

The Dawn

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Highlights of Dawn

PART TWO, CONCLUSION

We know from Israel's prophets that the miracle-working power of the Almighty will restore Israel to her former glory. . .

What part does Armageddon play in the picture, and prove to be a doorway to peace and happiness, not only for Israel, but for the whole world? . . .

The future of Israel and the world is as bright as the promises of God! . . .

The Future of Israel and the World as Foretold by Israel's Prophets

THOSE who will qualify for exaltation to the heavenly calling, to actually live and reign with Christ as part of his "house," must make their "calling and election sure" by faithfulness to the terms of the calling. (II Pet. 1:10,11) The same holds true with the house over which Moses was the head. Paul declared that Moses was faithful in all his house, which implies that there were members of his house who also were faithful to the LORD, and the Scriptures clearly show that this was true. In reading the history of the natural descendants of Abraham, we may be inclined to think of them as much of the time straying away from God, and drifting into idolatry and other forms of sin. But this was not true of all of them.

The Bible informs us of the unbelief of many of the Hebrews who were led out of Egypt by Moses and who, because of their unbelief, fell in the wilderness. Paul speaks of this, saying, "Some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses." (Heb. 3:16) So it was that from generation to generation it could be said, 'Howbeit not all were

unfaithful', even when it appeared that the nation as a whole had forgotten God.

In the 11th chapter of Hebrews we are presented with a long list of these faithful ones of the past, men and women who, through their lives proved their faith in God and in his promises. These, Paul assures us, received a "good report." (Heb. 11:39) Upon the basis of their faith they were pleasing to God. They were willing to endure because they knew that, although they would not at that time receive the fulfillment of the promises God had made to them, these promises would be fulfilled when they were raised from the dead. They did not then accept deliverance from their trials, which they could have obtained by giving up their faith in the promises, because they hoped to "obtain a better resurrection."—Heb. 11:35,40

And what wonderful promises were made to these faithful ones of the past! Paul began his list of the faithful with Abel. This was prior, of course, to the promise God made to Abraham. In the Garden of Eden God had said that the seed of the woman would bruise the serpent's head. This was a vague promise, but it formed a basis for hope to those who had faith in the promises of God.

There was to be a seed that would bruise the head of the serpent. This could well suggest the exercise of authority and power over evil and evildoers. Enoch was another of the faithful of that early period, and Jude informs us that he prophesied the Lord would come "with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds."—Jude 14,15

Beginning with Abraham, the father of the faithful, those who believed God and were loyal to him would be encouraged by the Abrahamic Covenant. When the Law was given to Israel, the LORD, through Moses, said to them that if they were faithful to it they would be used as blessers of the people, a "kingdom of priests, and an holy nation."—Exod. 19:5,6

One of the outstanding prophets of Israel was Daniel. As with all the ancient prophets of the LORD, he did not understand clearly all that was implied in connection with the events which he foretold. But to comfort Daniel, the LORD said to him, "Go thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days." (Dan. 12:13) This was a promise of the resurrection, and the assurance that Daniel, when awakened from his rest in death, would be in a special lot or group.

. . . The fact that the whole nation did not prove faithful to the LORD does not mean that those who were faithful will not inherit the promise. . .

In Psalm 45:16 we are informed that the fathers of Israel are to become the children of the Christ, and are to be made "princes in all the earth." God did not reveal to his ancient, faithful servants that the Messiah of promise would be exalted to the divine nature, and that his joint-heirs would be made like him, and would be the invisible rulers of the world during the period of the Messianic Kingdom. But much was said to give them assurance that, if faithful, they would share in the work of blessing all the families of the earth.

The promise recorded in Exodus 19:5,6 clearly implies this. It implies, indeed, that the whole nation of Israel could, upon conditions of faith and heart loyalty, have been "an holy nation" and a kingdom of priests. The fact that the whole nation did not prove faithful to the LORD does not mean that those who *were* faithful will not inherit the promise. And there was a remnant of such in each generation, and these, when raised from the dead and made princes in the earth, will be in the kingdom the visible human representatives of the divine Christ.

This is the house over which Moses was the faithful head. While it was being developed, it had many nominal members, even as during the present age there are many nominal members of the house of sons, over which Jesus is the head. Just as with the spiritual house there are many called, but only a few who make their calling and election sure, so also with the earthly house of servants; for the whole nation of Israel was called through Abraham, although only a remnant proved worthy of the calling.

Jesus explained what the glorious outcome of this will be for Abraham, Isaac, and Jacob, and all the prophets. He said that in the kingdom people would come from the east, west, north, and south, and would sit down with these. The implication of this is that the people would look up to them as their instructors and guides in matters pertaining to God and to righteousness.—Matt. 8:11; Luke 13:28,29

Here again we are reminded that the forecasts of Israel's prophets, even the greatest of them, would be void of meaning apart from the fact that the dead are to be raised. The Ancient Worthies must be raised from the dead in order for the people to go to them for instruction. And God knew that the faithful of each generation, beginning with Abel, would be raised from the dead in his own due time, and would become a veritable nation of teachers and blessers, the channels of communication and blessings which will flow out from the divine Christ.

An interesting sidelight, emphasizing the fact that the Ancient Worthies will then be raised from the dead, is found in Isaiah 29, where this prophet of Israel wrote: "Thus saith the LORD, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale. But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel."—vss. 22,23

The assurance that Jacob's face shall not then wax pale is revealing. Paul explains that in the resurrection these Ancient Worthies are to be perfect. This is their "better resurrection" for which they suffered and died. (Heb. 11:35,40) Being perfect, none of their faces will grow pale, nor will they in any other way give evidence that the seeds of death are working in them.

Being perfect, and having previously demonstrated their loyalty to God under adverse circumstances, these will be qualified to have kingdom responsibilities entrusted to them. The vast majority of these will be the natural descendants of Abraham, and all will have demonstrated that they had the faith of Abraham. Being raised from the dead in perfection, what a glory they will be to the LORD's name! The former glory of Israel will be as nothing when compared with the glory of these, the restored faithful of Israel!

Isaiah wrote that Jacob shall not then be ashamed. Many were the times throughout the national history of ancient Israel that they had good reason to be ashamed. But the restored faithful of Israel, perfect in holiness and glory, will be a praise in the whole earth. Neither Jacob, as an individual, nor the house of Jacob (Israel) will then need to be ashamed; for under the guidance of the spiritual phase of the kingdom they will be looked upon as the benefactors of the people, the dispensers of God's promised blessings to all the families of the earth.

To the faithful of Israel, the fulfillment of God's promises seemed long in coming. God used his prophets to forecast events which would help his people to identify the time when the Messianic kingdom would be near, but the prophets themselves understood little concerning the significance of the prophecies which they uttered.

Daniel was one of Israel's faithful prophets. He was among the captives of the nation taken to Babylon by Nebuchadnezzar when the typical kingdom of Israel was overthrown. Daniel loved his people, and was concerned over the time of their deliverance

from captivity, but God told him of a far greater deliverance and identified the time when it would be near at hand:

. . . The former glory of Israel will be as nothing when compared with the glory of these, the resurrected Ancient Ones of Israel! . . .

“At that time shall Michael [one of the titles of Christ] stand up, the great prince that standeth for the children of thy people [natural Israel]: and there shall be a time of trouble such as never was since there was a nation even to that same time: and at that time thy people [spiritual Israel] shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever. But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.”—Dan. 12:1-4

Here we are again reminded that the great and final deliverance of God’s people, and the blessing of all the families of the earth, involves the resurrection of the dead. Here, also, we are given certain clues as to conditions in the earth when that deliverance would be drawing near.

There was to be a time of trouble such as never was since there was a nation. Jesus, the greatest of all Israel’s prophets, applied this prophecy to the time of his return. (Matt. 24:21,22) In Luke 21: 25,26, Jesus explained the nature of this trouble, saying that there would be “distress of nations, with perplexity,” and that the people’s hearts would be failing them for fear as they looked ahead to the things coming upon the earth.

Jesus referred to this trouble as "tribulation," and said that it would be tribulation so great that "except those days should be shortened," no flesh would survive. We are now living in the time of this foretold distress of nations, with perplexity. The hearts of the people today are filled with fear. And we are being told on every hand that unless something is done to avert another global war, the human race will be destroyed.

With the aid of Jesus' application of Daniel's prophecy, and the details which he furnishes as to the nature of the time of trouble such as never was since there was a nation, it is clearly evident that we are now experiencing a time when the deliverance of God's people from death is near! Michael, the great Prince who stands for Daniel's people, the people of the LORD, is even now present!

