than any monarch of the past—a

strong, imposing figure with heavenly authority and power to lead their nation. While Jesus obviously did not fit this description, Nicodemus told him that even so, he realized no one could show such great signs unless God was with him.

Our Lord then explained, except a man be born again (John 3:7)—or, “born from above,” **Marginal Translation**—he could not see the kingdom of God. Not understanding, Nicodemus, asked how a man could get back in his mother’s womb and be born again? Nicodemus had taken Jesus to mean literally that one must have a physical rebirth. Jesus replied, “That which is born of the flesh is flesh, and that which is born of the spirit is spirit. Marvel not that I said unto thee, Ye must be born again.”—vss. 4-6

Jesus then explained what a spirit birth would mean. (John 3:8) He said the wind blows where it likes—you can hear the sound of it but you have no idea where it comes from or where it goes. It is like this with everyone who has been born of the Spirit. The questioner

being puzzled, asked, “How can these things be?” (vs. 9) Jesus replied, “You are a respected Jewish teacher, and yet you don’t understand these things? I am telling you what I know and have seen—and yet you won’t believe me. But if you don’t even believe me when I tell you about such things as these which happen here among men, how can you possibly believe if I tell you what is going on in heaven?”—John 3:10-12, **Living Bible**

Since it is logical that there cannot be a birth of the flesh without there first being a begetting of the flesh, there cannot be a birth of the Spirit without there first being a begetting of the Spirit. Our Lord Jesus was begotten of the Spirit at the time of his baptism, but he was born of the Spirit at his resurrection.

Jesus’ brethren, following now in his footsteps, are also begotten of God’s Holy Spirit and, if faithful, will be born of the Spirit in their resurrection to live and reign with him, blessing mankind in that thousand-year kingdom so long promised by God in his Word. □

Light of the World

KEY VERSE: *"As long as I am in the world, I am the light of the world."*—John 9:5

SELECTED SCRIPTURE: John 9:1-12, 35-41

JESUS, IN AN earlier lesson (John 5:14), had healed a disabled man, telling him to sin no more lest a worse thing come unto him. Though many ailments that afflict mankind are, doubtless, due to improper living on their part, or that of their forefathers, they are seldom a particular mark of divine disapproval.

Jesus indicated that the blind man in today's lesson had not sinned, "nor his parents, but that the works of God should be made manifest in him." (vs. 3) The lesson, in God's great economy, accomplished several things. The healing of the man's malady would ultimately prove to be a blessing to himself and others: first, because it offered an opportunity to display Jesus' power; second, it would prove to be a severe test upon the Pharisees and others; and thirdly it would, as well, instruct the LORD's

people from that day until the present time through its record in the Scriptures.

All men are born blind to the true character of God and his Son—blind to the truth of God's Word—until enlightened by the true Light of the world. This man's physical blindness was figurative of spiritual blindness, into which all have been born and in which they remain until the true Light of the world is revealed to them. That he was blind was neither his own fault, nor the fault of his parents; and neither was he being chastened for his sins. But the Lord, having mercy upon him, made ointment with soil and spittle and anointed his natural eyes. He was then bidden to go and wash in the waters of Siloam. And then he could see!

This incident prefigured how we can wash in God's Word of truth and favor and become clean and healed.

We too, just like the blind man, after having our eyes of understanding anointed, must 'go and wash' in the pool of Siloam—God's Word of truth. The design of our Lord's miracle was not merely to single out from thousands of sick and blind in this world, just this one man to be healed. But the purpose was to reveal himself as the Light of the world to those who would accept him.

The Lord said to each one of his followers: "Ye are the light of the world." (Matt. 5:14) Truly, their eyes have been opened to 'see' Jesus as the 'Light of the world'. These do not literally see Jesus, but they do have a mental understanding of him as their Savior, through the Holy Spirit of enlightenment.

While healing the blind man, Jesus said, "I must work the works of him that sent me, while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world." (John 9:4) Jesus knew that he, the Light of the world, would be entirely extinguished for a time, at Calvary. But at Pentecost, the light was rekindled as it

was spread abroad by the apostles and the Early Church through the power of the Holy Spirit.

Like our Lord, and like the early disciples, we too must work the works of God while it is yet day, for the nighttime of death also awaits each one of us. As Jesus said, we must "let our light shine before men that they may see our good works and glorify our Father which is in heaven." (Matt. 5:16) As the richly blessed disciples of Christ, opportunities abound for us where we may exercise our time, our talent, and our zeal, to diligently work toward bringing forth fruitage to the LORD's praise, so that when that nighttime comes, and those opportunities cease, we will have done what we could to praise the LORD before we pass into death.

Meanwhile, we find the words of the Wise Man, Solomon, so fitting for those engaged in God's service: "Do with thy might what thy hand findeth to do; for there is no work nor device nor knowledge nor wisdom in the grave whither thou goest."—Eccles. 9:10 □

Coming to Life

KEY VERSE: *"Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live."—John 11:25*

SELECTED SCRIPTURE: John 11:1-4,21-44

WHEN LAZARUS BECAME ill, his sisters, Martha and Mary, sent a message to Jesus, saying, "Lord, behold he whom thou lovest is sick." Jesus immediately reacted to this request from his very dear friends by saying to his disciples, "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby."—John 11:3,4

However, it was several days later before Jesus proposed to his disciples that he and they go to visit Lazarus. He told them, "Our friend Lazarus sleepeth, but I go that I may awake him out of sleep." They did not understand this, since if he were sleeping it was a good sign. So Jesus said to them plainly, "Lazarus is dead." Speaking of this, he said to his

disciples, "I am glad for your sakes that I was not there." (vss. 14,15) What a strange statement to come from the Master, for his friend Lazarus had died and was buried. Surely our Lord could not be lacking in sympathy for those who were bereaved in the loss of their loved one.

This incident was indeed one of the "all things that work together for good to those who love God." (Rom. 8:28) Sometimes the LORD permits sorrows and tears to come upon us to teach us important lessons we could not otherwise understand as well. We must, therefore, learn to trust the LORD even where we cannot trace him.

Two days later, Martha, as soon as she heard that Jesus was coming, went to meet him, but Mary sat still in the house. "Then said

Martha unto Jesus, If thou hadst been here, my brother had not have died. But I know that even now, whatsoever thou wilt ask of God, God will give it thee. Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this? She said unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world."—John 11:20-27

Jesus, in saying, "I am the resurrection and the life," gave assurance to Martha—and to us through the record of his words in the Gospels—that through him would come the resurrection power by which all the dead would be awakened in God's due time. It was by his death that he secured the right to resurrect all mankind from the dominion of death by ransoming mankind from God's

just condemnation levied against father Adam at the time of his fall in the Garden of Eden.

Paul spoke of the ransoming power of Christ in his dissertation regarding the resurrection. He said, "Since by man [Adam] came death, by man [Jesus Christ] came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive."—I Cor. 15:21,22

As he stood among the many mourners gathered before the tomb of Lazarus, Jesus lifted his eyes to heaven, praying to his Heavenly Father that by seeing this miracle they might believe that he was God's son. Then he cried out: "Lazarus, come forth." (John 11:43) And Lazarus came forth, still bound in grave clothes. Here was a demonstration of the mighty power of the LORD, to testify in advance how eventually he will exercise his resurrection power upon the whole world. Jesus himself said, "Marvel not at this: the hour is coming in which all that are in their graves will hear his voice and shall come forth."—John 5:28 ◻

CHRISTIAN LIFE AND DOCTRINE

The Glory of the LORD

**“God, who commanded the light to shine out of
darkness, hath shined in our hearts, to give
the light of the knowledge of the glory of
God in the face of Jesus Christ.**

**But we have this treasure in
earthen vessels, that the
excellency of the power
may be of God,
and not of us.”**

—II Corinthians 4:6,7

WE WILL CONSIDER one of the main subjects of divine revelation—the glory of God. We shall touch upon only the fringes of two of its features: namely, God’s works, and his ways, as manifested in Jesus. None but God’s Son, our Lord Christ Jesus, can reveal the glory of the Father, shedding upon us the “light of the knowledge of the glory of God.”

Modern uses of the term glory have robbed it somewhat of its true value, as it pertains to our mighty Creator and to our beloved Redeemer, the “King of kings, and Lord of lords.” (Rev. 19:16) Glory is something more than that which gives splendor, or a symbolic mantle as an insignia of high office. It may, of course, include these, as with the robes of glory and beauty of the High Priest of Israel. The Shekinah light, whose beams shone out from between the cherubim which decorated the Ark of the Covenant of the Tabernacle, signified the appearance of God with Israel in a particular sense.

