

The Dawn

Volume LVII, Number 9
(USPS 149-380), September 1989

Table of Contents

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, Chessham, Bucks. HP 5 3EB

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

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

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

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

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

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

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

HIGHLIGHTS OF DAWN

The Church and Its Purpose 2

INTERNATIONAL BIBLE STUDY LESSONS

God Is Present with Us 10
God Holds Us Accountable 12
God Promises to Bless 14
God Gives New Life 16

CHRISTIAN LIFE AND DOCTRINE

Psalms 23 Series—Part 9,
An Unction of the Spirit 18
The Name of the Lord 26
Abraham and His Seed 29
"I Am My Beloved's,
and My Beloved Is Mine" 45
Suffering, then Glory 55
Weekly Prayer Meeting Texts 8

ENCOURAGING LETTERS 61

"FRANK AND ERNEST"

Radio Schedule 34

THE BIBLE ANSWERS

TV Schedule 36

OBITUARIES 54

SPEAKERS' APPOINTMENTS 63

CONVENTIONS 64

Highlights of Dawn

Jesus said to his disciples, "In the world ye shall have tribulation, but be of good cheer, I have overcome the world." —John 16:33

Did Jesus overcome the world by participating in politics or by taking part in any of the activities which were current in the Roman world of his day?

We think not.

The Church and Its Purpose

LET us examine the Bible's testimony as to what the church is supposed to be, and to do. The word 'church' as used in the Bible is from the Greek word, *ekklesia*, which means a calling out, or more literally, a called-out class. This emphasizes the New Testament teaching that the church in reality is made up of those who have been called out from the world. (John 15:19; 17:14,16) That the LORD should give this name to his people as a group also denotes that he did not expect that the whole world of mankind would one day become part of the church, for then the church would no longer be a called-out people.

When Jesus last appeared to his disciples he instructed them to go into all the world and preach the Gospel as his witnesses. (Acts 1:8) Later, at an apostolic conference in Jerusalem, James, quoting from Peter and the prophets, clarified the purpose of this worldwide witness work. He said that "God at the first did visit the Gentiles, to take out of them a people for his name." It is this group called out from the world to be a people for God's name which makes up the church, the called-out class. They become members of God's family, his sons, through the life-giving power of the Holy Spirit. These are identified in Revelation 14:1 as having the Heavenly Father's name written in their foreheads.

In the resurrection, when all are united with Christ as members of his 'bride' they will possess the LORD's name in this still further sense.—Rev. 19:7; 21:2,9,10; 22:17

So this people, called out from the world, are a people for His name, just as James explains; but it was not the divine intention that the whole world of mankind should become the bride of Christ. From God's standpoint, the work of proclaiming the Gospel throughout the world has never been for the purpose of converting the world. However, as Paul foretold there came a great "falling away" from the faith once delivered to the saints by Jesus and the apostles.—II Thess. 2:3

This foretold falling away from the true faith and practice of the church began soon after the apostles fell asleep in death. Indeed, as Paul explained, the spirit of error was beginning to work even in his day. (II Thess. 2:7)

From God's standpoint, the work of proclaiming the Gospel throughout the world has never been for the purpose of converting the world.

But later it flourished. Leaders of the LORD's called-out people became ambitious for numbers and power, and within a few centuries a church-state system was formed, ultimately to dictate the affairs of state, even to the point of crowning and uncrowning kings.

Jesus' admonition to his followers to rejoice in the tribulations which would come to them because of holding aloof from the world was forgotten in practice, and the professed church of Christ, instead of striving to overcome the world and its selfish spirit in their own hearts, set out to conquer the world. They al-

most succeeded in accomplishing this and the darkest period of history—the Dark Ages—ensued as a result.

Later there came the Reformation, but only partial reforms were accomplished. None of the reformers recognized the error that the work of the church was to convert and conquer the world. While through that dark period of the Middle Ages, Christianity had been established throughout Europe, it had been accomplished by the power of the sword. A nation would be conquered by military might, and forthwith the people of that nation were obliged to accept the religion of their conquerors.

Under these circumstances the general public throughout Europe had little or no understanding of the new religion they were forced to adopt. There were no Bibles for them, the only available Bibles being for the use of the clergy. Under these circumstances, the then professed Christian world was in no position to know the difference between truth and error. And the Reformation did not help them very much. It did, in some countries, succeed in throwing off the political and civil cords, but in many of the European states the reformers established their own church-state systems of governments.

Almost without exception the errors which took the place of the pure truths of the Gospel as a result of the great falling away from the faith were carried over into the reformed churches. Torment in hell-fire, the trinity, the inherent immortality of the soul, and the ultimate destruction of the earth by fire did not come under effective protest.

Even those religious groups which did not ally themselves with civil governments failed to comprehend God's real purpose in the church. They still thought, and continue to think, that their divine commission is to influence and convert the world for Christ. Today the majority of them have united in one way or another to give themselves more influence and power in the world. They declare themselves on the burning issues which confront the world; they send lobbyists into lawmaking circles with the

hope of getting better laws enacted; they participate in this and that effort to make the world a better one, but give no evidence at all that they have any faith that God has his own plan for the establishment of righteousness in the earth. And, indeed, they do not have such a faith, as the reading of church periodicals and books clearly reveals.

So today the church that is recognized by the world is not at all like the church of the apostles' day, nor does it have the same aim. The worldly church of today is in reality a part of the world. It has not overcome the world, but the world has overcome it. It is looked upon, at least in the western world, as a friendly ally to civil governments, an institution which exercises power for good, and therefore is more or less respected and appreciated.

But how different is the church of God, the people who are called out from the world to be separate and distinct from its affairs! This church is not recognized by the world. Indeed, it cannot be identified on the earth at all today. It is not an organization in the worldly sense of the meaning. It is made up of individuals who are wholly devoted to the LORD and to the doing of his will. Only the LORD knows who these are, and they win his approval by their loyalty to him and to the doing of his will. They understand that the LORD wants them to bear witness to the Gospel, to lay down their lives for the brethren in Christ, and, by emptying their hearts of selfishness, to be brought day by day more and more under the influence of his love.

Some may ask how God can accomplish anything through an arrangement of this kind. So far as the conversion of the world is concerned, this has not yet been accomplished. But what is generally overlooked in seeking to understand God's ways is the fact that he has set aside another age in his plan for the conversion and blessing of the world, and this will, indeed, be accomplished by the church—not the church in the flesh, but the church in glory, associated with her Head, and heavenly Bridegroom, Christ Jesus.

As we have noted, the LORD has commissioned his people throughout the present age to proclaim the Gospel. It is the power of the Gospel that attracts one here and there to turn his back upon the world and its splendor, and to walk in the footsteps of the Master. But what is the Gospel? The answer to this question reveals God's purpose in the church—his true church, that is. Paul informs us that God preached the Gospel to Abraham when he told him that through his seed all the families of the earth would be blessed. (Gal. 3:8) But Paul says more. He identifies Jesus as the promised seed of Abraham, and then explains that all who are truly Christians, accepting Jesus as their Head, are also part of the promised seed of Abraham.—Gal. 3:16,27-29

And what is God's purpose in the seed of Abraham? It is, as expressed to Abraham, the blessing of all the families of the earth. In other words, the church—the ones called out from the world—is being selected and prepared to share with Jesus in the

*... the future
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feeble efforts of
man ...*

future blessing of all the families of the earth. This future blessing of the people will include their enlightenment, and the giving to them of an opportunity to accept Christ, obey the laws of righteousness, and live forever in a worldwide paradise.

The future work of converting and blessing the world will not depend upon the feeble efforts of men, such as the would-be church is attempting today. It will not be through the dictatorial powers of church-state governments. It will be by the exercise of divine power through Christ and his glorified church. When Jesus was raised from the dead he was highly exalted to the divine nature. He promised his disciples that they would be with him, and share his home and glory. (John 14:3; Rom. 2:7)

Many have concluded that the promises pertaining to this future position of the church are to be understood to mean that all good people go to heaven when they die, and that all others go to a hell of torment.

But this false notion is due to the great "falling away" from the faith foretold by the Apostle Paul. There are, indeed, heavenly promises for the faithful followers of Jesus, but these heavenly promises to the church do not reveal God's plan for the whole world of mankind. They reveal that the church will be in a position, when raised from the dead, to exercise invisible power and influence throughout the world to bring about the enlightenment and blessing of the people.

The expression, 'the Gospel of Christ', has the same meaning as the 'Gospel of the Messiah'. Messiah is the same word in the Hebrew language as Christ is in the Greek language. (John 1:41; 4:25) The use of the word Messiah takes us back to the promises of God as recorded in the Old Testament. (Rom. 1:16) Paul refers to the Gospel which was proclaimed by the prophets, calling it "the Gospel of God." (Rom. 1:1,2) The seed promised to Abraham was, primarily, the Messiah. Many promises of God recorded in the Old Testament indicate that the promised blessing to reach the people through the Messiah would be administered through a governmental arrangement called the kingdom—the kingdom of the Messiah, or Christ.

Jesus will be the king in this kingdom. His church will be associated with him, also reigning as kings—not as humans, but as divine beings exalted to the divine nature. (Rev. 20:6; II Pet. 1:4) There will also be 'princes' in this kingdom. These will be the Ancient Worthies, the faithful ones of past ages who will be brought forth from death to human perfection right here on earth in what the Bible describes as a "better resurrection." (Heb. 11:35, 40; Ps. 45:16) Being human these will be visible to the human race, and, as representatives of the divine Christ in glory, will administer the laws of that new age.

Through this wonderful, divinely produced organization all the families of the earth will truly be blessed. The knowledge of the LORD will then fill the earth as the waters cover the sea, and the people will have an opportunity, upon the basis of full enlightenment, to accept the provisions of life made available through the redemptive work of Christ.

God's kingdom will solve all the perplexing problems of our times, and those of the past as well. It will abolish death, which means that all tears will be wiped away. (Rev. 21:4) It will mean the restoration of those who have died. Today thought is being given to the idea of freezing those who die, in the hope of preserving them until science has developed a cure for the malady which killed them. They could then be 'thawed out', revived, and the new remedy applied. Such are the feeble dreams of men to perpetuate life, but God's way is better! Through his way, all the families of the earth will be blessed with life eternal.