Another sign to identify this same time is Daniel's reference to the great increase of knowledge and the much running to and fro of our day. To be convinced of this we need only to remind ourselves that one hundred and fifty years ago there were no electric lights, no telephones or telegraph, no radios or television, no rockets taking man to the moon, no satellites orbiting earth, no robots producing commodities in factories, no telescopes reaching farther and farther into the universe; neither were there any of the appliances or conveniences now made possible through the use of electricity and electronics.

One hundred and fifty years ago there were none of our modern means of travel. Trains, automobiles, airplanes, have all come to the world suddenly in this time of the end. These things have come in fulfillment of prophecy. They belong to the beginning of that time in which those who sleep in the dust of the earth shall awake! Television would have been considered a miracle much less than a hundred years ago. But television is here, and being constantly improved upon, and just so surely will the remainder of this prophecy be fulfilled. The dead will be raised!

And in this forecast, Daniel revealed that there are two main classes of God's people to be delivered in the resurrection: those who will shine as the brightness of the firmament, and those who will shine as the stars. (Dan. 12:3) This seems to be a reference to the two classes who will constitute the spiritual and earthly phases of the messianic kingdom. The spiritual class comes forth in the first resurrection, and the earthly class in the better resurrection.—Rev. 20:6; Heb. 11:35

These are the ones whose names are found written in the book. That is, they have proved worthy of a resurrection of life—the Ancient Worthies to perfect human life, and the followers of Jesus to immortality. They have passed their trial, or judgment, successfully, and when brought forth from death are immediately ready to embark upon the work and responsibilities of the kingdom which will then be due to function for the blessing of all the families of the earth, a work of blessing involving the awakening of still others from the sleep of death.

The vast majority of every generation of humanity have failed to be pleasing to the LORD. They have gone down into death in varying degrees of unrighteousness. These are the ones whose names are not written in the book. But they are not forgotten. They are the ones referred to by Jesus as having done evil, and who will come forth from death to judgment, or to a '*krisis*', as the word is in the Greek text.—John 5:28,29, **RSV**

Daniel speaks of these as coming forth to shame and contempt. This will be true in varying degrees with respect to all who have not served God faithfully in this life. The knowledge of the LORD will then fill the earth and, in the light of this knowledge, the people will loathe their past lives of unrighteousness. But the recognition of their sins will be a first step toward righteousness. Genuine repentance, belief, and obedience to the kingdom laws will put them on the "way of holiness," and by continuing on this "highway" they will reach full mental, moral, and physical perfection.—Isa. 35:8

. . . The miracle-working power of God displayed during the Exodus of Israel from Egypt—that outstandingly dramatic, never-to-be-forgotten event—will fade into comparative insignificance in the light of what the LORD will soon do for Israel at this end of the age! . . .

Jeremiah was still another of Israel's prophets, and he foretold the return of the Jewish people to the Promised Land in this time of the end. He wrote, "Behold, the days come, saith the LORD, that it shall no more be said, The LORD liveth, that brought up the children of Israel out of the land of Egypt; but, The LORD liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers. Behold, I will send for many fishers, saith the LORD, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks. For mine eyes are upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes."—Jer. 16:14-17

Here again we are reminded of the same miracle-working power of God that was displayed in connection with the Exodus of Israel from Egypt, and informed by Jeremiah that that outstanding event will fade into comparative insignificance in the light of what the LORD would do for Israel in this end of the age. And we have already witnessed a partial fulfillment of this forecast.

Through the Zionist movement, we believe, the LORD 'fished' for his people, holding out inducements to them to return and to resettle their Land of Promise. But more severe methods were needed, symbolized by hunting. Part of this may well be the bitter persecution inflicted upon the Jewish people by Hitler. Millions of them were murdered, but out of that terrible experience came the intense desire, yea, the determination of most of the remaining Jews in Europe to go to Palestine.

The hunting experience was severe, and some may wonder why God permitted so many of his people to be killed. But let us recall that in God's sight these are merely sleeping, and that in his due time they will be brought forth from death to enjoy the blessings of the kingdom. How wonderful is the plan of God for human redemption and deliverance from sin and death!

Joel was a prophet of Israel. Through him the LORD said, "Behold in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land."—Joel 3:1,2

Here is another reference to the return of the Jewish people to Palestine in this end of the age, and here it is associated with a gathering of the nations; a gathering which in verses 9 through 14 is shown to be for armament and for war. Is it not true that during the years in which Israel has become a nation for the Jewish people, and when nearly two millions of them have migrated there, that the Gentile nations have been almost continuously either at war, or preparing for war? How accurate this prophecy has turned out to be!

In the 38th and 39th chapters of the prophecy of Ezekiel we are given a more advanced forecast of Israel's experiences in the Holy Land. Because this prophecy has not yet been fulfilled, it would be unwise to attempt to interpret it in detail. However, in

the light of what we can now see, we can, with profit take a general view of it.

Ezekiel 38:8,11 give indication that the time will come when the Jewish people, having been brought to Israel from the various nations of earth, will have attained a measure of security; that they will be dwelling safely, or 'confidently', as the **Margin**al translation says. Even today, Israel is very confident of their abilities to handle any situation which might arise. Ezekiel then says that "Gog," from the land of "Magog," will mount an attack against the Israelites.

Gog will have allies, identified as Persia, Ethiopia, and Libya in the prophecies. Many students of prophecy identify this mighty allied military power as consisting of Russian and Arabian armies. It is not important, however, that we have certain knowledge of just who these enemies of Israel may turn out to be. The important item of the prophecy is that it gives us the assurance that when this attack is made against Israel, the time will have come for the LORD to fight for his people and deliver them.

The LORD says, "I will plead against him [Gog] with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone. Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the LORD." (Ezek. 38:22,23) This divine intervention on behalf of Israel will mark a vital turning point in world events, for the nations will then know that there is a God in heaven who intends that his purposes on earth will be accomplished.

Giving us further details of Armageddon, the LORD says, "And I will send a fire on Magog, and among them that dwell carelessly [**Margin**, 'confidently'] in the isles: and they shall know that I am the LORD. So will I make my holy name known in the midst of my people Israel; and I will not let them pollute my

holy name any more: and the heathen shall know that I am the LORD, the Holy One in Israel.”—Ezek. 39:6,7

Just what God means by pestilence, blood, rain, great hailstones, fire, and brimstone, as weapons of defense against Gog and his army, it is not important for us to know. We do know that the forces used to deliver Israel from her enemies will be recognized as of God. Israel’s enemies will recognize this, and

Armageddon proves to be the doorway to peace: “So will I make my holy name known in the midst of my people Israel . . . and the heathen shall know that I am the Lord, the Holy One in Israel.”

so will the Jewish people themselves. Since God’s hand in the affairs of men will then be recognized, it is evident that the time will have come for the kingdom of Christ to begin

to exercise its control over the people.

For the kingdom to become operative, its personnel will all have to be assembled. Jesus, of course, the great king in that kingdom was raised from the dead two thousand years ago. All his joint-heirs will then also have been brought forth in the “first resurrection” (Rev. 20:5,6), to live and reign with him. But there are also the princes, the Ancient Worthies, who will be the human representatives of the divine Christ. These must be brought forth to their better resurrection before the kingdom can begin to function, and it seems reasonable that this will be done about the time that the LORD delivers Israel from her enemies.

And what a demonstration of God’s power and glory that will be! Jesus said to Martha concerning the awakening of Lazarus from the sleep of death, “Said I not unto thee, that if thou wouldest believe, thou shouldest see the glory of God?” (John

11:40) If the awakening of one person from the sleep of death was a demonstration of God's glory, what shall we say concerning, not only the *awakening* of the entire Ancient Worthy class from the sleep of death, but their full resurrection to perfection? With such a miracle before them, will anyone doubt that divine power has become operative in the earth?

The Bible does not furnish details of just how the kingdom agencies will begin and continue to function, and it is not wise to speculate. 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 promises of a coming Messiah. We think that for the same reason the kingdom of Messiah will begin to function first in Israel, and that this is one of the reasons the LORD, by his mighty power, had restored so many of the Jewish people to that ancient Holy Land.

It follows, then, that the Jewish people in Israel will have the first opportunity to become 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, the Ancient Worthies, will be of the natural seed of Abraham. The name Israel 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, become Israelites.

As we have seen, the first growth of the earthly phase of the kingdom will be through alignment with the Ancient Worthies by those who, through lineage, are Israelites. Even these, however, will need to become Israelites indeed, 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. And the kingdom will continue to increase, with all who come into it becoming Israelites indeed, the people of God.