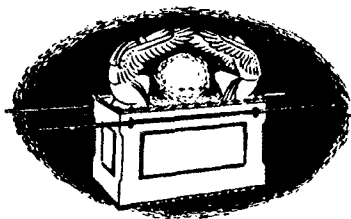
The glory of God must be explained as the august contents of God’s own nature, embracing the aggregate of all his attributes. Glory is not an attribute of God, nor one feature of



his revelation, but rather it is the sum of the goodness of every feature of his perfection. It is the "fullness" of God, promised to, and in store for, those who turn to him, as John's Gospel records: "We beheld his glory [Jesus, when he trod upon this earth, who reflected the glory of his Heavenly Father] full of grace and truth. And of his fullness have we all received." By what means have we received God's fullness, we may ask? And we answer: In the face of Jesus Christ!—by seeing him as he is revealed to us in God's Word.—John 1:14,16

Sometimes we think of the great works of Creation in reference to the glory of God. At other times, we dwell on God's merciful and generous ways of dealing with his fallen children—mankind. Again we could focus upon his character, or his personality of splendor—magnificent beyond compare—as expressed in his mercy, graciousness, and love, his compassion, and faithfulness, and even his justice. "The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." (Exod. 34:6,7) "His way is perfect."—Ps. 18:30

There are two great aspects of the glory of God re-



vealed in the Scriptures. His works of Creation disclose to men and angels his wisdom and power. But God's ways are held secret except as he is pleased to reveal them to others. Jesus said: "No man knoweth the Son but the Father; neither knoweth any man the Father, save the Son, and to whomsoever the Son will reveal him."—Matt. 11:27

The words of our theme text, written by the Apostle Paul, "God, who commanded the light to shine, etc.," take our thoughts back to Genesis, chapter one. "God said, Let there be light: and there was light." (vs. 3) God's Spirit "moved upon the face of the waters;" that is, God's attention and power began to operate, to prepare the planet he had created as a home for man—although God had not yet created man at that point in time.

"God divided the light from darkness," and subsequently the remainder of Creation was brought into existence. We are made aware of the order of Creation in Genesis, of God's day to day performance; the light, the firmament, the bringing forth of grass, herbs, trees, the sun, moon, and stars; creatures that hath life; fish, fowl, beast. Finally God said, "Let us make man in our image, after our likeness."

In all God's Creation, whether in the heavens or on the earth, his works are manifest. All men everywhere can behold those creations, and by such observation should be drawn in adoration and worship to their Creator to whom worship and praise are due. David was clear on this. "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." (Ps. 90: 2) Again, "Bless the LORD, O my soul, O LORD my God, thou art clothed with honor and majesty."—Ps. 104:1

That which may be readily known of God's works is open to the eyes of all everywhere. "The heavens declare the glory of God; the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech, nor language, where their voice is not heard. Their line is gone out through all the

earth, and their words to the end of the world. In them hath he set a tabernacle for the sun.”—Ps. 19:1-4

The character and the ways of God are withheld from man until the LORD is pleased to reveal them. Paul wrote, “How unsearchable are his judgments, and his ways past finding out!” (Rom. 11:33) In speaking through Isaiah, God says: “My thoughts are not your thoughts, neither are your ways my ways, saith the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.”—Isa. 55:8,9

It was at Pentecost, by the outpouring of the Holy Spirit upon the disciples gathered in the upper room, that the light of the knowledge of the glory of God shone in the face or person of Jesus Christ. Because of this outpouring, God’s ways were then more readily comprehended, and to a remarkable degree. “The God of our Lord Jesus Christ, the Father of glory, may give unto you the Spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints.”—Eph. 1:17,18

Three great and important aspects of the glory of God are found in the face of Jesus Christ, and should be reflected in all who follow him, and who claim God as their Heavenly Father. They are: light, life, and love. God is the source of all light. God is light. He formed the light in the natural world, and he gives spiritual light and truth to those seeking to understand his Word and ways. He that wills to do his will shall know of the teaching.—John 7:17

Light

Light is everywhere in the Scriptures an emblem of knowledge, purity, truth, as darkness is the symbol of ignorance, sin, and death. Habakkuk speaking of God, says: “Thou art of purer eyes than to behold evil.” (Hab. 1:13) Men love “darkness rather than light, because their deeds” are “evil.” (John 3:19) John tells us that Jesus “was the true Light, which lighteth every man that cometh into the world.” (John

1:9) Jesus said, "I am the Light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."—John 8:12

Those whose eyes could not see the light, but who walked in darkness were like the Pharisees who, in their prejudice, said, "Is not this the carpenter's son? Is not his mother called Mary, his brethren James, Joses, Juda, and Simon? and his sisters, are they not all with us? Whence then hath this man these things? and what wisdom is this which is given unto him?"—Mark 6:2,3

Jesus read in the synagogue on the Sabbath, "The Spirit of the LORD God is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. To preach the acceptable year of the LORD. . . . And the eyes of all . . . were fastened on him. . . . And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. . . . And they were astonished at his doctrine: for his word was with power." (Luke 4:18-22,32) Here again was manifested the glory of God, in the person of Jesus Christ.

While the face of Jesus, the perfect man, must have been radiant with beauty, and an inspiration to behold, Paul probably had more than this in mind when he spoke of God's glory being revealed in the "face of Jesus Christ." After all, only his first disciples had the privilege of seeing Jesus' face; and even of these Paul wrote, "Though we have known Christ after the flesh, yet now henceforth know we him so no more." (II Cor. 5:16) Jesus came to reveal God's grace and glory—as symbolized by the face in contrast with the back. Thus through his teachings and his sacrifice for the sin of the world, God's glory has shone into our hearts.

Moses earnestly desired to see the glory of God in all its perfection. He said, "If I have found grace in thy sight, show me now thy way, that I may know thee. . . . and consider that this nation is thy people." The LORD replied, "My presence shall go with thee, and I will give thee rest." Moses said,

"If thy presence go not with me, carry us not up hence. . . . I beseech thee, show me thy glory." The LORD answered, "I will do this thing also that thou hast spoken; for thou hast found grace in my sight, and I know thee by name." (Exod. 33:13-15,17) "Thou canst not see my face: for there shall no man see me and live." (vs.20) "I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious." (vs. 19) "I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by; and I will take away my hand, and thou shalt see my back parts: but my face shall not be seen."—Exod. 33:22,23

Let us pause and meditate and praise God, for the fullness of good in all his divine perfection as expressed to Moses in these gracious terms! The glory of God should induce every beholder to stand and recognize and acknowledge the wonders and virtues of the Creator. The question forces itself on one's mind, What constitutes the glory of God? It embraces everything to be known of him. None but his Son Jesus Christ our Lord can reveal the glory of the Father, the light of the knowledge of the glory of God.

It is a very great honor to have the illumination of the Holy Spirit in our hearts. Grace with us has preceded glory, and God has bestowed upon us the sacred secrets of himself, before giving these to the world of mankind in the future, during his glorious thousand-year reign on earth. How wonderful to realize, however, this promise of the coming kingdom, as expressed by the prophet in these words, "The earth **shall** be filled with the knowledge of the glory of the LORD, as the waters cover the sea."—Hab. 2:14

What a privilege it is to realize this graciousness! Throughout the ages, so many of God's children, by faith, have reveled in his promises, and been delighted with the fulfillment of many of them in our daily lives! We have 'eaten' his words and have been sustained these many years in hope, faith, and confidence.

Life

Another great virtue and power of God is life. It is also by and through Jesus Christ that life may be obtained. The prerogative of God is to give life, and to raise the dead—and God endowed Jesus with power to give life, and to raise the dead, as we read: “As the Father raiseth up the dead, and quickeneth; even so, the Son quickeneth whom he will.” (John 5:21) Jesus told the people, “I am come that they might have life, and that they might have it more abundantly.” (John 10:10) “The bread of God is he [Jesus] which cometh down from heaven, and giveth life unto the world.”—John 6:33

Jesus is now the fountain of life for man—natural human life, or spiritual life—eternal life in either case. He purchased life by his redeeming sacrifice, and prepared it by entering triumphantly into the presence of God for us. (Heb. 9:24) He promised it to his followers during the Gospel Age (John 17:3) and will presently, as the everlasting Father of the human race in the age to come, bestow it upon all the willing and obedient. (John 5:28,29) Jesus also explained to Martha and Mary, “I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live.”—John 11:25

Love

Love is also a predominating virtue of God. God is love, divine and inexpressible. God's love for sinners in the sacrifice of his beloved Son, and in his loving sacrifice for all mankind is of the highest and broadest, and surpasses knowledge. (Eph. 3:19) “God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.” (Rom. 5:8) God's love is everlasting: “I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee.”—Jer. 31:3

God's love is boundless, sovereign, free, and all these virtues of love are manifested to us in the face of Jesus Christ. “In this was manifested the love of God toward us, because that God sent his only begotten Son into the world,

that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." (I John 4:9,10) Jesus being the brightness, the effulgence of God's glory and the "express image of his person, upholding all things by the word of his power, . . . sat down on the right hand of the Majesty on high."—Heb. 1:3

Whatever the height of God's glory, as seen in all his attributes and perfections, the same glory is manifested in Jesus. There is not one of the divine perfections which has not its counterpart in him. If the divine character is to be seen at all, it is to be seen in and through Jesus Christ our Lord.