Weekly Prayer Meeting Texts

September 7—"If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."—II Corinthians 5:17 (Z. '03-333 Hymn 112)

September 14—"Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation. For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully."—I Peter 2:12,19 (Z. '03-365 Hymn 179)

September 21—"Yea, though I walk through the valley of the shadow of death, I will fear no evil."—Psalm 23:4 (Z. '03-413 Hymn 1)

September 28—"Your adversary the Devil, as a roaring lion, walketh about, seeking whom he may devour; whom resist steadfast in the faith."—I Peter 5:8, 9 (Z. '04-11; '03-32 Hymn 110)

The Light of the World

**“In Him was life; and the life
was the light of men.”**

—John 1:4

WHEN our Lord was among men, he was the only man who had life in him. Father Adam once had life, but he lost it through disobedience in Eden, and instead, the curse—the sentence of death, rested upon him and was inherited by all of his children, so that not a man in all the world of Adam’s race had life—except the Lord Jesus.

But in him, the only begotten of the Father, there was life, perfect life, because his life had not come from Adam through an earthly father, but was directly transferred from his prehuman condition. Our Lord’s life, as the “man Christ Jesus,” his holiness of heart, his full obedience to the Father’s will, his loyalty to every principle of righteousness, his manifestation of divine character, no less than the words of instruction that he spoke as never man spoke—all these attest that indeed he was a great light among men—a light which has ever since been shining, not only through his recorded discourses and instructions, but also through the lives of his disciples.

In due time his second coming will usher in his kingdom, and with it the blessing of all the families of the earth, when the true Light shall enlighten every man.

International Bible Study Lessons

LESSON FOR SEPTEMBER 3

God Is Present with Us

KEY VERSE: "As the appearance of the bow that is in the cloud in the day of rain, so was . . . the appearance of the likeness of the glory of the LORD."—Ezekiel 1:28

SELECTED SCRIPTURE: Ezekiel 1:4-6, 15-20, 26-28

IN this appearance to the Prophet Ezekiel, God's throne was associated with a rainbow. In another vision, somewhat similar, which is recorded in the Book of Revelation, God is shown sitting as the great and ultimate ruler of our world. And in this scene "there was a rainbow round about the throne."—Rev. 4:3,4

Why a rainbow? In the rainbow covenant to Noah, God expressed his basic intention for man's salvation. The first dispensation of man's existence on the earth had been a tragic experience of over sixteen centuries. Conditions of evil had worsened with the expanding population until "the wickedness of man was great in the earth, and every imagination of the thoughts of his heart was only evil continually." (Gen. 6:6) As tragic as it

was for man, and even for the angels who became involved in man's affairs, it no doubt serves as a valuable object lesson showing the rapidity with which sin will deprave and degrade the mind and heart if allowed to continue unchecked. Mankind's fallen condition left him hopeless, except for the promise of God's help.

But God's assistance at that time came in a way we would perhaps least expect. Except for Noah and his family, the entire population of that dispensation or world, was destroyed from off the face of the earth in a Flood. Did this represent God's final solution to that problem? No! Not at all! The Apostle Peter wrote that while God "spared not the old world, but saved Noah . . . bringing in the Flood

upon the world of the ungodly” (II Pet. 2:5), this was the Creator’s way of reserving them in death “unto the day of judgment to be punished [curtailed].” (vs. 9) The word punished in this text is not translated correctly in our **King James Version**. The original Greek word means ‘to curtail’. Certainly this rendering conforms to the facts of the matter. During the time those generations previously lived, nothing was done to curtail their downward course in sin, God having reserved this for a future day.

That God’s final answer to the problem of Adamic sin in mankind is not their destruction was so beautifully expressed when a fresh start began with Noah and his family. As the new dispensation began, God expressed again his covenant with man, the first to be spoken since his expulsion from Eden. The token of the covenant he gave through Noah is still with us today, and it will continue as long as the sun, the earth and the rain remain. God said, “It shall come to pass when I bring a cloud over the earth, that the

bow shall be seen in the cloud. . . . And I will remember my covenant.”—Gen. 9:14-16

Many millions of rainbows have repeated those words uttered so many thousands of years ago, and yet the outworkings of sin continue to threaten the extinction of our race. Peter warned that the seeming long delay in God’s plan would cause many to doubt these ancient promises of God, and to scoff at them. (I Pet. 3:4) But he says “the LORD is not slack concerning his promises, as some men count slackness, but is long-suffering to usward, not willing that any should perish, but that all should come to repentance.” (vs. 9) This is a wonderful statement of God’s intention! It not only reflects his great patience in allowing the much-needed lesson of sin during the long past and present, but also speaks of a great hope for a future world of righteousness, wherein all will have an ample opportunity to turn from sin and gain life.

God’s purposes have never wavered in this respect. How the glory of God has indeed shone unto us through his covenants ■

God Holds Us Accountable

KEY VERSE: "I will judge you ... every one according to his ways, saith the LORD God."—Ezekiel 18:30

SELECTED SCRIPTURE: Ezekiel 18:2-4, 19-24, 30,31

PAUL wrote, "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that [Margin, or, 'in whom'] all have sinned."—Ps. 14:3;53:3; Rom. 3:10; 5:12

From this text we learn that all, through heredity, have partaken of Adam's sin. Originally man was created in the image of God, and perfect. In this condition there would be no selfishness and no ill will toward others. But man's fall into sin changed this, and the harsh circumstances of life from one generation to another have helped to promote sin and selfishness. None has escaped from these circumstances altogether, although there are still many who, at heart, would rather do good than evil.

Paul again wrote, "As in Adam all die, even so in Christ

shall all be made alive." (I Cor. 15:22) The reason that all are to be made alive in Christ is that he gave his own life to redeem the world from death. Paul speaks of this as "a ransom for all." (I Tim. 1:3-6) Jesus himself said, "My flesh . . . I will give for the life of the world." (John 6:51) This redemptive work of Christ will be just as far-reaching in its effects upon the human race as was the judgment of death which came upon the race through Adam. This future judgment, as our text implies, will be done on an individual basis. It will take into consideration all the circumstances of heredity, education, and environment. The matter of knowledge concerning the divine will is also to be a factor. In our human courts of law differing circumstances are considered in the administration of justice.

But human wisdom must depend upon the testimony of witnesses in order to determine the guilt or innocence of the one being tried. Oftentimes this testimony is biased and untrue. About the only method now known to determine the accuracy of the testimony given by a witness is by cross-examining him. This is only partially effective. The witness might become frightened, for example; or, for other reasons the judge (or jury, if one is used) cannot be absolutely sure as to the truth of the testimony given. But how different it will be when Jesus and his followers judge the world! They will not depend upon witnesses nor will they depend upon the sight of the eye, or the hearing of the ear, for they will be able to read the thoughts and intents of the heart.

Isaiah wrote concerning the great Judge: "The Spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD; and shall make him of quick understanding in the fear of the

LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove[Margin, 'argue'] with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins."—Isa. 11:2-5

What a wonderful Judge! Paul must have had this prophecy in mind when, in his sermon on Mars' hill, he said that God had appointed a day in which he would judge the world in righteousness by that man whom he had ordained, which is Jesus Christ the righteous. (Acts 17:31) The followers of the Master during the present age will be associated with Jesus in this future work of judging the world of mankind. (Isa. 1:26; Ps. 149:9; Isa. 42:1; Dan. 7:22; Matt. 19:28) They will possess the same perceptive abilities, so that all mankind will receive just and sympathetic treatment. —II Pet. 1:4

God Promises to Bless

KEY VERSE: *"Ye my flock, the flock of my pasture, are men, and I am your God, saith the LORD God."*—Ezekiel 34:31

SELECTED SCRIPTURE: *Ezekiel 34:17, 20-31*

WHEN Jesus first came to earth to die as man's Redeemer, he appeared in Israel, because this is where the people lived to whom God had made his promise of a coming Messiah. We think that for the same reason the kingdom of the Messiah will begin to function first in Israel, and that this is one of the reasons that the LORD, by his mighty power, is restoring so many of the Jewish people to that ancient Holy Land.

It follows then, that the Jews in Israel will have the first opportunity of becoming subjects of the new kingdom, and, undoubtedly, virtually all of them will gladly accept this opportunity. Right from the start the earthly phase of the kingdom will be Israelitish, because the vast majority of the "princes" (Ps. 113:8; Heb. 11), the Ancient Worthies, will be of

the natural seed of Abraham. The name Israel, meaning 'to reign for God'; or, 'to have power from God as a prince', was given to Jacob as a token of divine favor, because he had prevailed with God. All who become the people of God will therefore be Israelites.

The first growth of the earthly phase of the kingdom will be through the alignment with the Ancient Worthies of those who, by lineage, are Israelites. Even these, however, will need to become 'Israelites indeed' (John 1:47; Rom. 2:28), through faith in Christ as their Redeemer and king, and obedience to the laws of the kingdom as they will be administered by the "princes in all the earth." (Ps. 45:16) The kingdom will continue to increase, as all who come into it become 'Israelites indeed'—the people of God.

The world will observe that the people in Israel, by aligning themselves with the Ancient Worthies and cooperating with the kingdom arrangement, will be receiving wonderfully rich blessings of peace, health, and life. And, as another prophet expressed it in symbol, these will then "take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you." (Zech. 8:23) And the whole Gentile world, by belief and obedience, will be able to share in the blessings of the kingdom; for it is designed by God for the "blessing of *all* the families of the earth."—Gen. 22:18

And, right from the start, the faithful subjects of the kingdom will have the glorious privilege of sharing in the work of dispensing its blessings. (Rev. 21:17) Indeed, those who do not imbibe the spirit of the kingdom and its purpose sufficiently to want to cooperate, will not continue to be part of it. The objective of the kingdom will be to restore mankind to the original Godlikeness with

which man was endowed by the Creator. This implies a heart and life motivated by love for others and a desire to do them good.

This work of restitution is implied in the promise that God will make a "New Covenant with the house of Israel and with the house of Judah." (Jer. 31:31-34) This New Covenant will be the "covenant of peace" mentioned in verse 25 of the Selected Scripture. All the enemies of Israel will cease to be, and as all mankind joins with Israel in that covenant, their enemies, too, will disappear and they will rest securely and safely.