The fact that the Jewish people in Israel, having, by that time, for the most part aligned themselves with the Ancient Wor-

thies, will be receiving such rich blessings of peace, and health, and life, it will be observed by the rest of the world. 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.

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. 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, and this implies a heart and life motivated by love for others and a desire to do them good.

. . . All shall know the LORD, from the least even to the greatest. . .

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) In making this covenant, the promise is that the people, beginning with the house of Israel and the house of Judah, will have their stony hearts removed, and will be given hearts of flesh. (Ezek. 36:26) And, we are told that when this covenant is fully made with all, it will no longer be necessary for anyone to say to his neighbor, Know the LORD, for all shall know him from the least of them even to the greatest of them.

The glory of the LORD will then fill the earth—the glory of Jehovah reflected primarily through Jesus. The Prophet Isaiah wrote: “They shall not hurt nor destroy in all my holy mountain [kingdom]; for the earth shall be full of the knowledge of the

LORD, as the waters cover the sea. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, that the LORD shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.”—Isa. 11:9-12

From this forecast it is clear that there is much work to be accomplished by the kingdom of Christ. While not mentioned in the prophecy, there is also to be a gathering from the tomb of both Jews and Gentiles. How all-comprehensive is the plan of God! Surely, we can be thankful that in “the dispensation of the fullness of times” the LORD will “gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him.”—Eph. 1:10

And Christ will conquer and subdue all enemies, the last enemy to be destroyed being death. “And when all things shall be subdued unto him, then shall the Son also be subject unto him that put all things under him, that God may be all in all.”—I Cor. 15:24-28 □



Obituaries

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

Sister Amelia (Amy) Burbridge, Melbourne, Australia—June. Age, 105.

Sister Helen Halupka, Chicago, IL—June 4. Age, 98.

Brother Myron C. Berdahl, Minneapolis, MN—June 10. Age, 49.

Mrs. Rose Graber, Los Angeles, CA—July 9. Age, 94.

**"FRANK
&
ERNEST"**

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discussed Sundays
on*

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**"The Lord taketh pleasure in his people:
he will beautify the meek with salvation."**

THESE are the ones whom the LORD is pleased to instruct and guide in the knowledge of his Son, and into all his blessings. If they continue to be meek, he is able to make of them heirs of God and joint-heirs with Jesus Christ their Lord. We read in the Scriptures that the meek shall inherit the earth. From these the blessing will go to all mankind who will be obedient during the millennial reign.



International Bible Study Lessons

LESSON FOR AUGUST 6

Samson: Man of Weakness and Strength

KEY VERSE: *"Samson called unto the LORD, and said, O LORD God, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes."*

—Judges 16:28

SELECTED SCRIPTURE: *Judges 16:23-31*

SAMSON was raised up by the LORD to serve Israel during the period of the judges. These judges served the people in times of great need, especially when they were being oppressed by their enemies. Samson's judgeship lasted for twenty years, and it was during a time when the Philistines dominated the land.—Jud. 15:20; 16:31

The birth of Samson was by a special dispensation of God, for his mother had been barren. An angel informed Samson's mother that his head should not be shaved. His long hair was a token that he was a Nazarite.

As we recall, Samson was endowed with great physical

strength; and because of his experience with Delilah, many suppose that his long hair was the source of his strength. Actually, it was merely the symbol of his strength, in that it was a token of the fact that he had been set apart for the service of God, and that God gave his servant strength. When Samson compromised himself with Delilah, and she had his hair cut off, his great strength was gone. Concerning Samson's viewpoint of his loss of strength, the record states, "He wist not that the LORD was departed from him."—Jud. 16:20

Samson is one of those who are distinctly spoken of in the

Bible as endowed by the supernatural power of the Holy Spirit. When bound with strong cords by the Philistines, we read, "The Spirit of the LORD came mightily upon him, and the cords that were upon his arms became as flax that was burnt with fire, and his bands loosed [*Margin*, Hebrew—'were melted'] from off his hands." (Jud. 15:14) We read concerning Samson's ability to destroy a lion, "The Spirit of the LORD came mightily upon him and he rent him as he would have rent a kid, and he had nothing in his hand."—Jud. 14:6

As noted, it was when Samson went contrary to his vow of faithfulness to the LORD, and his hair was cut, that the LORD's Spirit and favor departed from him, and he was helpless in the hands of the Philistines. They put out his eyes, and he was made to perform hard labor in a prison at Gaza.—Jud. 16:21-24

The record does not indicate what period of time Samson was held in prison, but during his imprisonment his hair grew long again. (vs. 22) The time came when the Philistines made

a feast unto their god, Dagon, and they said, "Call for Samson out of the prison house; and he made them sport: and they set him between the pillars."—vss. 23-25

Samson's indignation was aroused, and he asked the boy who was holding him by the hand to permit him to feel the great pillars which were supporting the temple, so that he might "lean upon them." (vs. 26) Then he prayed earnestly to the LORD to remember and strengthen him. It is obvious that the LORD heard his prayer, for this now physically blinded judge in Israel was given the strength, and he was able to topple the pillars, and the temple came crashing down, killing all the people in it and on its roof, and Samson with them.

In Hebrews 11:32, Samson is mentioned as one of those who proved worthy of a "better resurrection." He had his faults, as did David and others, but it seems evident that at the end the LORD stood by him and rewarded his faith in answering his petition for strength to destroy the enemies of the Israelites.

Courageous Choices

KEY VERSE: *"Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God."*—Ruth 1:16

SELECTED SCRIPTURE: Ruth 1:1-18

THE beautiful story of Ruth and Naomi is recorded in the Scriptures to corroborate an important link in the genealogical chain leading to Jesus, that link being Obed, the son whom Ruth bore to Boaz. Ruth is a symbol of family loyalty, and the lesson of the importance of our loyalty to God's family—our brethren in Christ. Regardless of who these may be, and what their imperfections, they are our people, because they are the people of our God—those whom he has called to joint-heirship with Christ.

Ruth's refusal to leave Naomi and return to her people in the land of Moab indicates the strong attachment which she had for her mother-in-law. Her declaration that Naomi's people would thenceforth be her people, and Naomi's God her

God, indicates that Naomi witnessed to her daughter-in-law concerning her God, and that this witness, and the testimony of her life, had made a wonderful impression on Ruth.

This is the way it should be with all the LORD's people. What we say concerning our God will be effective only if our lives are consistently in harmony with our testimony, as was evidently the case with Naomi. If those with whom we come in contact feel drawn to the LORD because of the influence of his Spirit in our lives, we can be happy—happy that despite our imperfections, others would like to worship our God and become one with his people because they have seen his influence of righteousness exemplified in us.

Ruth had a difficult decision to make in returning to Is-

rael with Naomi. Apparently Naomi was penniless, and in returning, virtually had to throw herself upon the mercy of her people. Ruth knew this, yet had enough faith in Naomi's God to believe that they would be taken care of. From a material standpoint she might have been better off to have stayed in Moab, but her friendship and love for Naomi, and the worship of Naomi's God meant more to her than material good things.

This is a special lesson for spiritual Israelites, who have covenanted to sacrifice earthly good things that they might lay up treasures in heaven. Perhaps at times, as with Ruth, we would be better off materially by disassociating ourselves from the LORD's people. But if our hearts are truly loyal to the LORD, and therefore to his people, we cannot consider such a move.

Orpha, Ruth's sister, had a strong natural desire for a home, and she saw there was not much hope of either a husband or a home in Israel. She counted the cost and felt it was too great. She was like many who delight in the Gospel message and love right-

eousness, but count the cost of becoming one of God's people now by consecration too much.

But Ruth's love was deeper. Naomi's character, her loving, sunny, self-sacrificing disposition had won a similar love and gratitude in Ruth. Naomi had made Israel and Israel's God lovely in the eyes of Ruth, so she wished to go to a people whose representatives were as amiable as Naomi and her family. A God who had such worshipers must be a lovely God also. So Ruth was willing to give up the prospects of a home and family among her own people.

Her answer to Naomi, is a most beautiful expression of self-sacrificing love: "Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried: Jehovah do so to me, and more also, if ought but death part thee and me." Ruth had made her decision; she was no longer a Moabite at heart, and Naomi protested no longer.

The Compassion of Boaz

KEY VERSE: "Why have I found grace in thine eyes, that thou shouldst take knowledge of me, seeing I am a stranger?"—*Ruth 2:10*

SELECTED SCRIPTURE: *Ruth 2:5-12, 19-20*

"SALMON begat Boaz, and Boaz begat Obed, and Obed begat Jesse, and Jesse begat David." It was David whom the LORD chose as the line through which the Messiah would come.