All spiritual thought and saving light to man has come through the revealed truth of God. Man lives not by bread alone but by every word that proceedeth out of the mouth of God. (Deut. 8:3; Matt. 4:4) "The words that I speak unto you, they are Spirit, and they are life."—John 6:63

Jesus explained to his disciples, as he was about to leave them, "I am the way, the truth, and the life. . . . If ye had known me, ye should have known my Father also: and from henceforth ye know him." Philip said: "Show us the Father, and it will suffice." Jesus replied, "Have I been so long time with you, and yet hast thou not known me, Philip?" (John 14:6-10) We can only know the Father by knowing the Son!

How thrilled both Thomas and Philip must have been when, at Pentecost, the Holy Spirit came upon them and brought to their remembrance all things that Jesus had said. The full beams of the light of the knowledge of the glory of God shone out in splendor and magnificence before their vision of the one they had followed and whose teachings they had embraced! So completely was the glory of God manifested in Jesus that despite all the criticism of Pharisee and Jew, he was able to pray, "I have finished the work which thou gavest me to do. O Father, glorify thou me with thine own self with the glory which I had with thee before the world was."—John 17:4,5

All these perfections, brethren, these virtues or attributes of light, life, and love, we, as followers of Jesus, are ad-

monished to attain by his grace. We are the receivers of the gift of light of the knowledge of the glory of God which Moses was not permitted to enjoy. Let us, then, seek earnestly to become more completely copies at heart of God's dear Son, and make our theme and quest in this life the quest and theme of the Apostle Paul: "Jesus Christ whose I am, and whom I serve." (Acts 27:23) May we with him, in the spirit of love and service for each other, be "determined not to know anything among you, save Jesus Christ, and him crucified."—I Cor. 2:2

This will involve doctrines and teachings to be embraced or discarded; principles of life to be observed; dispensations and signs to be carefully weighed. But all for one purpose—to be "in Christ." "For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." (Col. 3:3,4) "God has **not** given us a timid spirit but a spirit of power and love and discipline.—II Tim. 1:7, **Moffatt Translation**

The spiritual understanding disclosed and imparted to the disciples, all of whom manifested in a remarkable way the light of the glory of God, reveals so marvelously the emotions and character of God. As we have looked into the face or person of Jesus, we have seen God. "He that hath seen me hath seen the Father," said Jesus. (John 14:9) It is all revealed to us by the Holy Spirit, shed abroad in our hearts, and in this way we have come to know God personally, and Jesus Christ our Lord. (Rom. 5:5) The blessedness, the sweetness of really knowing the LORD is realized by those who are "changed into the same image from glory, to glory, even as by the Spirit of the LORD."—II Cor. 3:18

Let us then, brethren, keep in mind the importance of our theme, "The glory of God in the face of Jesus Christ." Let us copy Paul in his confession: Jesus Christ "whose I am and whom I serve." (Acts 27:23) We have received of his grace, let us attain to his glory: "The glory as of the Only Begotten of the Father."—John 1:14

□

Peace with God

NOT ALL WARS are fought between nations. There are various conflicts between individuals, special interest groups, political parties, companies, athletic teams, etc. There is not only enmity between man and man, there is also the ultimate discord which exists between God and man. This disharmony between God and man must be reconciled before any can have peace with God. Besides all this conflict, there are battles within our own minds. These also must be conquered before we can obtain the true peace—peace of mind and heart based upon the assurance that our Heavenly Father approves of our thoughts and actions, is caring for us, and overruling all our experiences for our highest good.

Our Gospel is a Gospel of peace. However, there are many shades of meaning contained in the word peace. When we think of the word peace our first thought, no doubt, would be that of the cessation of armed conflict between nations. But peace also means tranquillity of mind. It means rest and security. Peace means unity and concord. To Christians, first and foremost, peace means reconciliation with God—the peace which comes through being ‘at one’ with him.

All desire to have peace of heart and mind, but only a few ever attain this happy state. Indeed, few have any knowledge as to how true peace can be attained. Some have travelled all around the world seeking peace in foreign lands, in unfamiliar customs or religions. People have sought to attain wealth, power, or fame, thinking that through these they could find peace, only to discover that that which they seek has eluded them. Whether man realizes it or not, unrest and a troubled spirit are essentially due to hunger for fellowship with God. No one can have the peace of which the Gospel speaks without close communion with their Creator.

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Lancaster KVOY 1340 8:15 a.m.
Los Angeles(Span) KALI 1430 5:45 a.m.
Monterey KNRY 1240 8:30 a.m.
Sacramento KPLA 770 1:45 p.m.
Sacramento KJAY 1430 10:00 a.m.
San Francisco KEST 1450 3:30 p.m.
San Francisco KPLA 770 1:45 p.m.
Tehachapi KTFI-FM 103.1 8:15 a.m.
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Jacksonville WXTL 1010 7:45 p.m.
Orlando WOTO 540 9:00 a.m.
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Excelsior Springs KEXS 1090 7:30 a.m.
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Portland KKEY 1150 7:00 a.m.

PENNSYLVANIA

Allentown WHOL 1600 10:45 a.m.
Pittsburgh WCXJ 1550 3:00 p.m.
Pottstown WPAZ 1370 12:45 p.m.

SOUTH CAROLINA

Charlestown WOKE 1340 7:06 p.m.
Beaufort(Sat.) WVGB 1490 1:00 p.m.

TENNESSEE

Nashville WSM 650 AM 7:45 p.m.

VIRGINIA

Richmond WGGM 820 7:45 a.m.

WASHINGTON

Spokane KUDY 1280 9:45 a.m.
Tacoma KAMT 1360 10:15 a.m.

WEST VIRGINIA

Wheeling WWVA 1170 6:30 p.m.

WISCONSIN

Milwaukee WNOV 85.6 7:00 a.m.
Jackson WYLO 540 5:15 p.m.

PLEASE NOTE CHANGES WHICH ARE MADE FREQUENTLY.

WORLDWIDE RADIO BROADCASTS

Canada

ALBERTA

Banff	CFHC 1340	11:45 a.m.
Brooks	CIBQ 1340	9:00 a.m.
Canmore	CFNC 1450	11:45 a.m.
Stettler	CKFQ 1400 a.m.	7:45 a.m.

BRITISH COLUMBIA

Duncan	CKAY 1500	9:00 a.m.
Duncan	CKAY 1500	7:30 p.m.
Grand Forks	CKGF 1340	9:00 a.m.
Nanaimo	CHUB 1570	9:30 p.m.
Qualicum-Parksville	CHPQ 1370	9:30 p.m.

MANITOBA

Winnipeg	CKJS 810	9:00 a.m.
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ONTARIO

Leamington	CHYR 710	5:00 p.m.
St. Thomas	CHLO 1570	10:45 a.m.

SASKATCHEWAN

Rosetown	CJYM 1330	9:45 a.m.
Weyburn	CFSL 1190	8:45 a.m.
Estevan	CJSJ 1280	8:45 a.m.

Angola and Zambia

Radio Africa #2	(Thurs.)	9:00 a.m.
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Argentina (Spanish)

Buenos Aires (Sat)	FM Malvinas 91.5 MHz	10:00 a.m.
		10:00 p.m.

Brazil (Portuguese)

Curitiba	Radio Capital 1270 KHz	8:45 a.m.
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British West Indies

Grand Cayman	Radio Cayman	9:00 a.m.
Trinidad	Radio Trinidad 610	10:30 p.m.

Chile (Spanish)

Concepcion	Unica FM 105.5	10:15 a.m.
Santiago (Sat)	Radio Panamericana CB 142	10:00 a.m.