The glory of the LORD will then fill the earth, "and I will cause the shower to come down in its season, there shall be showers of blessing ... and the earth shall yield her increase, and they shall ... know that I am the LORD."—vss. 26,27

As with most of the kingdom prophecies made to Israel, the fullness of its promises pertains to all men. "Ye, the flock of my pasture, are men, and I am your God."

God Gives New Life

KEY VERSE: "[I] shall put my spirit in you, and ye shall live, and I shall place you in your own land."

—Ezekiel 37:14

SELECTED SCRIPTURE: Ezekiel 37:3-14

THIS chapter of Ezekiel is a prophecy assuring us of the restoration of natural Israel. The house of Israel is depicted as a valley of dry bones. In this vision Ezekiel was commanded to prophesy, and as he did so, "there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them. Then he said unto me, Prophecy unto the wind, prophecy, son of man, and say to the wind, Thus saith the LORD God; Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he

commanded me, and the breath came into them and they lived, and stood up upon their feet, an exceeding great army."—vss. 7-10

In Ezekiel's picture of gradual restoration, from the first rustling of the 'bones' until there is 'flesh' and 'skin' on them, and a life-giving 'breath' is provided, we are told of a 'noise', a 'shaking', and the 'blowing' of 'four winds'. This seems again to suggest that the restoration of Israel takes place during a time of great disturbance in the earth, a time of trouble which is climaxed by four winds. The life-giving breath is said to come from the four winds. As this time of trouble is now upon us, we have witnessed two world wars

which have been the catalyst for first, the coming together of the bones and then, the putting of sinews upon those bones. This was the impact of two world wars upon that people: first opening up the way for Jews to return to their historic land, and second, their emergence as a nation.

To Ezekiel God said, "Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off from our parts." The fact that the bones say this indicates that it is a picture of the withered hopes of Israel. However, the LORD promised that this condition would be changed. "Behold, O my people, I will open your graves, and bring you into the land of Israel."—vss. 11,12

The graves in which Israel had been buried during the centuries of the Dispersion are evidently the different countries, or nations, in which they have been domiciled. "We are cut off from our parts," they say, which has been true. Some have been in one grave, and

some in another, but all have been dead insofar as their national hopes were concerned.

But already most of the national graves have been opened, and the Israelites have poured forth from them to the number of over three million, and have been brought into the land of Israel. As yet, however, very few of them realize the significance of what is taking place. They do not know that this has been done for them by the LORD, nor will they know this until the last phase of the restoration is accomplished; that is, until they receive breath from the four winds, or, as explained in verse 14, the LORD puts his Spirit in them and they live.

This third phase is still future, though we believe very near. Another prophecy in the 38th chapter of Ezekiel describes the four winds as the Armageddon feature of the time of trouble, out of which God will be revealed to them, and they will return back into covenant relationship with him, under a covenant that will, this time, bring them life. ■

Christian Life and Doctrine

PSALM 23 Series—Part 9

An Unction of the Spirit

“Thou anointest my head with oil.”—Psalm 23:5

POURING oil on the head seems a far cry from shepherding sheep, yet in reality it is not, for it was the common custom of oriental shepherds to pour oil on the heads of their sheep at the close of the day or when they were weary from travel. To the sheep it was a welcome and refreshing service rendered them by the shepherd. And in this custom we find another beautiful illustration of our Great Shepherd's care for us and the blessings which he bestows upon us through Jesus, our Good Shepherd.

Oil is used in Scriptures as a symbol of the Holy Spirit. The anointing oil poured upon the heads of Israel's high priests was a type of the anointing of Jesus with the Holy Spirit. The apostle says of him that he was “anointed with the oil of gladness above his fellows.” (Heb. 1:9) The New Testament also speaks of the anointing which we have received of Christ, while John refers to it as an “unction from the Holy One.” (I John 2:20) The term unction suggests lubrication and smoothness, so in this also there is an allusion to oil as symbolizing the Holy Spirit and what it accomplishes in our lives.

In this lesson we might think of David as representing the entire Christ company, in which case his head would represent Jesus, our Head. The statement, “Thou anointest my head with oil,” indicates what is elsewhere clearly taught in the Bible; namely, that the anointing of the Holy Spirit came first upon the Head of The Christ company, and throughout the Gospel Age has been received by the various members of his body. We can therefore truly say to Jehovah, our Great Shepherd, “Thou anointest

my Head"—Christ Jesus. From him who is now our Good Shepherd, that anointing has reached us. And how we do rejoice in the blessings which accrue through the anointing of the Holy Spirit thus received!

While the original anointing of the Holy Spirit came upon Jesus, each member of his mystical body receives of the same anointing, as, symbolically speaking, this oil of gladness runs down from the Head and covers the entire body. One of the primary scriptural lessons associated with the anointing of the Spirit is that of the divine commission to serve. The prophecy of Isaiah 61:1-3 relates to this, and it indicates that the entire Christ company is anointed to preach good tidings, and thus to bind up the broken hearted.

With this divine authority to represent God in the earth comes also a wonderful assurance of divine acceptance and approval, and from this standpoint the anointing of the Holy Spirit illustrates the thought of comfort. Indeed, Jesus referred to the Holy Spirit as a Comforter which he would send, a Comforter which would represent him, and through which he would be represented among his followers throughout the entire Gospel Age.—John 14:16,26; 15:26; 16:7,13

The Holy Spirit was a great comfort to Jesus, our Head. When it came upon him at the time of his baptism he heard a voice from heaven saying. "This is my beloved Son, in whom I am well pleased." (Matt. 3:17) What greater comfort could be given to anyone than to be assured of divine sonship! This assurance afforded the Master strength for the trials through which he was called to pass. Forty days later, when Satan challenged the Master's sonship, Jesus could and did resist him, for there was no doubt in his mind as to where he stood with his Heavenly Father. When the anointing of the Holy Spirit came upon Jesus it also enlightened him concerning his Father's plans and the part he was to have in that plan—the "heavens were opened unto him."—(Matt. 3:16)

Through the medium of the Holy Spirit Jesus was guided and strengthened for every step of the narrow way in which he walked, and if he is our Head, the same comforting blessings of the Holy Spirit which filled him with joy will be our daily portion. Jesus promised, in fact, that he would give his peace to his faithful followers. This peace is ours because of the many assurances of the Word which give us confidence and courage despite the difficulties of the way as we walk in the steps of the Master.

A very interesting summary of the blessings which accrue to us as consecrated, Spirit-anointed followers of Jesus is presented in the eighth chapter of Romans. Opening the subject the apostle writes, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Notice that Paul is here speaking of those who are in Christ Jesus. This means that Christ Jesus is their Head, the Head upon whom was poured the anointing of the Holy Spirit. To such as have him as their Head, there is no condemnation from the Heavenly Father, if they walk not after the flesh but after the Spirit.

Here, as in practically every case of God's promises, there is a condition attached to its fulfillment, an 'if' which must be disposed of by faithful obedience in order that the assurance of the promise may properly belong to us. And to be assured that we stand approved before our Heavenly Father, that for us there is no condemnation, is indeed a rare blessing. We have learned by experience, by observation, and from the testimony of the Scriptures that "there is none righteous, no, not one." (Rom. 3:10) We have learned also that God cannot look upon unrighteousness with any degree of tolerance. But oh, the wondrous grace that is provided through Christ Jesus, that those who are in him, and are following the leadings of the Holy Spirit which has reached them through him, are not under condemnation!

Later in the chapter the apostle emphasizes this thought with even greater force, saying, "It is God that justifieth. Who is

he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." (Rom. 8:33,34) How precious the thought that from God's standpoint there is no condemnation for it is he who, through the redemptive work of Christ, has justified us freely from all sin. What difference, then, does it make as to who else may assume to condemn us, whether the devil or his agents?

Paul writes further that "if the Spirit of Him, that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." (Rom. 8:11) This quickening of our mortal bodies is an energizing of them for the service of the LORD. The fallen flesh by nature does not incline toward spiritual things and shrinks from being sacrificed in the service of the LORD and of the LORD's people. But through the anointing of the Holy Spirit, received through our Head, Christ Jesus, our bodies are quickened, or stirred up, to serve the interests of the new creature. The flesh may become weary in well doing, but if we continue to walk after the Spirit it will be revived, even as the sheep, when weary at the close of the day, were refreshed when the shepherd anointed their heads with oil.

The apostle continues, "For as many as are led by the Spirit of God, they are the sons of God." (Rom. 8:14) It was when Jesus was anointed by the Holy Spirit that he heard the reassuring message from his Heavenly Father, "This is my beloved Son." And now, if we are in Christ Jesus, and walk after the Spirit by which he was anointed, we have the assurance that we also are sons of God. This Spirit which we have received, Paul explains, is not one of bondage again to fear, but a Spirit that enables us to address our God as "Abba, Father."—Rom. 8:15

"The Spirit itself," writes Paul, "beareth witness with our spirit, that we are the children of God. And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." (Rom. 8:16-

17) How precious is this testimony, this witness of the Holy Spirit, that we are the children of God! But note again the condition: this blessed witness of the Spirit is ours only, if so be that we suffer with him.

The scriptural viewpoint of this can be readily understood. The Apostle Peter explains that the operation of the Holy Spirit in the minds of the Old Testament prophets caused them to testify concerning the sufferings of Christ and the glory that should follow. Throughout his epistle Peter makes it plain that these foretold sufferings of Christ are participated in by his body members. It was this, then, that Paul had in mind when he wrote that the Holy Spirit bears witness with our spirits that we are the children of God, if so be that we suffer with him. That is to say, if we are in Christ Jesus, and partaking of his sufferings as a result of our laying down our lives in divine service, then the testimony of the Holy Spirit through the prophetic writings of the Old Testament applies to us and assures us that, like Jesus, we are the children of God, and joint-heirs with him in the glorious kingdom of blessings which he establishes.

Peter reminds us that the Holy Spirit, through the prophets, not only testified concerning the sufferings of Christ, but also of the "glory that should follow." (I Pet. 1:11) In keeping with this testimony, Paul writes, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us"—that is, the promised glory that should follow the suffering.

"The earnest expectation of the creature waiteth for the manifestation of the sons of God." (Rom. 8:18,19) We need only to reflect upon the many promises of kingdom glory that are to be found in the Old Testament, and to note the many promises of how that glory is to be manifested for the blessings of all the families of the earth, to make us long for the time to come when, together with all the divine sons of God, it will be our privilege to manifest the glory of God to the eternal joy of all nations.