Instead of just informing us that Boaz married a Moabitish woman, the LORD caused this fact to be embellished in one of the most beautiful stories of all time. The opening verse of the book locates the time of the story during the period of the judges, which began a short time after the death of Joshua, and continued until Samuel.

Because they were poor, Ruth went out to glean wheat in the fields. The Law of God guaranteed her this privilege—it was merely a question of what field she would select. *Ruth 2:3* explains that she 'just happened' to select a field owned by a kinsman of Naomi's husband.

His name was Boaz, and is described as a "mighty man of wealth." (vs. 1) It might have seemed to Ruth that she 'just happened' to select the field of this wealthy kinsman of her mother-in-law, but unknown to her the LORD's providences were at work, for his promises concerning the lineage of the tribe of Judah and the house of David were at stake.

Soon Boaz came to the field where she was gleaning, evidently to see how the work was progressing. He noticed Ruth and realized that she was a stranger. He asked his foreman, "Whose damsel is this?" (*Ruth 2:5*) He answered, "It is the Moabitish damsel that came back with Naomi out of the country of Moab," explaining that Ruth had asked permission to "gather after the reapers among the sheaves." He empha-

sized that she had been working very faithfully "from the morning until now."—vs. 7

Boaz was at once interested and sympathetic. He had heard about the Moabitish girl who had returned to Israel with his kinsman's widow, but this was the first time he had seen her. He appreciated her industrious effort to secure a living for Naomi and herself, but especially for Naomi, who was no longer a young woman.—Ruth 1:12

Boaz spoke to Ruth, saying, "Go not to glean in another field, neither go from hence, but abide here fast by my maidens." (Ruth 2:8) He continued, "Let thine eyes be on the field that they do reap, and go thou after them." To further reassure her, Boaz said, "Have I not charged the young men that they shall not touch thee? And when thou art athirst, go unto the vessels, and drink of that which the young men have drawn."—vs. 9

Ruth was deeply moved by this gesture of interest and friendship by Boaz, for after all she was not an Israelite, but a Moabitess, at least by birth. She had, however, by profession,

cast her lot in with the Israelites. Now Israel's God was blessing her through Boaz, and she was deeply grateful, saying to him, "Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I am a stranger?"—vs. 10

Boaz' answer was direct and to the point. It reveals that while this was the first time he had seen Ruth, he had heard much about her that was favorable. He said, "It hath fully been showed me, all that thou hast done unto thy mother-in-law since the death of thine husband: and how thou hast left thy father and thy mother, and the land of thy nativity, and art come among a people which thou knewest not heretofore. The LORD recompense thy work, and a full reward be given thee of the LORD God of Israel, under whose wings thou art come to trust."—vss. 11,12

Here the true character of Boaz is revealed. He realized that Ruth had made a great sacrifice in leaving her own people and her own country in order to remain with Naomi and minister to her needs.

The Fulfillment of Hope

KEY VERSE: *"The women said unto Naomi, Blessed be the LORD which hath not left thee this day without a kinsman, that his name, may be famous in Israel."*

—Ruth 4:14

SELECTED SCRIPTURE: Ruth 4:9-17

BOAZ desired to have Ruth as a wife, but according to Jewish Law his right to do this must be procured as a next of kin. There was another in Israel who had a prior claim to this right. So Boaz gathered ten men of the elders of the city, and had them sit by him in the gate, or the place of judgment. (Gen. 19:1) When the nearer relative came by, Boaz met him and laid the matter before him. At first the other relative said he would redeem the land for Naomi, but when Boaz called his attention to the Law that he must marry Ruth, he said he could not, for fear of marring his own inheritance.

How could he mar his inheritance? Evidently he feared to marry Ruth, because she was a Moabitess. But Ruth had become an Israelite in faith and had left Moab and its people behind.

Boaz knew this, and did not press the matter. So the other relative took off his shoe and gave it to Boaz.

The shoe, or sandal, is first a symbol of motion or wandering; but also of rest and possession. (Deut. 11:24) This expression in Deuteronomy evidently refers to possession—something one could tread on with his feet at pleasure. So when this relative handed over his shoe to Boaz, it symbolized that he surrendered to Boaz all claims to possession. Had he claimed the possession, he would have set his shoe on Naomi's inheritance, and thus redeemed it. Ruth was an heiress, and must go with the possession. So Boaz redeemed the land, being a blood relative, and married Ruth. (Deuteronomy 25:5-10 gives a detailed explanation.)

This story and procedure of redemption illustrates well the work that Jesus performed in redeeming Adam's race. As there was no other redeemer, Jehovah furnished one in the person of his only beloved Son. (Isa. 63:5) Jesus was blood-related to Adam, as well as being human. He was "the seed of the woman," who would redeem mankind and "bruise the serpent's head." So, as Luke tells us, the life spark of our Lord Jesus was transferred by divine power into the womb of Mary, and, in due time, Jesus was born a perfect human baby. He did not inherit the death sentence, because God was his father, not Joseph. (Luke 1:35) When he was thirty years old (Luke 3:21-23), he offered himself as a ransom for all, and carried out the contract to the end on the cross. With this ransom price he bought back or redeemed Adam and all his children, as well as Adam's inheritance—the earth.

Also, he will take as a bride one who was a daughter of Adam. And he planted his shoe upon the inheritance, as well. For, as the Redeemer he walked

up and down over the possession for three and one-half years.

Ruth pictures the church who come into the family of God in a full consecration of their all, leaving behind their earthly hopes and lands and families, and as new creatures are taken into the family of God. They become the bride of the Prince, and are redeemed by the blood of the Lamb of God, Jesus, who gave his life a ransom for all. And like Ruth, they will become the mother of kings.

Ruth gave up her home, and God gave her a far richer one. She gave up a husband, and God gave her a prince in Israel. She gave up children, and God made her the mother of kings, for she became the ancestor of David, Solomon and Jesus—the King of kings. She gave up her own people, and God gave her a place among the covenant people; she gave up the hope of lands or riches, and God gave her the inheritance of Naomi, and a share with her prince in his rich estate. So God deals with his church, and gives her a "far more exceeding and eternal weight of glory."—II Cor. 4:1

Christian Life and Doctrine

PSALM 23 SERIES, PART 8

The Table of the LORD

"Thou preparest a table before me in the presence of mine enemies."

—*Psalm 23:5*

THE table to which the psalmist refers, and which he declares had been prepared for him by the LORD is well illustrated by the oriental shepherd's provision for his sheep. In using this language we need not think of David as departing from the shepherd and sheep illustration employed in the earlier verses of this psalm, and picking up a new metaphor. Rather, he is continuing the lesson of the LORD's care for his people by referring to another custom of the shepherd, namely, that of especially protecting a choice feeding ground from enemies of the sheep, permitting them to graze contentedly and safely.

In that wild country where David tended his father's flocks, the sheep were probably never entirely safe from attack. Often in and around the choicest of the feeding grounds, deadly enemies of the sheep lurked in greater numbers than elsewhere. If the sheep were to benefit from these especially green pastures, extra precaution and watchfulness had to be maintained by the shepherd. It may be to this that David referred when, in the Shepherd Psalm, he addresses his LORD, saying, "Thou preparest a table before me in the presence of mine enemies"—that is, directly in the presence of enemies, and in spite of them.

What a true illustration this is of the manner in which God has cared for all his sheep of the Gospel Age, and particularly those of us who are living at this end of the age. Rich and nourishing indeed has been the spiritual food which our Good Shepherd has provided for us; and even though surrounded by ene-

mies, his protecting care has enabled us to continue feeding in peace and quietness. The table provided for us consists, of course, of all the precious truths of God's Word, his precious promises, his instructions and the opportunity thus afforded of understanding his plans and purposes. It is on these that we live as new creatures in Christ Jesus. Yes, we live "by every word that proceedeth out of the mouth of God."—Matt. 4:4



In a very special way, and in fulfillment of his own promise, the Good Shepherd has, at this end of the age, prepared a table for his sheep, and they have been feasting at this table throughout the entire harvest

period. This is in harmony with Jesus' promise that when he returned he would gird himself and serve his people with meat in due season. This meat in due season has been provided in abundance. The Good Shepherd has indeed prepared a wonderful table for us, and in that provision we daily rejoice.

We are prone to forget how wonderfully the LORD has blessed his people at this end of the age. There is a danger that the truth may become commonplace in our hearts, that we will no longer appreciate it as we should. If we are not sufficiently alert to our privileges it is possible for a spiritual lethargy to creep over us, causing us to become indifferent to the great value of the truth in our lives.