China

Hong Kong Radio Villa Verde (Fri.)	6:00 p.m.
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Kenya & Uganda

Radio East Africa	4:00 p.m.
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Mexico (Spanish)

Culiacán Ranchera XECQ	8:30 a.m.
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New Zealand

Whakatane IXX	8:10 a.m.
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Nigeria

Radio Africa (Thurs.)	7:45 p.m.
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Panama (Spanish)

Panama City (Fri.) HOQ 1250	6:15 p.m.
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Peru (Spanish)

Trujillo 105.7 FM	9:30 a.m. & 10:00 p.m.
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Philippines

Manila (Sat.) DZAM 1026 KHz	7:15 p.m.
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Russia (Russian)

Novgorod FM 71.3	10:00 a.m.
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South Africa

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

Sri Lanka

Columbo (Sat.) Radio Sri Lanka	7:15 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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Eastern Time—9:30 a.m.

Central Time—8:30 a.m.

Mountain Time—7:30 a.m.

Pacific Time—6:30 a.m.

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11:00 a.m. EST—10:00 a.m. CST—9:00 a.m. MST—8:00 a.m. PST

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DELAWARE

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Pensacola	TV12
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Tifton	TV5
Rome	TV56

IDAHO

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Lake Charles	TV63
Crawley	TV65

MARYLAND

Leonardtown	TV52
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OHIO

Findlay	TV6
Marietta	TV26
Bucyrus	TV54

PENNSYLVANIA

Coudersport	Cable 66	
Williamsport	TV5	
Lancaster	TV49	11:30 a.m.
York	TV49	11:30 a.m.

SOUTH CAROLINA

Monks Corner	Cable 6
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SOUTH DAKOTA

Sioux Falls	TV48
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TENNESSEE

Union City	TV9
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TEXAS

Falfurrias	TV7
Corpus Christi	TV55

NEWFOUNDLAND

Harbour Grace	TV25
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Man's inhumanity to man, fueled by selfishness, has caused innumerable wars throughout human history. Many honest men—great humanitarians, heads of state, scientists, religionists, and others—have tried to stop wars and to establish peace in their countries, and even throughout the world. But all their efforts to establish peace have come to nothing. In God's due time peace will come to this world. Wars will cease. But let us remember that God's long-promised peace on earth can come only by reconciling men to himself, and that will be done only through Jesus Christ our Lord. He is indeed the true "Prince of Peace."—Isa. 9:6, Luke 1:79

Even at birth we were at enmity with God—born under condemnation, outside of communion with God, requiring reconciliation, requiring a Savior. Only through accepting Jesus' ransoming sacrifice as the means of our salvation have we been able to find our way back to God. Only through following in the steps of Jesus Christ have we been able to attain the beautiful relationship of peace with God.

Real peace is out of our reach as long as we are alienated from God. True peace, the peace of the Gospel, is found only in fellowship with God—living, not under condemnation, but partaking of the wells of salvation. We have been made right with God—justified in his sight—through Jesus Christ our Lord. Thereby we can have communion with him.

"In thy presence is fulness of joy." (Ps 16:11) What a great truth is expressed here! God does not fellowship with the sinful world. God does work with the unreconciled by drawing them to Christ. But his relationship with mankind as sons is limited to those who have dedicated their lives to the doing of his will, having first approached him through accepting Jesus Christ as Lord. As the psalmist wrote: "Thou wilt show me the path of life: in thy presence [by faith now, and actually in the future] is fulness of joy; at thy right hand there are pleasures for evermore."

The theme of our sonship is peace with God. Through reconciliation, the peace which was lost in Eden is restored. Isaiah 48:22, declared, "There is no peace, saith the LORD,

unto the wicked." Only the footstep followers of Jesus, therefore, have the peace of reconciliation with God. In the following scriptures, the Apostles Paul and Peter develop the truth that our Heavenly Father is the God of peace only to those who have ceased to be at enmity with him:

"Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him."—Acts 10:34-36

"At that time we were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: and came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God."—Eph. 2:12-19

"Having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblamable and unreprouvable in his sight."—Col. 1:20-22

"Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time his righ-

teousness: that he might be just, and the justifier of him which believeth in Jesus.”—Rom. 3:17; 24-26

“Who was delivered for our offenses, and was raised again for our justification.”—Rom. 4:25

“Being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.”—Rom. 5:1

“Not as it was by one that sinned, so is the gift: for the judgement was by one [man, Adam] to condemnation, but the free gift is of many offenses unto justification. For if by one man’s offense death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. Therefore as by the offense of one [man—Adam] judgment came upon all men to condemnation; even so by the righteousness of one [the man, Christ Jesus] the free gift came upon all men unto justification of life.”—Rom. 5:16-18

“There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace.”—Rom. 8:1,6

“Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.”—John 5:24

These texts all tell the beautiful story of peace with God, of condemnation versus justification; of separation through sin and of reunion through righteousness. It is the story of enmity with God versus the peace of reconciliation through our consecration and being covered by the robe of Christ’s righteousness. This peace with God—justification to life by faith, and by divine approval, is the present inheritance of those who are in harmony with God.

The Peace of God

Our inheritance also includes the peace ‘of’ God. This also is thrilling. Some take sleeping pills so they can have rest at

night, and tranquilizers that they can have rest by day. But our subject is neither the tranquillity of tranquilizers nor the peace of barbituates. In the world there is unrest, nervousness, tension, frustration, confusion. As we sometimes sing, "Here is no rest; here is no rest."

Some seek peace in worldly substitutes, self-sufficiency, perhaps business involvement, or in other ways. But one by one these learn that peace is not gained by drugs or substitutes. Peace is far bigger and greater than that. We have learned that the peace of God comes from knowing and trusting our Heavenly Father. A good physician knows that a peaceful attitude of mind may be better than all his pills. A peaceful attitude is good for physical health and also for spiritual health.

But we are talking about the peace of God, and not everyone can have that. To those who are at peace 'with' God, the peace 'of' God is a matter of simple ratio. It is a fruit of the Holy Spirit of God. "The fruit of the Spirit is love, joy, peace, etc."—Gal. 5:22

As we receive the Holy Spirit we have peace. As we let the Holy Spirit of truth rule in our lives, we grow in an abundance of peace. Our peace 'of' God does not depend on feelings and circumstances. It has a foundation. We know the plan of God, therefore we know of his goodness, how dependable he is. How wonderful is the text, "Casting all your care upon him; for he careth for you." Do we believe this?—I Pet. 5:7

The Devil will do everything possible to disturb our peace which is based upon this assurance. There will be conflicts in our Christian life—fighting within, battles without. Our peace will depend on our ability to rest in God's promises—to rest in the faith and confidence that he will keep the promises made to those who are at peace with him.

The peace of God does not depend upon the smile of good fortune. Nor is it dependent upon physical health, or the friendship of others. Let us not belittle these material good things—they are precious, valuable, helpful. But the peace of God does not depend upon them. We know this

because we all have seen the peace of God abide in poverty, in need, in ill health, and when friends forsake. Yes, we have seen some walk through the "valley of the shadow of death" (Ps. 23:4) enjoying the peace of God. We have seen this peace look through tears and see the fruition of our hope. This peace of God is his gift to those who are reconciled to him.

The child of God should have a sense of security. The peace of God gives this. We belong to the family of God. We are his children. Just as a child feels secure in his parents' ability to care for and protect him, so we also have the security of knowing, "If God be for us, who can be against us?" (Rom. 8:31) And "we know that all things work together for good to them that love God, them who are the called according to his purpose."—Rom. 8:28

Philippians 4:47 reads, "Rejoice in the Lord alway: and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Here is another wonderful text of Scripture showing how the peace of God may rule in our hearts and lives.

The keynote of the epistle to the Philippians is that we should all be rejoicing Christians. We will quote a few verses to show what we mean: "Always in every prayer of mine for you all making request with joy. What then? Notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice." "Having this confidence, I know I shall abide and continue with you all for your furtherance and joy of faith." (Phil. 1:4, 18,25) Again: "Fulfill ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind." (Phil. 2:2) "Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe."—Phil. 3:1

The apostle says, 'Rejoice,' and that we will have the 'peace of God'. 'Let your moderation be known.' We will use a better word for moderation: —forbearance—your gentleness—'be known unto all men.' A better translation is, "Be anxious about nothing: but in your general prayers and in your special requests have the spirit of thankfulness and rejoicing."—**Marglin**

The peace 'of' God is our antidote for anxiety. And this peace of God passes all human understanding, all human reasoning, in its power to relieve anxiety. This peace of God is a sentinel standing guard before the heart. It keeps our thoughts and hearts free from anxious care.

How is this done? We do not know, except that it is through Jesus Christ our Lord, and our faith in the promises. Jesus has promised us the same peace that sustained him in his hours of need. He said, "In the world you shall have tribulation: but these things I have spoken unto you, that in me ye might have peace." (John 16:33) "Let not your heart be troubled, neither let it be afraid." (John 14:27) "Thou wilt keep him in perfect peace, whose mind is stayed on thee."—Isa. 26:3

This is the peace 'of' God which surpasses human ability to understand. It is ours because we belong to God's family. No wonder we feel secure! God is always at peace—undisturbed, unperplexed. We could not imagine his being otherwise. He has promised this same peace and rest to us, provided we cease from our own works and submit to his will for us. Let us accept it in faith, believing. It is the peace 'of' God because only God can give it—it is his peace—through Jesus Christ our Lord and his Word of truth.