Those of us who, through our consecration and the acceptance of God, have come into Christ, and are walking in accordance with the Holy Spirit by which he was anointed, have the assurance that we have been called according to his purpose because we love the LORD sufficiently to have made a full consecration to do his will. Of those thus called, Paul writes that all things work together for their good. (Rom. 8:28) But it requires a strong faith to be assured of this at all times and under all circumstances.

As our minds go back to the illustration of the shepherd and the sheep, we can imagine what difficulty the sheep would have—if they were capable of reasoning on the matter—to understand how some of the experiences of the day would be of benefit to them. Should the shepherd lead them through a barren wilderness in order to reach green pastures beyond, or perhaps over rugged mountain passes to find refreshing waters, it would be difficult for the sheep to comprehend the necessity of the hardships thus imposed. But no matter how difficult the way, the shepherd would understand the necessity thereof; and, if the sheep could but grasp the thought, they would know that all things were working for their good.

But through faith we are able to understand what the sheep could not grasp; namely, that all the experiences through which our Good Shepherd is leading us are for our very highest and eternal welfare. We know this, Paul wrote. The reason we know it is that we have received the anointing of the Holy Spirit and under its blessed influence have been enlightened to know something of the meaning of the trials of the narrow way. We may become bruised and weary from the hardships of the way, but the anointing of our Head, which has reached us through him, soothes and comforts by making us know that all things are working together for our good.

Some of the all things are of course pleasant and refreshing. The Good Shepherd leads us beside still waters, and he makes us to lie down in green pastures. These blessed provisions are a de-

light to all the LORD's sheep. But there are other things among the all that are different, and in these, too, our faith needs to see value, so that by them we are drawn closer to the Good Shepherd and made to realize more fully our dependence upon him. It is in this vein that Paul inquires, "Who shall separate us from the love of Christ, shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter."—Rom 8:35,36

Here the apostle has enumerated some of the truly trying experiences of the LORD's sheep, yet they should not be permitted to weaken our confidence in the wisdom and the tender loving care of our Good Shepherd. We may be, yea, will be, accounted as sheep for the slaughter, and if we were walking after the flesh we would decide under such circumstances to cease following the Good Shepherd. But inasmuch as we are walking after the Spirit, we should know that all the LORD's sheep are to be sacrificed; that just as Jesus himself, our Head, was led by the Spirit to the slaughter as the Redeemer of the world, so it is our privilege, now that he is exalted to glory, to follow in the footsteps of sacrifice which he so clearly outlined by his example.

Thus in all these things we are more than conquerors, gaining the victory through faith in the Great Shepherd, faith in the Good Shepherd, faith in the divine plan, and faith that if we perform obediently our part in that plan, we shall ultimately dwell in the house of the LORD forever. Knowing this certain outcome of the all things which are working together for our good, we can say with the apostle that we too are persuaded that "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—Rom. 8:37-39

How thankful we are, then, for the anointing of our Head, and that as members of his body all the riches of divine grace in-

volved in that anointing have come to us. No good thing will be withheld as long as we abide in him. (Ps. 84:11) All our needs will be supplied. Strength will be given through the Spirit of power. (II Tim. 1:7) We will be directed in the way in which we should walk. We will know that God is for us, and we will realize that because God is for us, nothing or no one can be successfully against us, for he is greater than all our enemies. (Rom. 8:31; I John 4:4) Truly, we can say with the psalmist that because our Great Shepherd has anointed our Head with oil, our cup is running over.

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Christian Life and Doctrine

The Name of the LORD

*"The LORD is longsuffering, and of great mercy,
forgiving iniquity and transgression,
and by no means clearing the guilty."*

—Numbers 14:18

AFTER hearing the fearfully distorted majority report of the spies, the Israelites rebelled against Moses and tried to stone him and all who supported his leadership, including the two faithful spies, Joshua and Caleb. But before the first stone could be thrown, the glory of the LORD suddenly appeared in the Tabernacle, and the LORD spoke to Moses, suggesting that he would, instead, destroy all the rebellious people and make of Moses even a greater and mightier nation.

But Moses again, as in the past at the golden calf incident, interceded on behalf of the people, reminding God of what he had earlier told him about himself—that his name represented mercy, longsuffering, goodness and truth, and forgiveness of iniquity and transgression and sin. At Mount Sinai God had thus proclaimed His name to Moses by telling him of the glorious attributes of His character. The term 'name' is here used to denote his personality, or character.

God's name is glorious. This was the true glory by which God wanted Moses and all eventually to understand and know him.

This is well to remember, as some insist that the name Jehovah is the only name for God, and that he should be called by no other. The name Jehovah was first expressed some 2,000 years

after mankind had lived on the earth. Exodus 6:33 reads: "God spoke unto Moses and said unto him, I am the LORD. And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name Jehovah was I not known to them." Jehovah means 'the self-existing one'.

This name was peculiarly given at about the time God began to deal with Israel as a nation—a nation which was to look to him as the supreme authority. As it turned out, this authority would many times be questioned through the infiltrating influence of false god theologies. To know him as the eternal God should help to keep preeminent from all idol gods the fact that he is above all the true and living God.

While the limited meaning of the name Jehovah was sufficient for Israel under the Law, when Jesus came he amplified the Father image of God as the fuller expression of his name given to Moses on the mount. This fuller delineation of God's name must be appreciated and copied by the called of this age, his sons, who symbolically will have his name written in their foreheads.— Rev. 14:1



While Israel for the most part failed to see the merciful and forgiving qualities of God in their experiences, God nevertheless was longsuffering and patient toward them. Like many today, they made God's love "too narrow by false limits of their own, and they magnified his vengeance with a zeal he will not own." When, in the temporary absence of Moses, the Israelites erected a golden calf and worshiped it, God forgave them, and later entered into covenant relationship with them. He gave them a 'second chance'. Their repentance was essential, but where there is true repentance God is quick to forgive and to extend his favor.

God's viewpoint of forgiveness was expressed by Jesus in his 'seventy-times seven' rule laid down for the guidance of Christians. What Jesus taught on the subject of forgiveness must surely reflect God's own attitude in the matter. However, divine forgiveness is not without limit, nor is it extended irrespective of the individual's request for it. Guilt which God does not forgive is that which is wholly willful. In order for sin to be willful it must be committed in *full understanding* of the issues involved, and with *full ability* to resist the temptation. It would seem, therefore, as though there have not been many among all the teeming millions of earth who have sinned beyond the reach of God's forgiveness. If God could forgive the Israelites who chose to turn against him and the leadership of Moses, surely his tender mercy will yet be displayed to the millions who have sinned without possessing nearly as much light as they.

But God did not "wink" at Israel's sin. He noticed it and was displeased, and allowed another forty long years of difficult experiences, wandering in the wilderness, to teach a further lesson of faith and trust. As Moses went up into the mountain to commune with God while the Law was being written, so Jesus entered into the divine presence following his resurrection; and by faith the church is seated with him in the heavenlies. Through a ministration of the Spirit of truth, God's name is being proclaimed, and his glory reflected!

Christian Life and Doctrine

Chicago, Illinois Address, 1958
Brother W. Norman Woodworth

Abraham and His Seed

THIS is a very important topic for us to consider today, living as we do at the end of the Gospel Age. It has always been an important subject for the LORD's people to be familiar with, because the entire plan of God is wrapped up in the promise which God made to Abraham; it has a very direct bearing on our faith, our hope, and on our Christian lives.

We remember that the covenant which the LORD made with Abraham was finally sealed by God's oath. The Apostle Paul mentions this occasion in Hebrews 6, telling us that "God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, . . . we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest forever after the order of Melchisedec."—vss. 17-20

Here Paul makes the Abrahamic promise very clear. He says, in the 13th to the 15th verses, "For when God made promise to Abraham, because he could swear by no greater, he swore by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise." God's promise, and his oath gives us this wonderful assurance, this wonderful hope, that reaches right beyond the veil—a hope that is centered in the promise made to Abraham.

The subject of Abraham and his seed is important to us today particularly, because of the fact that in fulfillment of the prophecies there are upwards of two million natural descendants of Abraham who have already returned to the land God promised to him. We are captivated by this development because we are confident that it is as a result of the beginning of the fulfillment of God's promise, in the outworking of his plan of the ages.

Let us go back and take another look at the promise made to Abraham by the LORD, and how Abraham himself reacted to it. Abraham is referred to in the Bible as the father of the faithful, and we know he was just that. And yet, Abraham's faith was sometimes not as strong as the LORD would have liked it to be. And so it is true with us also; therefore we are encouraged to realize that even though sometimes our faith could be firmer, the LORD continues to deal with us, giving us lessons to increase our trust in him, just as he did with Abraham and other faithful men of old.

Abraham was so eager to have God's promise fulfilled concerning the seed which would bless all the families of the earth, that on at least two occasions he attempted to help the situation along, not trusting completely that God was fully capable of handling the circumstances in a much better way. And so it could be with us at this end of the age. We could become so interested in that which we can see with our literal eyes, that we might be tempted to do something we think would help God fulfill his promises to Israel. Abraham's enthusiasm led him into this failing, and we are not too different than Abraham!

The promise was that in Abraham and his seed, all the families of the earth would be blessed. (Gen. 12:2,3; 18:18; 22:18) Although Abraham did not understand all the implications of this pledge, he did see in it the assurance that he would have a seed. When this promise was made to him, his wife, Sarah, was barren. But Abraham had sufficient faith to believe God would be able to do something about that. However, as time went on and it

did not seem as though God intended to do anything about it, no doubt Abraham began to wonder if he had misunderstood what God meant. Maybe God wanted him to take action; and so the Bible reveals that this is exactly what Abraham did.

In the 14th chapter of the Book of Genesis we have the account of Abraham's battle with the heathen kings who had invaded Sodom and Gomorrah, taking Lot and his family captive. Abraham gathered together his servants and raised an army. He pursued the kings, defeating them, and rescuing Lot. Upon his return home he paid tithes to Melchizedek, and divided up the spoils of battle, keeping nothing for himself. Apparently the fact that Abraham saw his duty and did it, without interest in any reward, was pleasing to the LORD. He unselfishly rescued Lot, and that was his only concern in the matter.