"Meat in due season" is what the LORD has promised to provide for his people. (Matt. 24:45) As the Good Shepherd, he knew just what was essential for the welfare of the Early Church. He knew what his people needed throughout the Middle Ages. During the dark and threatening time, a special place was prepared for them in the wilderness, where they were nourished for twelve hundred and sixty years. (Rev. 12:6,14) And now at the end of this age, the Good Shepherd is again providing for his sheep. How soul-satisfying indeed is the table he has prepared for us.

And how true it is that it has been prepared in the presence of our enemies!

The LORD's people need the sustenance of present truth today if they are to remain alive as new creatures. The weeds of false doctrine have no power to sustain spiritual life. The erroneous conceptions of Christianity are failing, and those who have nothing better on which to feed are losing their faith in God and in his Word. Unbelief is sweeping over the earth like a tidal wave. Only those who know the truth and who are daily feeding upon it, are able to stand.

It is said that shepherds of the East, when preparing a table for the flock, make sure that no poisonous weeds are growing amidst the grass. How wonderfully this illustrates the Good Shepherd's care for his sheep! When our Lord returned and prepared this table by supplying meat in due season for the household of faith, an important phase of his preparation was the removal of the poisonous doctrines of mystic Babylon in order that his sheep might feed upon the pure truths of his Word without injury to them as new creatures.

As a result of the foretold falling away from the faith which occurred following the death of the apostles, practically every precious doctrine of the divine plan became distorted. Man's fall into sin and death took on a new and strange meaning. Instead of death being the penalty for sin, it was taught that fallen man was to be eternally tortured in a hell of fire and brimstone. Instead of the hope of salvation meaning that man would have an opportunity of being restored to the lost paradise, it meant an escape from the necessity of being tortured forever.

The coming to earth of God's beloved Son to be the Redeemer of the lost race was distorted to mean that God himself became incarnate in flesh. The death of Jesus was misinterpreted to mean that God only appeared to die. By some strange quirk of theology it was taught that while Jesus was divine when on earth, after his feigned death and resurrection he returned to heaven as a

man, in a human body, scarred by the wounds received at Calvary.

The call and development of the church, which is shown in the Bible to be a preparation for the later blessing of all the families of the earth, became merely a means of escaping eternal torture. The heavenly promises of the Bible, assuring each one who follows faithfully in the footsteps of Jesus, of glory, honor, and immortality, and the privilege of reigning with him in his kingdom which will bless the world, came to mean that the only ones to be saved were those who would go to heaven instead of to eternal torture when they died.

The true understanding of the manner and purpose of Christ's second coming was also lost, with the result that his return became associated with what was often thought of as the 'crack of doom'. Misconceptions of our Lord's return included the much feared burning up of the earth and a twenty-four hour Judgment Day. These are but samples of the crude notions and weird superstitions which, through the centuries, had replaced the pure doctrines of the Word of God. All these might very well be classified as doctrines of devils, for surely they represent the cunning mind of the Devil, the arch-deceiver of mankind.

Reverting to the shepherd and sheep illustration, we might think of all these misconceptions of God's plan as poisonous weeds which through the centuries had grown up in the feeding grounds of the sheep. We can readily see that in preparing a table

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of meat in due season for his people in this end period of the age, it was essential for the returned Lord to remove these weeds, that the pure food of his Word might flourish for the benefit of his people. And the thoroughness with which he has done this can be testified to by all who are rejoicing in present truth.

As is usually the case where outright miracles are not required, the LORD used human messengers in preparing the present truth table for his people. That monumental library of the truth, *Studies in the Scriptures*, stands today as a veritable banquet of truth for the spiritual nourishment of those who are endeavoring faithfully to follow the Good Shepherd.

Now, through the loving provision of the Good Shepherd, the LORD's people are able to discern between the nourishing spiritual food of the Scriptures and the errors which through the centuries became associated with the truth. And what a great source of rejoicing this has been to all the consecrated! Now it can be seen that instead of marking the end of all hope for the unconverted, the second coming of Christ signals the ushering in of a time of blessing for all the families of the earth. It indicates the nearness of the "times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."—Acts 3:21

In the light of this glorious hope of restitution for the world of mankind, the ransom work of Jesus takes on a depth of meaning which previously was impossible to discern. It can now be seen that the death of Jesus as man's Redeemer guarantees an opportunity of life for all mankind, the dead as well as the living, and that a provision has been made through the great Mediator—Christ and the church—for the merit and efficacy of the ransom to reach and to be testified to all, in due time.—I Tim. 2:4-6

With these basic truths of the divine plan freed from the entangling errors which prevented the LORD's people from discerning their beauty, other features of the plan falls readily into place, each in its own way revealing the glorious attributes of the divine

character in a way which increases the faith and hope and love of all who are privileged thus to feast at the table which the returned Lord has prepared for his sheep.

The fall of man; the giving of the Law to the typical house of Israel; the manner and purpose of God's dealings with the fleshly house of Israel; the first advent of Jesus—its manner and purpose; the call of the church and her exaltation to joint-heirship with Jesus in the heavenly phase of the kingdom; and, in fact, all the doctrines of the divine plan, can now be seen clearly, and truth-hungry sheep of the LORD's pasture can feast upon them in quietness and in assurance.

This bountiful provision of spiritual food is spread for the LORD's sheep, the psalmist declares, in the presence of enemies. How true that is of the experiences of the LORD's people who, while in the world, are not of it. We are surrounded on every hand by enemies—enemies who would rob us of the right to enjoy the blessings of the LORD's table, and, if permitted, would destroy us as new creatures. Chief among these enemies is Satan, or as the apostle describes him, "your Adversary the Devil."—I Pet. 5:8

The Devil is a wily foe of the Christian. His attacks are stealthy and subtle. He endeavors to make the sheep believe he is their friend. Operating through human agencies he suggests that there is better food than that which is to be found at the LORD's table. He tries to convince the sheep that poison weeds of error are better for them than the wholesome grass of pure doctrines found within the outline of the divine plan of the ages.

Satan is too clever to suggest openly to the LORD's people that false doctrines are better for them than the truth. His method is to raise doubts in their minds, and tells them that they should be broad-minded, and be willing to give other doctrines the benefit of the doubt.

Those who have been genuinely feasting at the table which the returned Lord prepared for them do not

(Continued on Page 37)

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PLEASE TAKE NOTE of the many adjustments which are being made in the "Frank and Ernest" schedule. Each month, for several months, new stations will be added, and some old ones will no longer carry our program. You may wish to check this schedule regularly, to see what is happening in your area.

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Allentown WHOL 1600 10:45 a.m.
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Duncan	CKAY-1500	9:00 a.m.
Duncan	CKAY-1500	7:30 p.m.
Grand Forks	CKGF-1340	9:00 a.m.
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MANITOBA

Winnipeg	CKJS-810	9:00 a.m.
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ONTARIO

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

QUEBEC

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

Rosetown	CJYM 1330	10:00 a.m.
Weyburn-Estevan	CFSL-1190	8:45 a.m.

OVERSEAS BROADCASTS

BRITISH ISLES

Dublin	Christian Brdg.	96.3-FM	9:00 p.m.
	Radio Caroline-Tues.	KHZ 819-AM	8:45 p.m.

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Grand Cayman	Radio Cayman	9:30 a.m.
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CEYLON

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

Quito	Radio Anoranza	99.7 MHZ FM	8:45 a.m.
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HONG KONG

Radio Villa Verde-Fri.	6:00 p.m.
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ITALY (Italian)

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 XECO	8:30 a.m.

NEW ZEALAND

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

NIGERIA

Radio Africa-Wed.	8:00 p.m.
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Panama City	HOO 1250	10:30 a.m.
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PHILIPPINES

Manila-Sat.	DZAM 1026 KHZ	7:15 p.m.
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Joubert Park-Thurs.	SWAZI Music	
	Radio 1400 & shortwave 49 & 60	9:00 p.m.