But is it possible in these nerve-strained bodies to attain peace of mind and heart regardless of any and all external circumstances? Can we have this peace no matter what may worry us; and regardless of what perplexities arise in work or business? Can God's peace be ours even if we are slandered, or persecuted, or our motives misunderstood? Can we, in spite of any, or all of these, have a truly immovable peace? Our Lord says we can. "Peace I leave with you, my peace I

give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.”—John 14:27

The root of so much of our weariness is not in our burdens, but in our adjustment to them. Wrong attitudes on our part toward those with whom we live, or work, often create inner emotions that produce strains and rob us of our peace and fellowship. As long as we hold this wrong attitude, we will not enjoy God’s peace. These burdens appear to be very real, even though they are of our own making.

Sometimes in this age of materialism, men put their trust in things—material things. Others put their trust in people. This, of course, is better, but not enough. We must put our trust in God. Through faith, we must be able to say as Jesus did, “Not my will, but thine be done.” (Luke 22:42) We can have peace only if we have a good conscience toward God.

No doubt, on the mount of transfiguration, when the Master heard the Father say, “This is my beloved Son, in whom I am well pleased,” he felt secure. These words must have given him strength in days of trial. Peter, and James, and John also were very close to God up there. They were filled with joy. They felt very secure; they had great peace. There are times when we also feel close to the Father. Let today, and each subsequent day, be a special time like this for us, for if we live close to him, “No storm can shake our inmost calm.”

We know that it is possible to enjoy this calm. We have heard the testimony of brethren who have suffered the loss of their health; who have looked the ‘grim reaper’ squarely in the face; and yet, who have kept the peace of God in their hearts throughout the years. They have learned the secret of peace. They live close to God, and God is near to them. His infinite power, beyond human comprehension, gives them peace in the realization that he knows, that he loves and he cares. In those who have this assurance, pain and peace can live together.

The LORD knows what our ‘cup’ contains, because he pours it for us. We have a spiritual anchorage that holds us

close to God even though the storms of life are raging. So, if we would have the treasure of peace 'with' God, let us also live close to him and put complete trust in him and in his providences for our growth and blessing, that the peace 'of' God may also be our portion. "Thou wilt keep him in perfect peace whose mind is stayed on thee: because he trusteth in thee."—Isa. 26:3

Peace be with you!



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CHRISTIAN LIFE AND DOCTRINE

His Hands Shall Finish It

"His hands shall also finish it."

—Zechariah 4:9

TO US WHO have come to understand the divine plan of the ages, this Gospel dispensation is a very important one. For ever since Christ became the world's Redeemer he has become the chief cornerstone of a temple which will be the meeting place between God and man during the Millennial Age. Indeed, we have come to see that the great purpose of God during this age has been the construction of this temple—first the gathering, then the shaping and preparing of the stones; and finally, the putting of them together. When this building work is complete we know that divine blessings shall flow to all people, and all shall find access to God.

We might expect that since the success of the future age depends on the preparatory work of this age, that Almighty God would have made elaborate preparations and arrangements for the construction of this temple, choosing out as living stones the outstanding examples of the race—outstanding respecting intellect, social position, and education—clearing the site of all opposition and sweeping away every hinderance to his work. We might also have supposed that since this temple is to fill such an important place in the future, that God would have arranged for all the might and power of this world to be harnessed in the interest of his project, and that he would have legislated so that every other project would be secondary so that priority would be given to the completion of his grand design.

But the poet has said that "God moves in a mysterious way his wonders to perform," and in no field has this been so true as that in which this temple has been in course of con-

struction for almost two thousand years now. For, instead of restraining evil and evil-doers, instead of binding Satan and clearing the field of everything in opposition to this construction design, he has actually continued the work in the very presence of these opposing forces; yea, he has even used much of this opposition to actually forward the construction of this temple.

At times it has seemed to the natural observer that the odds against the success of this constructive effort were too great, difficulties too many, friends too few, and enemies too formidable. To all of these opposing elements it was a day of small things which they were inclined to despise, but our dear Brother Paul caught the right thought when, focusing his eye of faith on promises fulfilled, he wrote, "God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are."—I Cor. 1:27,28

The portion of scripture from which our text is taken tells of the building of Zerubbabel's Temple after the return of the Jews from captivity. But the prophecy is altogether too grand, and takes in too much, to limit its application to such a small event. Instead we can see that while it had a literal application to the building of that Temple, in reality the prophecy foretold the building of the spiritual temple during this Gospel Age. As in Zerubbabel's day there were difficulties and opposition, so there have been many difficulties and much opposition to the present building work.

These difficulties are spoken of in the prophecy as a 'great mountain', and how apt this figure is. It does often seem that the great mountain or kingdom called Christendom is so mighty and powerful, and wealthy, and wields so much influence that the construction work of God, the gathering out of a little flock of faithful followers of the Lamb, and the preparing of them for future use, has little chance of success.

There is so much against its success: error stalks abroad garbed as truth; darkness masquerades as light. Like the builders of Zerubbabel's day, we might often get discouraged were it not that the heavenly Architect arranged to do something for us. And what has he arranged to do for us? Vanquish our enemies? Erect a protecting fence around us? No, indeed! He permits the enemy to pursue his course, shout his jibes, boycott us, and slander us, but he defeats this purpose of the enemy by giving us a vision.

God did the same thing in Zerubbabel's day. He sent two prophets to the people, Haggai and Zechariah, with a vision, recorded earlier in this chapter. It was a vision of a candlestick to give light, and the oil came through seven golden pipes from two olive trees. The message was, "Not by might [*Margin*, army], nor by power, but by my Spirit, saith the LORD." How encouraging this must have been to the people in that day.

They knew they were God's chosen people, and that some day they would be the light of the world. Perhaps they had often imagined that the secret of success in becoming the favored nation to give light to other nations might lie in military might, earthly power, wealth, and influence. But God renounced all that and warned them that as the secret of the candlestick's light was the oil coming from the two olive trees, so the secret of their success as a nation lay in their having a continual supply of his Holy Spirit.

To the natural eye, weighing on the one side the military might against them, and on the other side nothing but the invisible power, or Spirit of Jehovah, in his people, the chances of success seemed remote—it was, indeed, a day of small things from that standpoint. And the same is true today—the LORD's children are in a minority both with regard to numbers and to earthly power. Often they have made the mistake of supposing that success would be ensured if they could count on the support of some mighty organization, but this is the voice of Satan speaking. The LORD's message was and still is, "Not by might, nor by power, but by my Spirit."

It is good for us, in this day of special testing and trial, continually to keep this in mind and to satisfy ourselves that this is really the secret of success—the filling of our hearts and minds with the Holy Spirit of God. From the beginning of our Christian experience we can remember how true this has been. For when at our consecration God's Holy Spirit was given to us, it was not so much as a forbidding or destroying power; and yet it caused old things to pass quietly away, and shed a light upon old and formerly cherished possessions which made them appear valueless. Therefore to us all things became new. And how quietly this took place—not by might, nor by power, but by the conquering presence of the Holy Spirit of God!

Is our chief field of service today in and for the ecclesia? If so, the filling with the same Spirit will ensure us success. Or, is it in the harvest work? Then the same is true. And if at times it seems that the enemy is having the best of it, that work is being hindered, or that we are so weak and helpless that the 'great mountain' is likely to swallow us up, let us recall that, unlike the world, we conquer by his Spirit.

Now let us look at the progress of this temple building work right from the start and see how marvelously it has proceeded even though it takes place in a 'day of small things'. In the strictest sense this day of small things began at Pentecost, for then the foundation of the house was laid. But let us go back a little further, back to the time when he who laid that foundation first appeared on earth. For thirty years, the life of our dear Redeemer is almost hidden from the public gaze. Mary and a few others knew of his wonderful miraculous birth, and all this time no doubt they pondered over the message of the angel, Gabriel, and the prophecies of Simeon and Anna.

Wonderful things indeed were foretold concerning the child Jesus, and as the years sped past and no sign of the predictions being fulfilled, Mary must have felt that it was a day of small things indeed. His eventual identification with John at Jordan, and his anointing there with the Holy Spirit, were very important events and were so regarded by the

Heavenly Father, but to Mary and others looking on, it was still a day of small things.