So in the beginning of the following chapter we read, "After these things, the word of the LORD came unto Abraham in a vision, saying, Fear not Abraham, I am thy exceeding great reward." (Gen. 15:1) Paraphrasing, we could say, 'You have been very noble in not taking any spoils for yourself, Abraham. But that is all right, I will reward you; I am your exceeding great reward.' Then Abraham reminded God, "LORD God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? And Abraham said, Behold to me thou hast given no seed: and lo one born in my house is mine heir."—vss. 2,3

Abraham wondered what reward the LORD had in mind, and the most important thing to Abraham was that God fulfill his promise regarding the seed. And so he took this opportunity to remind the LORD that he was still waiting for the honoring of this promise. He asked the LORD to accept his faithful steward, Eliezer, who had been born in his household, as Abraham's heir and seed. But the LORD answered Abraham, "This [Eliezer] shall not be thine heir, but he that shall come out of thine own bowels shall be thine heir." (vs. 4) This information

(Continued on Page 37)

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Richmond WGGM 1410 7:45 a.m.

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Duncan	CKAY-1500	7:30 p.m.
Grand Forks	CKGF-1340	9:00 a.m.
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ONTARIO

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

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Montreal	CFMB-1410	5:15 p.m.
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SASKATCHEWAN

Rosetown	CJYM 1330	10:00 a.m.
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Europa Radio Milano	83.3-FM	11:30 a.m.
Euro Tele Radio Calabria-Fri.	MHZ 102	5:30 p.m.
Radio Corleone Centrale	FM-88-500 FM-92	11:00 a.m.

MEXICO (Spanish)

Culiacán Ranchera XEQC	8:30 a.m.
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NEW ZEALAND

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NIGERIA

Radio Africa-Wed.	8:00 p.m.
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Montevideo	Radio El Espectador 810	9:15 a.m.
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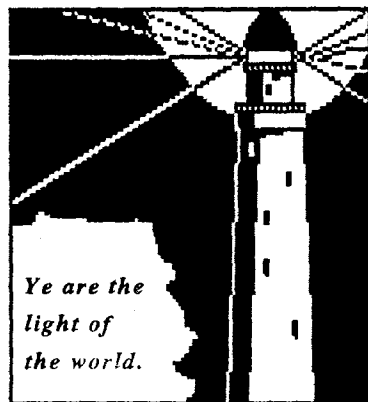
VIRGIN ISLANDS

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

(Beamed to Africa, Europe, U.S.)

Eastern U.S. (Sat.)	WRNO 15.20	12:45 p.m.
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The Bible Answers



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Savanah		Channel 55	Raleigh	Channel 68
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			Arecibo	Channel 28

imparted new understanding to Abraham, who now knew that he must be the actual father of the seed. This seed could not be an adopted son, but must be a natural one.

A little later on, the promise still not having been fulfilled, Abraham and Sarah worked out another, different arrangement, whereby Hagar bore to Abraham a son, Ishmael. Perhaps, they thought, this would be pleasing to God, since he had said that Abraham must be the father. (Gen. 16:1-3) But the LORD appeared to Abraham again, telling him that Sarah would have a child. The LORD explained that not only must Abraham be the father, but Sarah must also be the mother. This was so ludicrous to Abraham—since Sarah was an elderly lady, as well as having been barren all her life—that he fell face-down upon the ground and laughed! But, the LORD *did* perform that miracle as promised, and in due course of time Isaac was born. (Gen. 17:15-17; 21:1,2) God had his own way of fulfilling his promises!

After the seed of promise, Isaac, was born and had grown to young manhood, the LORD subjected Abraham to another, and final test of faith—he asked him to offer Isaac upon the altar as a sacrifice. (Gen. 22:1-13) By this time Abraham had learned that God was able to perform miracles, and he knew and fully believed that if it were necessary, God would raise Isaac, the promised seed, from the dead. So he proceeded to carry out God's request to offer up Isaac.

It was after Abraham had complied with God's command that God confirmed the Abrahamic Covenant with an oath. (Gen 22:16-18) An angel stayed his hand as the knife swiftly fell towards Isaac's breast; and the ram in the thicket provided by Jehovah was substituted and offered as a burnt offering to God. Remember that a burnt offering was representative of God's acceptance of previous offerings. And so in God's sight Isaac had been offered by Abraham and accepted by Jehovah. Once the sacrifice had been accepted and the Abrahamic Covenant confirmed with an oath, it became the 'oathbound covenant'.

This was certainly a very difficult test of faith, and contained an important lesson for Abraham, and for us. We are told that Abraham did, in effect, receive Isaac in figure from the dead. (Heb. 11:17-19) This was an indication embodying the fact that in the outworking of God's wonderful plan of salvation there must be a resurrection of the dead! We must not become so involved or so interested in what is happening in Israel today to forget that God has promised to raise the dead! We cannot be deceived into thinking that Israel today represents the earthly phase of the kingdom. No, indeed! The resurrection of the dead is necessary to the outworking of the promises of God, and this was illustrated by all the prophets. The kingdom cannot begin on earth until after the resurrection of the Ancient Worthies is complete.

Passing over many centuries from Abraham's day, we arrive at the time of the first advent of Jesus. The Apostle Paul tells us that Jesus was the promised seed of Abraham. "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." We need nothing more than these words of Paul to assure us that the promised seed of blessing was actually Jesus Christ. He not only was the natural seed of Abraham, Isaac, Jacob, and David, but was also the spiritual seed as well.—Gal. 3:16

And there is still another facet to this consideration. Towards the end of this same chapter, the apostle adds, "For as many of you as have been baptized into Christ have put on Christ. . . . And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (vss. 27,29) There is only one seed—Christ—consisting of one body, but which has many members. (I Cor. 12:12) The seed is Jesus and his church together, which will be the channel of blessing to all the families of the earth. It is quite remarkable how God has arranged all this to work out his purposes!

Returning to the Old Testament times, we realize that this promise to Abraham was confirmed to his son, Isaac, and his

grandson, Jacob. And at the death of Jacob, his twelve sons became the nucleus of the nation of Israel. At the time they left Egypt, God entered into a covenant with them at Mount Sinai. This covenant promised them everlasting life, if they would keep their part of it—if they would obey the ten commandments. However, this proved to be impossible for them to do.

But this covenant also promised them something more valuable. It emphasized to them that if they were obedient in keeping the LORD's law, and his statutes, he would make of them a holy nation, a peculiar people; they would become the seed that God had promised to their father, Abraham! They recognized this as their inheritance, and took it very seriously.

After many long centuries of imperfectly keeping the Law, and sometimes neglecting it altogether, we find that by Jesus' day the nation as a whole were not living up to the conditions of the Law, and so the final test came to them. This test was the acceptance, as a nation, of this one whom God had promised—the seed of Abraham—the Messiah—and we know that he was not accepted. "He came unto his own and his own received him not, but to as many as received him, to them gave he the power to become the sons of God."—John 1:12

Jesus, speaking particularly to the religious leaders of the nation on one occasion, said that the kingdom "shall be taken from you and given to a nation bringing forth the fruit thereof." (Matt. 21:43) The Apostle Peter identifies the nation 'bringing forth fruit' as his followers, saying, "Ye are a holy nation, a royal priesthood, a peculiar people . . . which in times past were not a people, but are now the people of God."—I Pet. 2:9,10

Another picture of this is given to us in Revelation 7, where we have the seed of Abraham presented to us as the twelve tribes of Israel, with twelve thousand in each tribe. (vss. 4-8) As Jesus said, there were some among the natural descendants of Abraham who accepted him as the Messiah, and to these he gave the power to become the sons of God. Paul asks, "I say then, Hath God cast

away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin." (Rom. 11:1) Paraphrasing Paul, he is saying, "Has God cast away his people? No, of course not—I'm one of them, and I'm here; I haven't been cast off!"

Paul also said, "Wot ye not what the scripture saith of Elias, how he maketh intercession to God against Israel, saying, LORD, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal. Even so then at this present time also there is a remnant according to the election of grace." (vss. 2-5) As it was in Elijah's day, when there were seven thousand Israelites who had repented and wanted to please the LORD, even so it was in Paul's day when many Israelites accepted Jesus as the Messiah, and who became the sons of God. They were an elect remnant, by grace.

He continued, "And if by grace, then it is no more of works: otherwise grace is no more grace. But if it be of works, then it is no more grace: otherwise work is no more work. What then? Israel hath not obtained that which he seeketh for; but the election [the elect remnant] hath obtained it." (vss. 6,7) Some of the elect remnant of Israel, no doubt, came from each of the twelve tribes, originally. Paul goes on to show that as the natural branches [Israel] were broken off, wild branches [Gentiles] were grafted in to take their place, contrary to nature.

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And so the remnant of the natural descendants of Abraham, with the addition of the Gentiles, together make up the 144,000 of the twelve tribes of Israel mentioned in Revelation. This is the spiritual kingdom of Abraham, although when God made that wonderful promise to him nothing was said about this holy nation being a spiritual nation. But if they had met the conditions they would have been God's peculiar people, his holy nation, his royal priesthood.

In the promises made to Abraham there is mention, by symbol, of an earthly kingdom. It is referred to as the 'sand of the seashore'. While the nation as a whole did not have too much respect for the promise, there were a few who did. In the 11th chapter of Hebrews the Apostle Paul takes us right back to Abel, saying that he was the first of this worthy class. Paul summed this up so beautifully here. He reminds us that Moses, while he was in the court of Pharaoh, chose to "endure the afflictions of Christ rather than to enjoy the pleasures of sin for a season."

The word 'Christ' used here is Messiah. Moses wished to be associated with the Messianic promises, and willingly endured whatever cost was involved in loyalty to the God of Abraham, and the God of Isaac, and the God of Jacob. At the same time, Moses apparently knew, as did all the Ancient Worthies, that the promises of God were to be fulfilled at a later time, and not in their day.

Paul outlines the many, varied, harsh experiences endured by Gideon, Barak, Samson, Jephthae, David, Samuel, and other prophets, "who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection." (Heb. 11:33-35,39,40) The hope of the resurrection! Here were people who

endured terrible trials knowing that it would bring glory to God's name eventually, when they would also receive the reward of a better resurrection.

Continuing to recount some of the lives of God's people of old, he climaxes his summary by saying, "And all these, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us [the church class—the 'seed'] should not be made perfect." The two expressions—'a better resurrection' and 'made perfect by the church'—are Paul's way of expressing the great reward which will be the Ancient Worthies' portion.