SPAIN (Spanish)

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

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

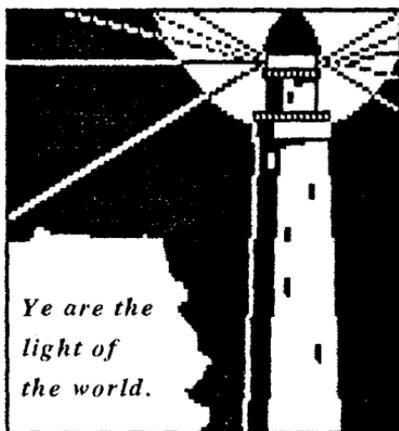
Montevideo	Radio El Espectador 810	9:15 a.m.
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VIRGIN ISLANDS

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

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



The Bible Answers



Television Broadcasts

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

CALIFORNIA

Arroyo Grande Channel 66

FLORIDA

Daytona Beach Channel 42

Ft. Myers Channel 7

St. Petersburg Channel 35

Tampa Channel 57

GEORGIA

Cordele Channel 55

Savannah Channel 55

IOWA

Cedar Rapids KTS Channel 13

Mt. Vernon WMVL

Lisbon—every weekday 7:00 a.m.

LOUISIANA

Jenning Channel 13

New Orleans Channel 61

MAINE

Portland Channel 57

MICHIGAN

Detroit Channel 26

MINNESOTA

Minneapolis Channel 13

MISSOURI

St. Louis Channel 7

NEBRASKA

Lincoln Channel 67

NEW YORK

Syracuse Channels 14, 18

NORTH CAROLINA

Raleigh Channel 68

Reidsville Channel 14

PENNSYLVANIA

Harrisburg Channel 40

VIRGINIA

Norfolk Channel 68

WEST VIRGINIA

Huntington Channel 55

Logan (Mon.) Channel 12

PUERTO RICO

Humacao Channel 28

(Continued from Page 31)

have doubts, and while they regret that some who seemingly rejoiced in the bounties of this rich spread of truth are now doubting various doctrines, Christian love does not demand that the doubters should be given the privilege of promulgating their unbelief among the sheep. If we follow the instructions of the Good Shepherd we will be safe-guarded against all these various and insidious attacks of the enemy Satan.

The world is another enemy of the LORD's sheep. The world holds out its allurements to the sheep in an endeavor to attract their attention and influence them to leave the green pastures of truth and seek satisfaction elsewhere. There are certain obligations which we all have towards those in the world, but beyond this, time and interest in material things come within the category of what Jesus described as the care of this world and "the deceitfulness of riches." (Matt. 13:22) In these and in other ways the influences of the world are at enmity with the new creation. But here again the Good Shepherd protects us if we but heed his instructions and have faith in his promises.

The LORD's sheep have enemies within as well as enemies without. Indeed, one of the most formidable enemies we have is our own fallen flesh. The table of rich spiritual food which the Good Shepherd prepares for us is for the benefit of the new creature, and seldom does the flesh find this diet satisfactory. As a matter of fact the flesh is often in rebellion against the truth because the truth, the meat in due season, induces those who feed upon it to offer themselves in sacrifice to God, and the flesh shrinks from sacrifice.

Satan knows how the flesh feels about sacrifice, and he works through it in his efforts to draw us away from the LORD's table. A moment's reflection reveals what is occurring along this line, for it is found that in practically every instance the various viewpoints which are being offered to the LORD's sheep as substitutes for present truth offer escape from the necessity of sacrifice, either in whole or in part.

A doubting Christian is not a sacrificing Christian, and when, through the ready channel of the fleshly mind Satan succeeds in putting doubts in our hearts concerning this or that doctrine of the truth, the result is that we lose our desire to lay down our lives in sacrifice as witnesses of the truth. Why, reasons the flesh, should one sacrifice his life for something which he is not sure is the truth? Verily, the flesh finds satisfaction in doubts.

And through the mind of the flesh, Satan has a ready substitute to offer the new creature, a different conception of the Christian life. It is the idea that the true Christian life consists merely of uprightness and morality, and a sense of joy and satisfaction that the LORD is near and will care for all our needs. With this substitute is mingled the false theory that it is unimportant what we believe with respect to this or that doctrine of the divine plan.

This is not a new deception, for it has been used throughout the entire age. The whole Protestant world has been lulled to sleep by it. It appeals to the flesh, for in addition to sidestepping the responsibility of sacrifice—except the giving up of sinful things—it tends to put one in a favorable light even in the eyes of the world. Honesty, kindness, and patience are qualities which are appreciated by all right-thinking people. Every Christian *should* possess these qualities, but *alone* they do not constitute one a Christian.

The true Christian life is one of sacrifice, a following in the footsteps of Jesus. We cannot even begin to follow in his steps until we have cleansed our flesh from sin, and are to the very best of our ability endeavoring to live a morally upright life. Jesus was always perfect. His sacrifice was not that of sinful things, but of his perfect human life. Through the merit of his sacrifice the LORD reckons perfection to us, and upon this basis we can offer our bodies a living sacrifice to him, even as Jesus did. The practical outworking of this means the use of our time, our strength, our talents, our means, in the divine service.

The glorious doctrines of the divine plan reveal this privilege of sacrifice, and inspire us to lay down our lives. As we continue to feed upon the truth we are strengthened to continue following in the footsteps of Jesus. But if we become weary in well doing, the flesh, with the aid of Satan, is quick to offer a substitute plan—an easier way, a way of less responsibility and sacrifice—and if we are not on the alert we will find ourselves listening sympathetically to his subtleties. The fleshly mind will be quick to agree with the Adversary and will reason that, after all, the LORD does not want us to be extremists. It is all right to bear witness for the truth when it is convenient to do so, and when we are sure there is a hearing ear. The Adversary tells us this is only incidental, and that it is wrong to suppose that God wants us to lay down our lives as his ambassadors.

Again the Good Shepherd comes to our protection if we but give our consecrated attention to him. We know that he wants us to be upright and pure in thought, word and deed; and, in addition to this, we note his description of those who qualify to live and reign with him, that of these it is said that they “were beheaded for the witness of Jesus, and for the Word of God.” (Rev. 20:4) We know from this and many other revealing passages of the Word that the Good Shepherd has prepared the table of truth in order that we might know the divine plan and be inspired and strengthened to take our place in it as sacrificing followers of him who gave all in order that we might have life.

So we continue to feed at the LORD’s table and are thereby strengthened to resist all the allurements of the world and the devil, allurements which appeal to the flesh, but which must be resisted by the new creature. The table the Good Shepherd has prepared is thus found to be bountiful in its provision of spiritual food, and the food is so satisfying that all the enemies by which we are surrounded are unable to attract us away from it, or to hinder us from continuing to rejoice in the Good Shepherd’s tender and loving care. □

Christian Life and Doctrine

Discourse given at 1976 General Convention
by Brother Edward Fay, San Francisco

“I Have Set the LORD Always Before Me”

“Preserve me, O God: for in thee do I put my trust. O my soul, thou hast said unto the LORD, Thou art my Lord: my goodness extendeth not to thee [my happiness is not without thee, Septuagint]; but to the saints that are in the earth, and to the excellent, in whom is all my delight. Their sorrows shall be multiplied that hasten after another god: their drink offerings of blood will I not offer, nor take up their names into my lips. The LORD is the portion of mine inheritance and of my cup: thou maintainest my lot. The lines are fallen unto me in pleasant places; yea, I have a goodly heritage. I will bless the LORD, who hath given me counsel: my reins also instruct me in the night seasons. I have set the LORD always before me: because he is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt show me the path of life: in thy presence is fullness of joy; at thy right hand there are pleasures for evermore.”

—Psalm 16

THIS prophetic psalm concerns Jesus, and describes his heart attitude while he walked as a man upon the earth, as expressed centuries before by the psalmist, David: “Preserve me, O God: for in thee do I put my trust.” (Ps. 16:1) Our Lord, throughout his first advent, knew well that without God’s care, God’s guidance,

God's protection, he would be unable to resist the snares of the Adversary or to reach his goal—which was to be part of God's family on the highest plane of existence. The **Revised Version** states it this way: "I say to the LORD, thou art my Lord. I have no good apart from thee. As for the saints in the land, they are the noble in whom is all my delight."—vss. 2,3

We know this beautiful chapter is prophetic because the Apostle Peter quoted it in the second chapter of Acts, verses 25 through 28, and Paul referred to it in one of his sermons. (Acts 13:32-37) In each instance they showed that David was not speaking of himself, but spoke of the resurrection of our Lord. (Acts 2:31) And so we have the proper and inspired authority to attribute these words to Jesus, and to know that they expressed his hopes and heartfelt feelings.