We know how the life and ministry of our Lord Jesus, as viewed from a purely human standpoint, could be considered largely as an apparent failure. He presented himself to Israel as their Messiah, but because he did not measure up to their idea of what the Messiah should be, they rejected him. Some days before he died he said to his disciples, "I have overcome the world." How true this was, for he was an overcomer in every sense of the word, although it did not seem so when, a few days afterward, he hung upon the cross, dying. There amidst a fearful darkness, Jesus had his greatest victory over the world; but to the average man it was only a excruciating end to a foolish, wasted, and fanatical life.

And to the griefstricken disciples it was a day of small things as they watched—perhaps helped—Joseph and Nicodemus carry away the body to its burial place. Let us note well that this death and burial of Jesus, although it was a day of small things, perhaps, in the estimation of every mind which viewed it, was actually a day of great victory, the results of which will only be clearly seen when every creature which is upon earth will lift his voice in praise to him saying, "Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever"!—Rev. 5:13

Going back to our text we read that it was a day of small things when Zerubbabel laid the foundation of that house, and we would inquire, when was the foundation of our temple laid and does it also take place in a day of small things? Here we notice that the foundation of Zerubbabel's Temple was laid by his own hands. (Zech. 4:9) This means that it was a work which he attended to personally. After our Lord's ascension to heaven we find that his first work was to lay the foundation of the new spiritual temple, and this he also attended to personally, laying the foundation with his own hands. For it was then that he carried into the courts of divine justice the merit of his sacrificed perfect humanity—

the valuable thing—"his precious blood," and, presenting it to the Father "for us," he laid the foundation of the house of sons—laid the basis upon which human beings desirous of coming to God and consecrating their lives unto him might be acceptable with him.

These events were, to spirit beings who could see what was taking place, a day of great things, but true to our text it was a day of small things upon the earth. Let us look back into Jerusalem and see what was taking place there at that time. The Lord's bewildered disciples had tarried there, assembled together, according to his instructions. He had told them to tarry in Jerusalem until they would be endued with power from on high; and they were tarrying, but no power had come to them yet. In that upper room, one can visualize them all gathered, and can almost hear Thomas wondering whether or not they have understood the Lord correctly. We can imagine Peter reasoning, What can be the meaning of it all? Meanwhile the quiet John was meditating, questioning why the abiding presence of the Master was not with them.

Outside, in the city, the tumult, which but a few weeks earlier had raged so furiously, had been stilled. Those chief priests and elders of the Jews were at rest. The cause of all their worry was gone—or so they thought. The Nazarene was dead; the movement was finished; the hopes of his followers had been dashed and the victory was theirs; they gloated over it. Yes, it was a day of small things upon earth, but it was a day of great things in heaven. As we have seen, while doubt reigned among the bewildered disciples, the greatest event in the history of humanity was taking place. The risen and glorified Redeemer laid the foundation of a house, which will be the meeting place between God and men when completed.

And what was true of Jesus' ministry, and at Pentecost, has been true throughout the age ever since—it has been a day of small things. For we know that even before the apostles fell asleep in death the secret "mystery of iniquity" (II Thess. 2:7) began to work in the infant church, eventually developing into a 'great mountain', opposing all who kept the

faith, and walked in the footsteps of the Lord. This 'great mountain' has persecuted, burned, and opposed with sword, the true saints of God. They have been compelled to flee to dens and caves of the earth before its persecuting power.

To the untrained eye of the human observer it might appear that the great Architect did not have much interest in his work to allow it to be impeded—or apparently impeded—but actually the situation has never been out of hand; and, although the Dark Ages were a day of small things, nevertheless, to God, and to our Lord, and to those heavenly beings looking on, the work has been going on grandly. For, in the midst of this day of small things, the living stones for the temple have been in course of preparation, have been, one by one, prepared, chiseled and polished in the very presence of their foes and often at their hands.

Actually it has been a day of great things, when viewed from the heavenly standpoint. We have just seen that the prophecy stated that the very hands of Zerubbabel had laid the foundation of the house, and now we note it also says, "His hands shall also finish it." (Zech. 4:9) We have noticed that the laying of the foundation was a personal work, in which our Lord with his own hands presented to God the valuable thing, the basis of our acceptance. And now since we read that his hands also shall finish it, we must also conclude that the finishing will also be a personal work attended to by himself. And what a wonderful thought it is, that we are now living in the days of the Second Advent of the Master, in the time of his "**parousia**," or presence, when he has come to attend personally to the finishing work of this great building.

When he laid the foundation of the house at Pentecost he had in his hands the 'merit' by which the house of sons was made acceptable; but now when he comes to 'finish it', we read that he comes with a plummet in his hands. (Zech. 4:10) A plummet is used for the work of getting everything into alignment. Now let us look back nearly twelve decades, and notice how, upon his arrival, the greater Zerubbabel, Christ Jesus, with the plummet of truth in his hands, began

to hold it up to many widely accepted doctrines. He held the plummet to them, and how distorted and crooked they appeared!

Look at the doctrine of the trinity, for example, and notice, when the plummet is put to it, how poorly it squares up with the Scriptures! The same is true of the doctrine of the inherent immortality of man, the doctrine of eternal torment, and many other theories. Now with the plummet placed alongside them they look very much out of shape. What has been the result? The true saints of God have been gathering around the truth served at the table of their returned Lord that they might learn more and more of his truth, and enjoy the light coming from his presence. Yes, there is no doubt about it, his hands laid the foundation of the house, and now—glorious thought—his hands are finishing it!

Not only has he held the plummet to doctrinal errors, he has also held it alongside our characters. What has been the result of this use of the plummet? As the light and truth shine forth from his presence what excitement there has been! With what haste we have quickly endeavoured to put off all that pertains to the old man and have our robes properly adjusted and clean, and to bring everything in our lives into conformity with righteousness as we prepare to enter the glories now just at the threshold! Yes, his hands laid the foundation of the house, and his hands are now finishing it. We are witnesses of this great truth.

There is also something more wonderful still connected with the finishing work of the greater Zerubbabel. He has come to gather together all the living stones and have them all put in their several places in the building. These stones, when prepared during the age, were left to one side to wait this great day of assembling. They have slept in the graves, and now as he comes to finish the house, another work of his hands is to awaken these saints so that each may be placed in position in the building.

The Apostle Paul assures us (I Thess. 4:17) that at this time, some of these stones would still be upon earth, and that these that remain would not be forgotten. The sleeping saints

and the living saints must both be "changed in a moment; in the twinkling of an eye." (I Cor. 15:51,52) It is also a fact that all who would fill a place in this temple must finish their consecration in death; and placing these facts together, we are led to the conclusion that "we which are alive and remain unto the presence of the Lord," after we have finished our sacrifice in death, are instantaneously changed, and so join those awakened from the sleep of death. (I Thess. 4:15-18) How thrilling it is to think that this very work is now going on, and that beyond the veil the general assembly and the church of the firstborn has already commenced! Yes, "his hands shall also finish it"!

But let us look at the scene around us. While these great events are taking place, the arrival of the great Zerubbabel—the gathering of the saints to himself; the awakening of the sleeping ones; the assembling of the house of sons beyond the veil—while these great events take place, we say it is still a day of small things upon earth. We might expect it to be so. Pentecost and the foundation laying of the house were great things in heaven and small things upon earth, and now at the finishing of the house it is the same: the great and glorious events taking place in heaven have their day of small things upon earth.

At one time the expectant church hoped she was nearer her change from earthly conditions to heavenly than she actually was. The saints hoped and were disappointed. And while they wept, they tenaciously held on to the precious truths delivered to them, knowing that they could never change, but the world mocked and pointed the finger of scorn at them—and they still do. It is a day of small things from their standpoint so far as the divine purpose is concerned. Even where we would least expect it, iniquity has abounded and the love of many has waxed cold. Truth so clear and so precious but a short time ago, is now at a discount, while speculation and uncertainty and error abound on every hand. Yes, his hands are finishing it in the midst of a day of small things.

Are we advancing in power, and is the Christ class increasing in numbers as some others claim they are doing? No! Actually, we are a very insignificant remnant compared with many of the mighty organizations of earth, and the Christ class gets fewer in number, as one by one the faithful pass over to join that general assembly. Those who reckon success in terms of numbers, we cannot hope to impress. From the human standpoint, it is a day of small things, but let us rejoice, for every such day has had a day of glorious things in heaven, and our day is no exception.