Where did they receive this hope of a better resurrection? What was their incentive to faithfulness? One source of this hope was a psalm written by Moses, himself. "Thou turnest man to destruction; and sayest, Return ye children of men." (Ps. 90:3) And again, Jesus said that the resurrection was taught when God spoke to Moses at the burning bush, when he described the LORD as being the God of Abraham and of Isaac, and of Jacob. Jesus said that "God is not a God of the dead, but of the living" (Matt. 22:31,32), and since they had at that time been dead for centuries, a resurrection must surely be indicated!

The long period from Abel until John the Baptist was a preparatory stage, necessary for the training of the earthly personnel chosen by God for his kingdom on earth.

In the eleventh chapter of Romans, from which we have already quoted, outlines the thought of the broken off branches, and the Gentile branches being grafted in. Then Paul sounds the warning that if God can graft in wild branches, he can also regraft in natural branches, if need be. He says, "Blindness in part has happened unto Israel until the fullness [full number] of the Gentiles be come in, . . . and so all Israel shall be saved."—vss. 25,26

There shall come out of Zion [the spiritual phase of the kingdom] the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant with them, when I shall take away

their sins. As concerning the Gospel they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance. For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: even so have these also now not believed that through your mercy, they also may obtain mercy. For God has concluded them all in unbelief . . . that he might have mercy *upon all*.”—vss. 26-32

Here the apostle reminds us of the fact that when the fullness of the Gentiles has come in, the New Covenant will be established with Israel. In Jeremiah 31 the LORD tells us that he will take away Israel's sins, sins against the Old Covenant. He will write his law in their inward parts. That work will be so complete—so absolutely complete—that it will no longer be necessary for anyone to say to another person, “Know the LORD, for all shall know him from the least unto the greatest.”—Jer. 31:34; Heb. 8:11

These scriptures teach that all Israel shall be saved. God will exercise mercy towards them, and all Israel will be saved under the provisions of the New Covenant. “I will make a New Covenant with the house of Israel and with the house of Judah.” (Jer. 31:31) This is a symbolic expression of the idea that the New Covenant will in the first instance be made with the Ancient Worthies at the time of their resurrection. This will be essentially automatic, since they will be the governing body of the nation of Israel.

But although the New Covenant will be made with the Ancient Worthies, its benefits and blessings will flow to all who follow its laws and precepts. The nation of Israel will no doubt be the first to feel these favors, but soon all men will say, “Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.” In Revelation 22:17 we read, “The

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The nation of Israel restored in the land today is in a precarious situation, surrounded with enemies. But God is getting ready to shower his blessings upon them! And the reason for this is because he loves them, and we should love them, and rejoice with them!

We must continue to take these wonderful prophets as our example. Abraham was a wonderful man of faith. His natural seed, those who proved worthy down through the centuries to be of the Ancient Worthy class, were wonderful servants of God. May we take them as our example. May we prove worthy for a place in the spiritual phase of the kingdom—that glorious prize of the high calling of God in Christ Jesus. May we press on faithfully to the very end!

Christian Life and Doctrine

“I Am My Beloved’s, and My Beloved Is Mine”

THE Song of Songs is a unique book of Biblical literature, and as we consider this love song we will discover why it was inserted into the Old Testament. It is clear that Solomon wrote the book and that its purpose is to give us some idea of the close relationship of love that exists between Christ and his church.

The structure of this writing is unusual for a prophetic message, with various repetitions in verse, themes, images, and its expressions of pure earthly love between a man and woman. Some consider the work only a form of poetry, and many others differ greatly as to its interpretation.

We will consider it here, however, in an allegorical sense, as relating to Christ and his church. The love of Christ for his church is the model for the highest and purist forms of love, as we will see through a consideration of this beautiful book. The objective of the poem, quite apparently, is to demonstrate the intimacy and harmony found in their spiritual communion.

The Shulamite

In this writing we find only two characters: one is the writer, who speaks in the first person, and is Solomon. The other is the Shulamite woman. (Sol. 6:13) Both of these names come from the Hebrew word *shalom*, which means ‘peace’, and describes a state of serenity, and contentment. It can also be interpreted as meaning ‘prosperous’ or ‘perfected’. The Shulamite was considered as perfect, one who was worthy of becoming the companion of the ‘perfect one’, symbolic of Christ. It is as

though the Shulamite woman is saying, "I have found at the side of Solomon a haven of peace."

In this she represents the true church who has pledged her fidelity and submission to Christ, and in this state finds blessed peace. This woman, then, does fittingly represent the church, who makes no secret of her present spiritual riches, and her bond with Christ, which will result in her future joining with him as his 'bride'.

In chapter 6, verse 3, the Shulamite woman says, "I am my Beloved's," in expression of her genuine and profound love, which is reciprocated in kind by her beloved. Oh, how sincere and deep is the expression of Solomon's devotion to her; and in turn hers for her Beloved.

Another picture describing this love, and illustrating the conditions of the heavenly calling is given to us in Psalm 45:10: "Hearken, O daughter, and consider, and incline thine ear; forget also thine own people and thy father's house; so shall the king greatly desire thy beauty; for he is thy Lord; and worship thou him." This passage relates to all those whom God calls during the Gospel Age. He has brought them out from among the midst of corrupt humanity and invited them to renounce their wills, and all their present and future earthly hopes, in order to receive a heavenly reward from their spiritual Bridegroom. But in order not to jeopardize this calling, they must conform themselves to the requirements of the Bridegroom, renouncing everything of earth for the spiritual calling. Let us, then, give attentive ear to the voice of God and heed his call, because he is ready to accept us just as we are, to reshape us in his image and likeness.

The king greatly desires thy beauty, O beloved Shulamite—he would like to make you his ideal bride. Could we receive a better or grander proposal? This is the unique offer made to us during this Gospel Age. Are we ready to accept the exceptional opportunity which will come to an end forever at the close of this age? The bride does make a vow of obedience, accepting

her Lord as her king as her bridegroom, evidencing this by her behavior and her words as she says, 'I am my Beloved's'.

The members of the church particularly delight to carry out their vow of consecration through their faithfulness to his will and ways. These individually promise to conduct themselves properly in life as children of God (I Pet. 2:12) and to have a good conscience before God. I(I Pet. 3:21) They strive to resist the many varied temptations which are scattered throughout the course of their lives. Through the promised grace to help from the Bridegroom, they seek daily to carry out their sacrifice of earthly interests.

The fruits of the Spirit constitute the embroidery of gold on the clothing worn by the church . . .

"Forget thy father's house [father Adam]," we were told in Psalm 45. We do this by mortifying earthly lusts, aspirations, hopes, and inclinations, and with confidence placing ourselves at the disposition of our kind Heavenly Father and his Son, for it is our subordination to his will that will result in glory and honor. All our efforts, all our sacrifices offered for the sake of pleasing our Bridegroom will receive reward.

Could we find a more beautiful, grander proposal than this, which invites us to leave all, abandon everything earthly, sacrifice our earthly pleasures now, and accept the marvelous promise to be united with Christ! These promises are sure, but to obtain them each of us must express personal proof of faith by developing the requisite Christian character.

The perfect beauty of the king complements that of the Bride, as indicated by verses 13 and 14 of Psalm 45: "The king's daughter is all glorious within: her clothing is of wrought gold.

She shall be brought unto the king in raiment of needlework." Here gold symbolizes the divine nature, to which is linked a far superior glory than that of angels, and other principalities and powers. It represents the glorious body that will be received by the members of the Bride class, whose spiritual disposition will also be like her Bridegroom's. This is the essential thought of this psalm, showing the position to which the elect aspire, and the reward which will be granted to each as appropriate to them.

The Superior Position of Love

The Apostle Paul considers this same picture, saying: "Husbands, love your wives, even as Christ also loved the church and gave himself for it; that he might sanctify and cleanse it with the washing of water by the Word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."—Eph. 5:25-27

Love here is given a place of distinction. The love of Christ is manifested toward his church by his sacrifice for her, giving his perfect life to bring her to a high, pure and holy status. She has been set apart, consecrated, purified, and washed. In the Orient, a bride-to-be is bathed and adorned before the marriage ceremony. The Apostle Paul here alludes to this custom. The church is likewise washed and purified, glorious in her holiness, as a pure bride, resplendent in all her moral and spiritual beauty.

"God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16) God loved us while we were yet sinners. He gave his only begotten Son as our Savior to lead us to grace divine, to bestow heavenly blessings upon us. It is truly a very real source of comfort to know that God is a God of love. What a great privilege to know God as he truly is, a God full of love and compassion, one who desires to save us and all mankind, and who has the power and wisdom to save everyone who

evidences faith in him. His profound grace is there to help all who have a desire to live by his Word.

By obeying the principles of righteousness learned through study of his Word, we acquire the nobleness of character which our Lord so admires. If the law of love is absent from our hearts, we will not be accepted by the Son of God as his co-inheritors. We must possess a spirit in tune with his—a spirit of mercy, meekness, gentleness, kindness, benevolence; in a word we must have love. Love is in fact the fulfillment of God's law.

What are the elements that must shape the holy disposition of character we should possess, and without which we will neither inherit the kingdom of Christ, nor belong to the Beloved? The Scriptures tell us what we must put off from ourselves the lusts of the flesh and the pride of life. These are negative characteristics which could cloud our spiritual life. The members of the Royal Priesthood will attempt with their fullest efforts to keep their beautiful garments clean from spots such as malice, guile, envy, or slander. It is certain that each of us possesses at least one of these weaknesses to a degree.

How scrupulously must each seek to eliminate these defects by examining every act, word, or thought, and every motivation. How carefully must each of us try to clothe himself with the positive things of the Holy Spirit: humility, meekness, longsuffering, fortitude, brotherly love, benevolence, embroidering our robes with the needlework of the fruits and graces of the Spirit. We should seek to possess these character traits to the greatest degree possible, although we will be successful in our endeavors only through God's help and grace.

The LORD is seeking for the Bride of his Son, individuals gifted with strong determination and solid characters, who are dedicated to do *his* will only. This is why our experiences, overruled by the LORD, teach us to employ more and more of our time and talents in the service of God, and to truly live our entire lives in his service. Thus our fidelity to his purpose will be tested. We

must seek first the interests of the LORD and his kingdom—it must take first place in all that we do. Only a small number are able, through God's grace, to achieve this blissful condition, and to say, "I am my Beloved's." This relationship implies first, repentance and justification by faith, which we have received through the merit of Jesus Christ, as well as complete consecration to do his will.