In our theme text, "I have set the LORD always before me: because he is at my right hand, I shall not be moved," the word moved is from the Hebrew word '*mowt*'. This word means 'to waver, slip, or to fall'. What it is saying prophetically of Jesus is, "Because I put the LORD always before me—because he is at my right hand—I shall not waver, or slip, or fall." This is a very important statement, because it contains information concerning one of God's sacred secrets. And only the true disciples of Christ know those sacred secrets—those who have been begotten by God's Holy Spirit. One of these sacred secrets has been revealed in this verse. It is that our Lord *could* have wavered, or slipped, or fallen. It was *possible* that he could have failed his mission. We know that Jesus had to perform perfectly, fulfilling the will of his Heavenly Father completely in every detail, in order, at the end of his course, to receive a resurrection from the dead.

Our theme text explains how our Lord Jesus was able to accomplish his goal during his earthly walk. It was because he 'set' God before him. Jesus was keenly aware of his Father's plans and purposes as they concerned himself, through his intense study and knowledge of the Holy Scriptures from childhood to

manhood, and later, after his baptism, illuminated by the Holy Spirit. To have God at his right hand was to have the power of the Almighty at his immediate beck and call for aid and advice, for encouragement and enlightenment. Jesus had a complete understanding of God's plan and his relationship to the Father in that plan, as well as his dependence upon the Father's instructions and power to perform what he proposed.

The Scriptures indicate that our Lord Jesus did not know the details of God's plan for himself until the time of his consecration to God, and acceptance by him, through the administration of the Spirit. He was born into the world as a babe and received his first knowledge of God through his senses, as we all do. No doubt he was instructed in God's Word by his mother, and by his step-father, Joseph, who were faithful and devout Israelites, and through his participation at the synagogue. Because of his brilliant, perfect mind he amassed information much more quickly than the average child. But still it was not until just after his begetting by the Spirit that he knew the particulars concerning how his Father wished him to begin, and to carry out his mission to a successful conclusion.

Many Scriptures, including the 40th Psalm, were prophetic of our Lord and his earthly ministry. "Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required." (vs. 6) To paraphrase this scripture, we might say, "I realize that you, dear Father, were not satisfied with the blood of bulls and goats (Lev. 16); they were merely pictures indicating the fact that, first, my perfect life must be poured out and presented to you as a corresponding price in place of Adam, in order that men might gain life."

Evidently it was at this time, also, that Jesus learned about his pre-human existence. (Prov. 8:22-31) He became aware from the Scriptures that he, God's only begotten Son, had been transferred from the courts of heaven to the womb of Mary for the very purpose of laying down his life in sacrifice. (Luke 1:35;

2:25-35) Not until this point in his earthly existence did he fully realize his relationship to God's plan and the fact that he would die as Adam's ransom price.

With majestic delight Jesus, as he rose up out of the water after his baptism by John, heard his Father's voice speaking to him from heaven saying, "This is my beloved Son in whom I am well pleased!" Probably this wonderful assurance of God's favor and love was the first audible manifestation he had ever had! What a soul-satisfying and reassuring experience this must have been for Jesus, as he took the first step of his journey in ministering for three and one-half long years!

At the same time, another amazing factor became clear to him. He learned not only that he had to die in Adam's place, but for the first time he realized that he would have a heavenly resurrection as a divine being—raised to the spirit realm on his Heavenly Father's own plane of existence! God's Holy Word became plain to him on this subject as well—wonderful things that he had never understood so fully before!

One scripture that certainly must have come to Jesus' mind, spoke of his death and resurrection in a very interesting way. God said, I will "divide him a portion with the great, and he shall divide the spoil with the strong." (Isa. 53:12) Here again another new thought is introduced concerning the fact that he would have a "church" which would be "his body." They would be 'the strong' spoken of in this prophecy, with whom he would divide his 'spoil'. These are figurative expressions which indicate that there would be great rewards attached not only to his own faithfulness, but to the faithfulness of his followers, then and in the future—down through the Gospel Age.

At the point in time when he learned that he must die as the ransom price, he also learned that there were conditions attached to his being awakened to the divine nature. He must be faithful even until his death upon the cross. (John 19:30) This is brought out to us in a particularly meaningful way by a typical

picture: "He shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not."—Lev. 16:13

How does this type indicate that it was necessary for Jesus to obey God faithfully in order to receive the promise of immortal life? We realize that when the High Priest went into the Holy with both hands filled with incense, beaten small, and sprinkled it over the fire on the Golden Altar, that it was representative of our Lord Jesus' perfect sacrifice. Two handfuls of incense was all the priest could hold, and it represented Jesus' complete and perfect offering of his entire being. When the High Priest poured it over the coals of fire it caused a cloud of incense to fill the room—a sweet smell or savor—which filtered under, over, and through the second veil, into the Most Holy. Only then the High Priest could enter into the Most Holy and not die. If the incense, indicating God's acceptance of the sacrifice on the brazen altar, did not precede him, the High Priest would die as he tried to enter the Most Holy. What a beautiful and significant picture.

Jesus knew at the time of his enlightenment, through his understanding of God's plan, that the Father would select his every experience, and that he had to meet each one perfectly. If he succeeded in this difficult walk, he would be awakened not only on the spirit plane, but on God's own plane of existence. We can better appreciate how the incense illustrates this point from the words of the Apostle Paul, who must have been thinking of this picture when he said: "Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a *sweet-smelling savor*."—Eph. 5:1,2

We, dear brethren, who have knowledge of the sacred secrets, must realize that we understand them for only one reason—that we are part of the body of Christ, and as such we must lay down our lives in sacrifice as Jesus did. We have been invited to this calling, and our minds have been enlightened by the Holy

Spirit. How else could we realize that our Lord had to walk perfectly to receive an awakening on the spirit plane? He was on trial. This is one of the sacred secrets of God which only his people know. And we understand the same requirements also apply to us. Every lesson which Jesus learned and which was necessary instruction for him, is applicable and necessary also to his body, the church. He learned the will of God for himself, and how to perform it, and so must we.

We know that the LORD selects our experiences for us, and each one, if met properly, will develop us further to be an acceptable part of the body of Christ, and to receive a spiritual awakening on the divine plane. We read in Romans 8:28, "We know that all things work together for good to them that love God, to them who are the called according to his purpose. For, whom he did foreknow [the church], he also did predestinate to be conformed to the image of his Son."

The awareness of God's overruling of each and every situation in our lives, both temporal and spiritual, should give us an attitude of mind in which we do not fret or worry about our experiences which are unpleasant, trying, or difficult. We should learn to accept them as did our Lord Jesus. He knew he had to suffer and die in the place of Adam. But he was ready to yield himself to God's will in every matter in the way which he had been instructed through the Old Testament.

As soon as Jesus had been baptized by John in the Jordan, and after the forty days of temptation in the wilderness had successfully been endured, he "returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about. And he taught in their synagogues, being glorified of all." (Luke 4:14,15) We read next that he went back to the town from which he had come, Nazareth. The people there had heard about his ministry, of all the marvelous things he had done elsewhere—healing the sick, opening blind eyes, unstopping deaf ears, and loosening the tongues of the dumb. He arrived in Naza-

reth, "where he had been brought up: and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read."

The scripture reading which our Lord chose to use that day is of particular interest to us, because it contains an implication of another sacred secret of God. Jesus stood in the center of the synagogue, "and there was delivered unto him the Book of the Prophet Esaias. [Isa. 61:1-3] And when he had opened the Book, he found the place where it was written, The Spirit of the LORD is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the LORD. And he closed the Book."

That phrase, "he closed the Book," indicates to us us that our Lord knew that the Messiah was not himself alone. There would be no reason to 'preach the acceptable year of the LORD' if Jesus alone comprised the Messiah. But he knew that he and his body members, the church class, would share that distinction and honor, and that it was the acceptable year of the LORD to offer this wonderful and noble calling to those with hearing ears and seeing eyes. (Matt. 13:16) And he knew his anointing would be passed on to them, as we read in I John 2:27, "The anointing which ye have received of him abideth in you."

When Jesus 'closed the Book', in essence he was saying, "I stopped reading here because the prophetic utterance which follows is for the remainder of my body to accomplish at a later time during the Gospel Age. I will not read beyond this point because I, personally, have not been anointed to fulfill this portion of the prophecy. That which follows is left for my disciples during the harvest time to fulfill." The next words which Jesus omitted, were, "to proclaim the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the

garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified."

Thus, by the exclusion of these portions of the prophecy in his statement to the people of Nazareth he implied that later on, the rest of the prophecy would be fulfilled. And because we are living at the end of the age when the time has come to proclaim the remainder of the message, we have revealed another sacred secret that is meaningful to us. We are among the anointed whom God has chosen to proclaim a message for our time! Let us faithfully perform our mission, as Jesus fulfilled his.