Let it enthuse us to face the trials of this, our day, by remembering that the finishing work is taking place, and that it is being performed by Messiah's own hands, that he is personally present attending to it. The great temple is being completed, and when the last member has passed beyond the veil, he will bring forth the capstone; then, from every corner of this old earth, instead of taunts and reproaches there will be shoutings of "favor, favor unto it."—Zech. 4:7

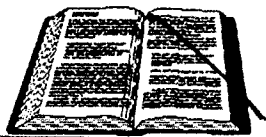
Then the day of small things will be over, and from our heavenly home we shall hear restored humanity sing, "Great is Jehovah, and greatly to be praised in the city of our God, in the mountain of his holiness; beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great King."—Ps. 48:1,2 □

BLESSED BIBLE

BLESSED BIBLE, precious Word,
Boon most sacred from the LORD.
Glory to his name be given,
For this choicest gift from heaven.

'Tis a fountain, pouring forth.
Streams of life to gladden earth,
Whence eternal blessings flow,
Antidote for human woe.

'Tis a mine, aye, deeper, too,
Than can mortal ever go;
Search we may for many years,
Still some new, rich gem appears.



YOUNG ADULTS' BIBLE STUDIES

THE GOLDEN THREAD SERIES—Part 36

The Mighty Works of Jesus



THE FOUR GOSPELS, written by Matthew, Mark, Luke, and the Apostle John, tell of the mighty works of Jesus. The Book of Mark relies more than the other three accounts on these miracles to prove that Jesus was indeed the Son of God, the promised Deliverer. Since there is no record in Mark's Gospel of Jesus' genealogy, as there is in Matthew and Luke's, the general thought of Bible scholars is that Mark wrote of the mighty works of Jesus to convince Gentiles—not Jews—that Jesus was the Savior of the world.

In the very first chapter of Mark, therefore, we read of many miracles. Jesus called an unclean spirit out of a man who was possessed by it. (Mark 1:22-26) He healed Simon Peter's mother-in-law of a bad fever. (Verses 30,31) He cast out devils and healed all the sick of one entire city: "All the city was gathered together at the door." (Verses 32-34) Our

Lord traveled throughout all Galilee, and cast out devils. (Verse 39) He healed a leper. (Verses 40-42) the lame were made to walk, and the blind to see. And this was only the start of his ministry!

While Jesus was able to cure all kinds of disease through the great power God had given him, he used these wonderful miracles mainly to point forward to his kingdom. They were small samples of the blessings that would come freely to all the world when he reigned as king. The people he cured during his earthly lifetime would get sick again, and would die. But in his kingdom, he would be able to give them everlasting life and health!

All who heard Jesus were astonished at his doctrine, for he taught them as one who had authority. (Verse 22) "Immediately his fame spread abroad throughout all the region round about Galilee." (Verse 27) He became so well known, and so sought after, "that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter"—Verse 45

Hundreds of wonderful miracles are described in the Gospels—far too many to tell about in this lesson! But we will recount the most remarkable miracle ever performed. Jesus had, on two separate occasions, raised the dead to life! The first was Jairus' daughter. Jairus was the ruler of the synagogue, and an important person in his town. He was with Jesus, seeking his help to cure his sick little girl when word came to him that she had died. Jesus overheard the sad message, and said to Jairus, "Be not afraid, only believe." Then Jesus went to Jairus' home, took the child by the hand, and said to her, "Young lady, I say unto you, Arise!" Immediately the twelve-year-old stood up, and walked, to the astonishment of all who saw her! However, she had only been dead a few minutes. We will hear about an even more amazing resurrection next!—Mark 5:22-24, 35-43

At a later time, Jesus saw a dead man being carried to his grave. He had been the only son of his mother, a widow, and she was overcome with sorrow at her loss. "When the Lord saw her, he had compassion on her, and said unto her,

"Weep not." He went closer and touched the coffin; and they that carried him stood still. Jesus said, "Young man, I say unto thee, Arise!" just as he had said to Jairus' daughter. And just as she awoke from the dead, so also did this young man. He who had been dead sat up, and began to speak!

A great reverence came over all gathered at that scene, and they glorified God, saying, "A great prophet is risen up among us," and "God hath visited his people!" This rumor of him went forth throughout all Judea, and throughout all the region round about. (Luke 7:11-17) This young man had been dead a full day, yet God's power enabled Jesus to raise him to life again! But there would be a still greater evidence of Jehovah's mighty power, and this came near the end of Jesus' earthly career.

The most wonderful miracle Jesus worked was when he raised his friend, Lazarus, from the dead. This family, which had two sisters—Mary and Martha—and their brother, Lazarus, was particularly loved by Jesus. They lived a short distance outside Jerusalem in a small town called Bethany. Often when he was weary, Jesus found comfort and rest in the home of his dear, faithful friends.

Jesus was some distance away from Bethany when the sisters sent him word, saying, "Lord, behold, he whom thou lovest is sick." His disciples were not very surprised when Jesus did not answer the message by going to Bethany. The leaders in Israel were beginning to fear Jesus and his power and influence over the people. The miracles and the message of hope he gave them made him a popular figure. The scribes and Pharisees hated him for this, and were coming to the conclusion that the only way to stop Jesus would be to kill him.

But this was not the reason Jesus did not immediately go straight to Bethany to help his friend. In words they could not understand at the time, he told his disciples, "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby." Although they did not know what he meant, it was only a few days later that they learned to appreciate this thrilling lesson.

Two days after receiving the report from Martha and Mary concerning Lazarus' illness, Jesus said to his disciples, "Let us go into Judea again." They reminded him, "Master, the Jews of late sought to stone thee; and goest thou thither again?" Then Jesus told them he desired to go to Bethany because Lazarus had died, and he meant to awaken him from the dead!

They did not understand him completely, at first, because he told them, "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep." They thought, "If he is sick, sleep will be helpful to restore his health," and they were puzzled. Then Jesus said unto them plainly, "Lazarus is dead." Jesus was teaching his disciples an important truth. Because God had a plan to resurrect each and every one who had ever died in the past—or would die in the future—he could in fact consider death to be a sleep from which he will awaken them all! See John 5:25.

By the time they arrived at Bethany, Lazarus had already lain in the grave four days. There were many friends and relatives gathered at the home of Martha and Mary, to comfort them in the loss of their brother. Martha, as soon as she heard that Jesus was coming, went and met him; but Mary sat still in the house. Then Martha said to Jesus, "Lord if thou hadst been here, my brother would not have died. But I know that even now, whatsoever thou wilt ask of God, God will give it to thee."

Jesus said to her, "Thy brother shall rise again," and Martha replied, "I know that he shall rise again in the resurrection!" Jesus asked her, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live. . . . Believest thou this?" She said to him, "Yes, Lord: I believe that thou art the Christ, the Son of God, which should come into the world."

After this short but encouraging conversation, she went quietly into the house and told Mary, "The Master is come, and calleth for thee." As soon as Mary heard these words, she arose quickly and went out to meet Jesus. Now Jesus had not yet come into Bethany, but was in the outskirts, a

little away from town. When all her friends and relatives who were there to comfort her saw Mary leave the house so quickly without a word to them, they followed her. They said to one another, "She is going to the grave to weep there."

Jesus saw Mary weeping; and all those with her also were weeping as she came to meet her Master. He became overcome with sadness, and asked, "Where have ye laid him?" They answered, "Lord, come and see." Jesus wept. Then the Jews said, "Behold how he loved him!" and again, "Could not this man which opened the eyes of the blind, have caused that Lazarus should not have died?" These words made Jesus more heavy-hearted than ever.

The mournful gathering reached the cave where Lazarus was buried. It had a huge stone placed in front of the opening. Jesus said, "Take ye away the stone." Martha suddenly became alarmed, "Lord, he hath been dead four days!" Jesus calmed her, saying, "Said I not to thee, that if thou wouldst believe, thou shouldest see the glory of God?"

And so they took away the stone from the cave where Lazarus lay dead. Jesus lifted up his eyes to heaven, and prayed, "Father, I thank thee that thou has heard me. I know that thou hearest me always, but because of the people that stand here I said it, that they may believe that thou hast sent me." When he had thus spoken, he cried with a loud voice, "Lazarus, come forth!" And he who was dead came forth, bound hand and foot with grave clothes: and his face was bound with a napkin. Jesus said, "Loose him, and let him go!" Now they began to understand what Jesus meant when he said this miracle was to show the glory of God!

Many of the people who had come to comfort Mary and Mart and had seen the marvelous things Jesus did, believed he truly was the Messiah. But some went straight to the chief priests and Pharisees, the bitter enemies of Jesus. They said, "What shall we do? We have to do something about Jesus! If we leave him alone, all men will believe in him, and we will lose our important positions as religious leaders of the people!" From that day forth they plotted rigorously together to find a way to put Jesus to death.—John chapter eleven

His enemies knew this was the most outstanding miracle Jesus had performed, the like of which had never been done before by even the greatest of their prophets. They were determined to kill him, putting an end to his message of hope, and the threat to their prestigious hold over the minds of the Jews in religious matters.