It behooves those in this blessed condition to respect the covenant or contract they have made in consecration to do God's will only, and to carry it out. This contract binds us until the end of our earthly lives. Are we able to appreciate the real value of this privilege? The answer must be in the affirmative, because the pleasure of knowing one so great, and to be accepted by him truly surpasses any other condition in which we might find ourselves.

Our benefits from being in this relationship with God greatly exceed our ability to comprehend them—the mercy and

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kindness of God is boundless. But if we do indeed remain faithful to this contract of consecration, we will be able to say with confidence and assurance, "My beloved is mine!" The Apostle Paul confirms this, lending great confidence and certainty to this point: "All things are yours, . . . things present, or things to come; all are yours, and ye are Christ's and Christ is God's."—I Cor. 3: 21-23

Joint Heirship with Christ

We are called to be heirs of God and joint-heirs with Christ! The church will participate in everything that our Savior possesses, because we are Christ's, and he is God's. Through faith in the blood of our Lord, our sins have been graciously pardoned, and we enjoy divine protection and assistance, blessings, joys, and peace that strengthen our hearts. Let us now appreciate these privileges, even while we look forward to receiving the prize of future glory.

To become joint-heirs with Christ at the close of our earthly walk, we must assume certain obligations now. We must renounce our own will, and accept the will of God. We must place our all on the altar of sacrifice, otherwise we will neither be accepted nor presented to the Father, we will not be begotten by the Holy Spirit, nor will we ultimately be named sons of God, nor be treated as such.

These are the conditions that must be fulfilled in order to become joint-heirs with Christ in his coming kingdom, or even in the present life to be called the sons of God. Let us not forget that each will receive his reward according to his faithfulness, according to his activity and the faith structure he has built. This structure is very important, for it is the formation of Christian character based upon the pattern Christ gave us while he walked upon Earth.

Men in general recognize the value of a resolute and determined character. Those who have no goal, no ideal in life, are

seldom successful. But many of those who are active, energetic, enterprising, and who do have earthly goals and strive to reach them, are not satisfied by their achievements once they have attained them, and find life void of fullness. This is more or less the experience of each human being. But the goals and hopes offered to the Christian are much higher than human ones, and are of far superior value, and will be satisfying beyond measure when attained.

Those faithful will secure the glorious condition described by the Apostle Peter: "If these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. . . . Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."— II Pet. 1:8-11

Our Developmental Experiences

Do we not read in Psalm 23:4: "Yea though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me, thy rod and thy staff they comfort me"? Our Heavenly Father takes wonderful care of us. As long as our hopes, desires, and aspirations are fixed on spiritual things, we will not need to worry ourselves with present misfortunes, nor others to come. God is with us and gives us his blessings. He watches over us, and picks us up when we fall. Those who trust in God will be able to say with certainty: When I walk through the valley of the shadow of death, I will fear no evil, for thou art with me. The 'rod' represents the tests and practical exercises necessary for our development. The 'staff' is a symbol of our hope, and the promises that are given to us. Both are designed for our ultimate good.

The church is actually on trial for life, or death. The testing of each of us lasts until this life is over. Each act influences the decision that will eventually be made at the end of the testing pe-

riod. Consequently it is necessary for those who aspire to the prize of the high calling to fortify themselves so that they may meet successfully the tests of faith and patience which can suddenly bear down upon them without warning. The only preparation any can make to resist under such circumstances consists of constant vigilance and a putting on of the whole armor of God.

From our experiences we frequently learn lessons we could never have learned solely from studying the Word of God. The lessons we learn are the practical application of the principles laid down in the Scriptures. These must be deeply lodged in our hearts, and eventually will furnish us with lasting benefits. All who remain faithful, have within themselves a deep conviction of belonging to the Lord—"I am my Beloved's, and my Beloved is mine!"

Jesus said, "Lo, I am with you alway, even unto the end of the world." These words are the solemn promise of Jesus to be with us at all times, helping us through his mighty power and by the Holy Spirit, giving us assurance that he will indeed exalt us to be with him in his kingdom. What a great privilege this is for all of us, to realize the reliability and steadfastness of the promises of the Word of God. "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."—II Pet. 1:3,4

The Bridegroom is faithful. The promises are sure. He will guide the church into his palace, and introduce her as his Bride with rejoicing and delight. This will be the wedding ceremony which we so much anticipate as a time of unmatched joy. This is why the sufferings of the present time cannot be compared to the future glory which will be gained by all the overcomers, those who now submit voluntarily to the trials that are brought upon

them, enduring sufferings and learning lessons of self-denial and humility. These will be the ones who participate in the kingdom of Christ with its joy, glory and splendor!—Contributed (from France)

Meditation

I love to think on mercies past,
And future good implore,
And all my cares and sorrows cast
On Him, whom I adore.

I love by faith to take a view
Of brighter scenes beyond;
The prospect doth my strength renew
And hence my songs abound.

Soon shall earth's days of toil be o'er,
Its darkness passed away;
Its storms and trials but prepare,
And lead to endless day.

Obituaries

We wish to express our sincere sympathy to the families and friends of the following brethren who have recently finished their Christian course.

Brother Felix Scott, June 14—Orlando, FL. Age, 88.

Sister Cora Mount Perdue, Nashville, TN—July 29. Age, 88.

Sister Eleanor Dupell, North Brookfield, MA—August 3. Age, 50.

Christian Life and Doctrine

Suffering, then Glory

"Well done, my good servant!"

—*Luke 19:17, New International Version*

THE words of our text come from the parable of the pounds. The Greek word translated pound is *mnah*, and represents about what a laborer would earn in three months. Since the *King James Bible* was the work of English translators, they supplied an English monetary unit—the pound—a name still used for English money today.

The master in the parable returned home to see what his servants had done with what he had given to them. His words to those who had done well are an inspiration to all who seek the approval of their heavenly Master. But such approval was not forthcoming as a result of inactivity, pictured by the one who kept his money in a napkin, nor from words alone. It will only come through a conscious effort to be active in the Master's service, and that means suffering.

Jesus knew that during his earthly ministry he would have to suffer, and he accepted his lot uncomplainingly. So, because of this, after his death, the Heavenly Father raised him to a status far above every name that is named. (Eph. 1:20,21) What has been true of our Lord will also be true of us, *if* we are also found faithful. Consider the words of the Apostle Paul: "The Spirit itself testifies together with our spirit, that we are children of God. And if children, also heirs; heirs, indeed, of God, and joint-heirs with Christ; if we suffer together, so that we may be also glorified together. For I consider that the sufferings of the present time are unworthy of comparison with the future glory to be revealed in us."—Rom. 8:16-18, *Wilson's Emphatic Diaglott*

Paul speaks about sufferings. Many of the LORD's people have experienced physical abuse and suffering caused by those who do not approve of a Christian life. However, the word suffering also contains the thought of endurance. Paul links both thoughts in his letter to Timothy, saying, "Therefore I *endure* all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory. It is a faithful saying: For if we be dead with him, we shall also live with him: if we *suffer*, we shall also reign with him."—II Tim. 2:10-12

Paul used exactly the same Greek word where the translators supplied the two English words endure, and suffer. *Strong's Concordance* defines that Greek word as 'to undergo, i.e., bear (trials), have fortitude, persevere.' If we endure with him, we shall reign with him. That was the promise given to true Christians then, and even to this day.

God's Heavenly Family

Because we share joint experiences, we and our Lord constitute God's heavenly family. This is the thought of Paul's words to the Hebrews: "In bringing many sons to glory, it was fitting that God, for whom and through whom everything exists, should make the Pioneer of their salvation perfect through suffering. Both the one who makes men holy and those who are made holy are of the same family. So Jesus is not ashamed to call them brothers."—Heb. 2:10,11, *NIV*

We are the ones being described in this text if we have named the name of Christ. Jesus is not ashamed of us since we are his brothers and share the same Heavenly Father. What a wonderful privilege to walk in the footsteps of Jesus, to experience first the suffering, then the glory that follows.

Some hardships we may call suffering are given to develop us. Even in earthly families, discipline and correction are needed to help children develop along the proper lines. This is the point of another text in Hebrews: "Endure hardship as discipline; God

is treating you as sons. For what son is not disciplined by his father? Moreover, we have all had human fathers who disciplined us and we respected them for it. How much more should we submit to the Father of our spirits and live! . . . God disciplines us for our good, that we may share in his holiness. No discipline seems pleasant at the time, but painful. Later on, however, it produces a harvest of righteousness and peace for those who have been trained by it.”—Heb. 12:7,9-11, *NIV*

The disciplines and trials that come to us are part of our training. They are for our good that we might eventually share his holiness, and receive at death a glorious change reserved for the faithful. These trials and testings prove whether or not we are worthy to live and reign with Christ.

Of course, some of our sufferings may be the result of our own mistakes. We must differentiate between suffering for righteousness' sake, and suffering for our own foolishness. Peter makes such a distinction: “It is commendable if a man bears up under the pain of unjust suffering because he is conscious of God. But how is it to your credit if you receive a beating for doing wrong and endure it? But if you suffer for doing good and you endure it, this is commendable before God. To this you were called, because Christ suffered for you, leaving you an example, that you should follow in his steps.”—I Pet. 2:19,20, *NIV*

Christ is our example. He was the reality of the typical bullock sacrificed on Israel's annual Day of Atonement. The best parts of that animal were consumed on the altar of sacrifice in the Court of the Tabernacle; its blood was carried into the Most Holy, and sprinkled on the Mercy Seat; the hide, hooves, and dung were burned outside the Tabernacle structure, and were a stench in the nostrils of the people. What was done to the bullock was also done to the goat that was for the LORD. That goat represents true Christians, those who are following the example of their Lord and Master.

“The bodies of those beasts whose blood is brought into the Sanctuary by the High Priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach.”—Heb. 13:11-13

Brother Charles Russell had this to say about the sufferings we should be experiencing, that are to develop us as New Creatures: “Our sufferings are not the ordinary sufferings of pain, such as the ‘groaning creation’ shares, and which we share to some extent, as members of the world. The sufferings which count in the development of the ‘New Creature’ are those *voluntary* and *willing* endurances on account of the LORD and the LORD’s Word, and the LORD’s people—the hardness which we endure, as good soldiers of the Lord Jesus Christ, while seeking to do not our own wills, but to have perfected in us the will of our Captain, the will of our Heavenly Father.—*Studies in the Scriptures, Volume 5*, page 121. (Emphasis supplied.)