Jesus' followers knew it was his most remarkable miracle. They were encouraged and strengthened in faith. Not only was their faith made stronger in Jesus as the one sent of God, but their faith in the complete accomplishment of all God's purposes and plans and promises for the future became greatly fortified. Surely the long-promised kingdom will come, and the long-promised king, Messiah, will reign to bestow all the long-promised blessings on mankind!

QUESTIONS

1. By whose power did Jesus perform all the hundreds of miracles?
2. Give two reasons why Jesus performed miracles.
3. List the sorts of miracles Jesus did.
4. Tell about the little girl Jesus raised from the dead.
5. Tell about the young man whom Jesus raised from the dead.
6. Which was the most marvelous miracle Jesus performed?
7. Who were Mary, Martha, and Lazarus?
8. What important lesson did Jesus teach about death?
9. What two strong, opposite reactions did the raising of Lazarus cause?
10. This miracle was near the end of Jesus' life. Do you think it helped his enemies make the decision that he should be killed?
11. Why do you think Jesus performed this miracle knowing its results?



WEEKLY PRAYER MEETING TEXTS

MARCH 4—"Whatsoever things are pure, lovely, and of good report, . . . think on these things."—Philippians 4:8 (Z.'03-9 Hymn 193)

MARCH 11—"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us."—Hebrews 12:1 (Z.'03-54 Hymn 183)

MARCH 18—"Gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ."—II Peter 1:13 (Z.'03-54 Hymn 220)

MARCH 25—"Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace and in the knowledge of our Lord and Savior Jesus Christ."—II Peter 3:17,18 (Z.'03-70 Hymn 150)



If you will notify the Dawn of your new address three weeks in advance of your move, it will save us considerable expense in mailing your magazine.

Thank You!

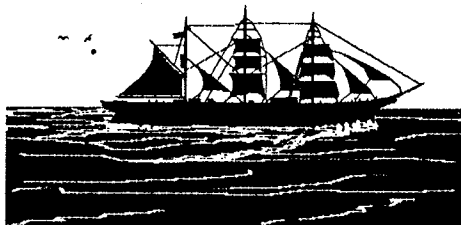
OBITUARIES

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

Sister Eva Oram, Angus, Scotland—October, 1992.

Sister Grace Howard, Tuscon, AZ—January 4. Age, 93.

Brother Paul P. Press, West Covina, CA—January 16. Age, 63. □



HE maketh the storm a calm, so that the waves thereof are still. . . . So he bringeth them unto their desired haven.

—Psalm 107: 29,30

General Convention Bulletin

(Correction)

LAST MONTH, THE February issue of The Dawn carried a bulletin concerning the June 26th-July 1st General Convention to be held at George Fox College in Newberg, Oregon. There it was mentioned that the theme text selected was taken from Ephesians 4:15. It so happened that this passage had originally been chosen, but it was later found that this same text had already been selected as a theme for the Florida Bible Students Convention to be held on March 6,7,8th of this year. In view of this, the General Convention Committee chose a new text:

“Blessed is the people that know the joyful sound: they shall walk, O LORD, in the light of thy countenance.”—Psalm 89:15

SPEAKERS' APPOINTMENTS

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

Brother J. Ajise

New York, NY	March 14
Jersey City, NJ	14
Rutherford, NJ	15
Detroit, MI	16
Chicago, IL	17,18
Albuquerque, NM	19-21
Fresno, CA	26-29
Los Angeles, CA	31

Brother M. Balko

Detroit, MI	
Seattle, WA Area	March

Brother W. Harp

Detroit, MI	March 26-28
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Brother G.M. Jeuck

Detroit, MI	March 26-28
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Brother L.B. Post

Washington, DC	March 2
Morehead City, NC	3
Orlando, FL	6-8
Atlanta, GA	9
Raleigh, NC	10
Detroit, MI	26-28

CONVENTIONS

These conventions are listed at the request of the classes who sponsor them. In order to ensure your convention being accurately placed in these columns, please make your request IN WRITING and mail it to this address at least two or three months before the date of the convention: The Dawn, 199 Railroad Avenue, East Rutherford, NJ 07073.

FLORIDA BIBLE STUDENTS CONVENTION, March 6,7,8—

Plaza Inn, 603 Lee Road, Orlando.
Contact Convention Secretary **by February 14th** for reservations:
Ernest Kuenzli, 330 Jasmine Rd.,
Casselberry 32707
Phone: (407) 831-2098

ROCKLAND, NY, March 7—

Green Meadow Waldorf School,
Chestnut Ridge Road, Spring Valley,
NY. Contact: Mrs. R. Shallieu, 1041
Johnston Drive, Watchung, NJ
07060

PASS CHRISTIAN, MS, March 13,14—

Holiday Inn, 1600 E. Beach

Blvd., Gulfport, MS. Contact: Mrs.
W. C. Buel, 214 Magnolia Dr., Pass
Christian 39571
Phone: (1-800) 465-4329

ALBUQUERQUE PRE-MEMORIAL CONVENTION, March 19-21—

For information and reservations please contact Sister Roberta H. Buss, Albuquerque Bible Students, P.O. Box 9172, Albuquerque, NM 87119
Phone: (505) 877-2866

GROTON PRE-MEMORIAL CONVENTION, March 21—

Groton Municipal Building, 295
Meridian St., Groton, CT. For infor-

mation, contact: Mark Grillo, 70 Pautipaug Hill Road, Sprague, CT 06330

Phone: (203) 822-6085

NEW YORK, NY, March 21—Ramada Inn, Two Bridges Rd. & Rte. 80 (Exit 52), Fairfield, NJ. Contact: Mr. Leo Post, 24 Lexington Road, New City, NY 10956. *If you plan to eat lunch with us, please call Brother Post, because an exact count must be given to the Ramada Inn by March 7th.*

Phone (914) 634-5876

DETROIT PRE-MEMORIAL CONVENTION, March 26-28—Macomb Community College, 14500 12 Mile Rd., Warren, MI. For information and reservations, contact: Robert Gorecki, 6731 Scotch Lake Rd., West Bloomfield, MI 48324

Phone: (313) 363-6848

FRESNO PRE-MEMORIAL CONVENTION, March 26-28—ECC, Oakhurst, CA. For information and reservations contact Sister Virginia Wilson, 2103 N. Price St. #112, Fresno, CA 93703

Phone: (209) 255-2241

SOUTHWEST FLORIDA, One day only: March 28—Lemon Bay Garden Club, 501 Foxwood, Englewood, FL 34223. For information and reservations, contact: Sister Phyllis Vrooman, 20550 Polynesian Loop, Estero, FL 33928

Phone: (813) 992-4814

KIRKLIN, IN, April 10—YWCA, Muncie, IN. Contact: Mr. & Mrs. Virgil J. Harcourt, P.O. Box 131, Kirklín, IN 46050-0131

Phone: (317) 279-8137

BOISE, ID CONVENTION, April 23-26—Owyhee Plaza Hotel, 1109

Main St. For reservations, contact: Mrs. Vi Cooper, 1422 Denver Ave., 83706.

Phone: (208) 344-2173

PITTSBURGH, PA, April 25—Parkway Center Inn, 875 Greentree Road. Contact Charles Martig, 730 Dunster St., 15226.

Phone: (412) 563-6110

BUFFALO, NY CONVENTION, May 15, 16—Holiday Inn, Hamburg, NY. Contact: Bruce Clark, 905 Willardshire, East Aurora 14052

GARY AREA CONVENTION, May 16—The Spa Banquet Center, 333 North Mineral Springs Road, Porter, IN. For information, contact: John Ulicni, 6703 Tyler St., Merrillville, IN 46410

Phone: (219) 769-5647

WEST NEWTON, PA, May 23—Sewickley Grange, Rte. 136, West Newton. Contact: John Krasonic, Sr, RD #4, Belle Vernon, PA for information.

ASILOMAR CONVENTION, May 28, 29, 30, 31 1993, Pacific Grove, CA—For reservations contact *before April 26:* Tom Marshall, 1089 Bluebell Dr., #1108, Livermore, CA 94550

Phone: (510) 443-0567

JERUSALEM, ISRAEL CONVENTION, Spring of 1993.—For information and reservations, contact: Dawn Shallieu, Jerusalem Convention, 1041 Johnston Dr., Watchung, NJ 07060-6414, USA

BIBLE STUDENTS GENERAL CONVENTION, June 26-July 1—George Fox College, Newberg, OR. See this issue of The Dawn, Page 62 for a Convention Bulletin. 