If we think we are being asked to suffer more than we can bear, let us remember the words of the Apostle Paul: “No trial has assailed you except what belongs to man; and God is faithful, who will not permit you to be tried beyond your ability; but with the trial, will also direct the issue, that you may be able to bear it.”—I Cor. 10:13, *Wilson’s Emphatic Diaglott*

YOUNG PEOPLE’S MANNA

THIS very attractive, companionable book, entitled, “Bread from Heaven,” contains an inspiring text of Scripture for each day of the year. Space is provided for recording birthdays of friends and family members; each new signature makes the book more precious.

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Paul says we are already sitting in heavenly places. He undoubtedly was thinking of Israel's Tabernacle. Only the high priest and the under-priests, who were the sons of the high priest, could enter into the Tabernacle's first compartment called the Holy. The walls and all the furniture were gold, and gleamed in the light of the lampstand. A golden table offered bread—symbolic of the Word of God. Incense was offered morning and evening on the golden incense altar, much as our prayers ascend to the Father both morning and evening. It is in the Holy condition that we see some of God's glory through the enlightenment of the Holy Spirit, represented by the oil in the lampstand.

Only the 'sons of God' appreciate the concept of the kingdom, the time when all mankind will be blessed. And even they have only a glimpse of what will be. As Isaiah said, "Since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him."—Isa. 64:4

Paul quoted this verse in I Corinthians 15:9. But he updated the thought that no one knows what is to happen, by continuing in verse 10, "but God *hath* revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God." It is through God's Holy Spirit that we have received some insight

ENGLISH RECORDED LECTURE SERVICE

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

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into his great plan of salvation in the coming kingdom. The Christlike character we are developing will be used to bless all mankind. In the kingdom a highway of holiness will be made available. It will lead to "joy and gladness; sorrow and sighing shall flee away."—Isa. 35:8,10

The night before he was crucified, at the time of the last supper, Jesus addressed his Father and said, "I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory which thou hast given me." (John 17:24) The magnificence of this will be to see and appreciate God's wonderful attributes of wisdom, justice, love, and power in action. Sharing Jesus' glory is a goal we seek, not for personal aggrandizement, but for the opportunity to participate in the blessing of all the families of the earth.—Gen. 22:18

What will the heavenly kingdom really be like? We do not know the details. We do seek for glory, honor, and immortality. (Rom. 2:7) Yet we can grasp so little of what awaits us. Let us keep the prospect of this marvelous inheritance uppermost in our minds whenever we feel buffeted by our present-day experiences. The Apostle Paul put these things into their proper perspective: "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."—II Cor. 2:17,18

Let us be faithful so that at the end of our course we, like the faithful ones in the parable of the pounds, might hear the Master say, "Well done, my good servant!" Our lives are short. Eternity is long. Let us hold fast our faith until the end. The glory of eternal life will be ours if we endure our present experiences. It is James who said it so well: "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the LORD hath promised to them that love him."—James 1:12

Encouraging Letters

Has Gained Understanding

Please send me: "Armageddon, then World Peace" and "The Blood of Atonement." I would like to say I enjoy receiving the Dawn Magazine each month and I am understanding a lot of Bible truths I misunderstood before. Thank you for such a wonderful magazine and may God richly bless you. Sincerely.—KY

Excited About Kingdom!

Gentlemen: I first learned of the Bible Students movement this past spring from a very dear friend. It is such a joy to find others who believe in one God, who is a loving God, not vindictive. The concept of a kingdom here on earth is very exciting, since the earth is such a beautiful place. I would like to learn more. I have been reading your *Dawn* magazine and would like to start my own subscription. Enclosed you will find my order form listing some other items, and my

check. Thank you very much.—KS

Magazine So Interesting

Dear Sir: I was waiting in a service department and I started reading your magazine. It was so interesting I didn't want to put it down when I was told my car had been fixed. I got the address so I could subscribe. Please send it to me.—NC

Booklet Answers Question

I would like to have "Why God Permits Evil." I sent for one and was reading it on the bus going to work. A lady said that was what she was asking so I told her to read it and that she could keep the book. There are a lot of people asking the same question. I thank God that you are publishing a book to answer that question. Sincerely yours.—IL

Reads and Rereads Booklet

Dear Sirs: Some time ago a booklet entitled "God and Rea-

son" was sent to me. I have read and reread this booklet and have loaned it to others to read. I would surely like very much to have the Dawn Magazine sent to me each month—at least for one year, but likely will be longer if the rest of the booklets compare well with the one I have. I look forward to receiving them. Thank you.—NJ

Searching for Years!

Dear Sir: I just learned about your pamphlet "Archeology Proves the Bible." I have been searching for years for this type of literature! Kindly mail this literature to the above address. Thank you very much. I'll gladly pay any charges. Yours truly.—NY

Gets "Dawn" at Airport

Please send me your book entitled "Bread from Heaven" as advertised in your Dawn booklet. I have enjoyed reading them very much. Each time I

have the opportunity to travel to the airport in Orlando I look forward to picking one up before getting on the plane. Thanks for all you do for people.—FL

Really Appreciates Tapes

Gentlemen: I want to thank you for the material you sent me. I receive a new blessing each time I read or listen to them. Since I spend a great deal of time driving in my business I really appreciate the Bible Study tapes. May God continue to bless you in your endeavor to spread the glorious Gospel of his message to mankind. I would like to enroll in the Video Cassette Loan Library you provide and would also like a price list of the video programs that may be purchased. I am very interested in the audio cassette programs that are available. Please send me a listing of these also. In the love of Christ.—AL

**"The work of righteousness shall be peace;
and the effect of righteousness quietness and
assurance forever."—Isalah 32:17**

Speakers' Appointments

Ministering the Glorious Gospel of Christ

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

M. BALKO		N. KASPEROWICZ	
Seattle Convention	September 2-4	Allentown, PA	September 17
Boise, ID	6	F. NEMESH	
Kansas City, MO	10	Buffalo, NY	September 9
St. Louis, MO	11	Chatham, Ont.	17
Milwaukee Convention	30-Oct. 1	A. OLCESE	
W. BLICHAZ		Lima, Peru	September 1-20
Seattle Convention	Sept. 2-4	Buenos Aires, Argentina	21-30
New England Conv.	28-Oct. 1	JOS. PANUCCI	
B. CLARK		West Newton, PA	September 16,17
New York Convention	Sept. 1-3	E.K. PENROSE	
R. GORECKI		New York Convention	Sept. 1-3
Seattle Convention	September 2-4	L.B. POST	
E. HERRSCHER		New London, CT	September 10
New York Convention	Sept. 1-3	Milwaukee Convention	30-Oct. 1
		J. TATE	
		New Haven, CT	September 24



Conventions

These conventions are listed at the request of the Classes which sponsor them.

NEW YORK, NY, September 1,2,3—ADDRESS CORRECTION: Holiday Inn, 334 Route 46 East, Service Road, Wayne, NJ. Contact: Leo B. Post, 24 Lexington Rd., New City, NY 10956
Phone: (914) 634-5876

SEATTLE, WA, September 1-4—Convention held in Bellevue. Contact: David Bruce, 200 99th Ave, N.E., #34, Bellevue 98004
Phone: (206) 454-6337

JACKSON, MI, September 2,3,4—Holiday Inn, I-94 at U.S. 127, North. Contact: Mrs. Ray Lumley, 2531 Ashton Road, 49203 Phone: (517) 782-7252

CINCINNATI, OH, September 10—NOTE CHANGE OF DATE. At the Harp's home, 2609 Merrittview Lane.

Phone: (513) 825-4112

PITTSBURGH AREA, PA, September 16,17—Sewickley Grange Hall, Route 136, West Newton Phone: (412) 655-4208

KALISPELL, MT, September 22-25—Flathead Lutheran Bible Camp. Contact Mrs. Joy Thompson, P.O. Box 716, Columbia Falls 59912 Phone: (406) 892-2574

CHICAGO, IL, September 24—Elmhurst Masonic Temple, York and Arthur Streets, Elmhurst. Contact John Trzyna, 4614 N. Potawatomie Ave., Chicago 60656

DETROIT, MI, September 24—Redford YWCA, 25940 Grand River. Contact: Frank Nemes, 2183 Babcock Dr., Troy 48084

Phone: (313) 649-6588

MILWAUKEE, WI, September 30-October 1—Myron Reed Lodge, 4300 W. Villard Ave. Contact: Violet Pazucha, 4454 S. 14th St. #3, 53221

Phone: (414) 282-4667

LOS ANGELES, CA, October 1—248 E. Olive Ave., Burbank 91502. Contact: Michael Nekora, 1425 Lachman Lane, Pacific Pal-

sades, CA 90271

Phone: (213) 454-5248

RICHMOND, VA, October 13-15—Roslyn Conference Center, 8727 River Rd. Contact Miss Katharine R. Warren, 2805 Stonewall Ave. 23225

SAN LUIS OBISPO, CA, October 14,15—Contact Lynn Murray, 43 Del Sol Court, 93401

GRAND RAPIDS, MI, October 14,15—Kenowa Hills Jr. H.S., 4252 Three Mile Rd, NW. Contact: Ruth Kowalski at (616) 456-5069

CINCINNATI, OH, October 21,22—Ramada Inn, 11029 Dowlin Drive, Sharonville (off Rt. 75) Contact Mrs. Wm. Harp, 2609 Merrittview Lane, by **October 1st** to get special reservation rates.

Phone: (513) 825-4112

NEW HAVEN, CT, October 22—Italian-American Club, 85 Chase Lane, West Haven, CT. Contact: Jackie Suracci, 19 River Road, East Haven, CT 06512

Phone: (203) 467-0813

MARSHFIELD, WI, October 28,29—University of Wisconsin Experimental Station. Write to Star Carpenter, P.O. Box 864, 54449, for information.

SAN DIEGO, CA, November 23-26—La Jolla Village Inn, 3299 Holiday Ct. Contact: Gilbert Rice, 4005 Olympic St, San Diego 92115. Phone (619) 583-2431 by **October 31st** for accurate meal count.