As Jesus continued his ministry, he performed many miracles to attract the attention of those who were to become his disciples, making them realize that the Messiah was in their midst. The record of the first miracle that he executed is found in John 2:11. We read, "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him." In other words, Jesus, through the healing of the sick and infirm, casting out devils, and even raising the dead, gave samples of the much more magnificent and all-comprehensive work of glory which will be exhibited by the Messiah when complete, and established in office upon the earth. He did these things to show forth to those who thought the kingdom would be established during their time, that he was indeed the Messiah. These miracles were merely examples or samples of the true work of the Messiah, in its entirety, when the church is complete and the Messianic reign begins. The true work will affect each and every human being on earth, the raising of the dead, and the restoration of every person to full health, happiness, righteousness, and life.

After Jesus' resurrection, when he appeared to two of his disciples on the road to Emmaus, he began to speak as a stranger to them about the prophecies of God. (Luke 24:26) He asked them, "Ought not Christ to have suffered these things, and [then] to enter into his glory?" The Messiah, not Jesus only, but the en-

tire Messiah class, must finish its suffering; then the glory phase will follow—the blessing of all the families of the earth, in the most complete and lasting sense. (Gen. 12:3; 22:18) But to Jesus' early disciples, who thought the kingdom would be established in their day and that the Messiah would be a man exhibiting qualities of outstanding leadership and power, as well as possessing authority and favor of God, these miracles identified him unmistakably as such.

One of the ways in which Jesus 'set the Father always before him' was through his prayer life. We have an account which brings out this point, when he healed so many in the city, including Peter's mother-in-law. Mark 1:34 reads, "He healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him." Then it says they were all asleep that night, probably in some tiny, little room. His disciples were sleeping on the floor, when one awoke and saw Jesus arising very early. The Lord got up very quietly and went out of the room, and some of the disciples also arose, to follow him. Where had he gone? Following at a little distance, they found that Jesus had kneeled and was deep in prayer. No doubt he was thanking the Father for the miracles he had performed the night before. He humbly recognized and acknowledged that this was the power of God. It was only because God was at his right hand that he could carry out these wonderful miracles.

The scriptural account continues, "And when they had found him, they said unto him, All men seek for thee. And he said unto them, Let us go into the next town, that I may preach there also: for therefore came I forth." (Mark 1:35-38) He said, in other words, "I have been commissioned to preach the Gospel. These miracles I performed are simply to show forth the glory of the Messiah in the next age, and to identify myself to those whom God is calling to be my disciples. Let us get on with this work, for it is an enormous one, and a very important one."

This is brought out clearly in the record concerning John the Baptist, who had been cast into prison by the evil ruler, becoming concerned whether or not Jesus was truly the Messiah. He sensed that he himself was going to be put to death. This seemed out of keeping with what he expected to happen when the Messiah appeared to Israel. The righteous should not be destroyed when Messiah's rule was established.

John knew from his father, Zacharias, and his mother, Elizabeth, that Jesus was the Messiah. He knew that the angel, Gabriel, told this sacred secret to his mother's cousin, Mary, the mother of Jesus. But now John was in prison, and he thought, "What's wrong? Something has gone wrong!" So, we read in Luke 7:19-22 that, "calling unto him two of his disciples [John] sent them to Jesus, saying, Art thou he that should come: or look we for another? When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come or look we for another?"

"And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight. Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached." He knew these signs would allay John's doubts that he *was* the Messiah .

We have one very remarkable instance given to us in the Scriptures, which gives evidence of our Lord's awareness of the Father's presence, and fully how he realized that what he had accomplished was done through the power of God. It is the beautiful story of the resurrection of Lazarus. Prior to this Jesus had indeed awakened several from the sleep of death. He had awakened the son of the widow of Nain as he was being carried to the grave. He had awakened the daughter of the ruler of the synagogue. These were awakenings—in one sense a little different from calling someone forth from the "prison house." (Isa. 42:6,7)

In Bible language the 'prison house' is the grave. In this sense, the special promise was yet to be fulfilled, that the Messiah would call forth the prisoners forth from the 'prison house'.

We are familiar with the account in the 11th chapter of John: Jesus was told by his disciples, when he was some distance from Bethany, that Lazarus was sick—very sick. They knew he loved Lazarus and his two sisters, Martha and Mary, and they were a little puzzled about his hesitancy in going back to their home in Bethany. We read, beginning with verse 3, "His sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick. When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby."

When Jesus finally arrived at the home, Lazarus had already died. The first person he met was Martha, and as she came out to meet him, her strong faith was exhibited by her words. We read: "Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die, Believest thou this? She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world." (vss. 23-27) Paraphrasing, "I know you are the Messiah who is supposed to bring back the dead." She thought this would happen soon, but it came much sooner than she realized.

Jesus then met Mary, who had collapsed from grief and was in a highly emotional state because of her sorrow. Then Jesus asked, "Where have ye laid him? They said unto him, Lord, come and see. Jesus wept. . . . Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it. Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days.

“ . . . Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me. And when he had thus spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth.” Then the mourners standing there saw their friend, their relative, their neighbor, stumble out of the grave, bound hand and foot, shielding his eyes from the light. Jesus said, “Loose him, and let him go! It’s Lazarus!” We cannot begin to contemplate, to imagine, what that scene was like! Later on they went back home together, and it is doubtful that anybody slept that night, at the home of Mary, Martha and Lazarus!

Jesus had indeed called one back from the ‘prison house’ of death. We can imagine the disciples asking, “Master, will you bring everybody back?” “Oh, yes,” we might imagine he would answer them: “Remember that the hour is coming, in the which all that are in the graves shall hear my voice, and shall come forth.” (John 5:28,29) It will be the resurrection of *all* the dead.

And so we recognize that our Lord, because of his awareness of the place God had for him in his plan, had ‘set’ the Father

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always before him. He knew that everything he did throughout the period of his ministry was done by the clear instructions of God, and by the power of God. Jesus knew that whatever happened to him, he must accept it as from God. He learned obedience and was made perfect by the things which he suffered.—Heb. 2:10; 5:8

Even hours before his crucifixion, anticipating the severity of his ordeal, Jesus realized that he must pour out the incense of his love and devotion perfectly, as he endured the fiery trials. He must pour it out obediently even unto death. "Jesus said unto Peter, . . . the cup which my Father hath given me, shall I not drink it?"—John 18:11

If Jesus had to die, exhibiting perfect obedience and submission to God's will, so also is it required of his footstep followers. Since we are imperfect beings, we cannot perform perfectly, but must seek to bring our intentions into harmony with Our Heavenly Father as nearly as possible, with the help and grace of God. We have been permitted to have an understanding of God's plan and our relationship to it. We are determined that we shall "not be moved" from fulfilling our part faithfully, to God's glory, and we shall not falter or fall!

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Talking Things Over

REPORT OF BROTHERS JOSEPH PANUCCI
AND ALDO OLCESE OF THEIR RECENT
PILGRIM TRIP TO SOUTH AMERICA

“Ye Shall Be My Witnesses”

“Ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me [Jesus] both in Jerusalem, and in all Judea, and Samaria, and unto the uttermost part of the earth.”

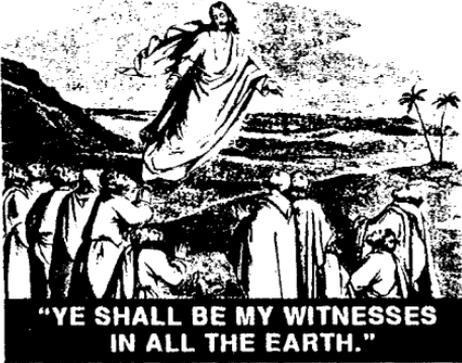
—Acts 1:8

THESE words were spoken by Jesus to his disciples just before he returned to heaven. They were instructed to tarry briefly at Jerusalem until the Holy Spirit had been poured out upon them, and then they were to be his witnesses, beginning at Jerusalem and carrying the message throughout the world. Although the circumstances are somewhat different today, the command is still the same to us. Jesus said, “Ye shall be my witnesses,” and this is true today, and will always be the church’s commission.

By the providence of our Heavenly Father, we were permitted to spend one month in pilgrim work among the brethren and friends of the truth. This trip took us to Miami, Florida; Argentina, Uruguay, Ecuador, and Venezuela. The Prophet Daniel’s words regarding “much running to and fro” frequently came into our minds as we sped on from point to point by plane and car, covering 35,000 miles! By the grace of God we were able to bring the message of hope to those with ears to hear and hearts to appreciate the joyful sounds of present truth.

Our first stop was in Miami, Florida. As we had done on previous trips, we contacted the Spanish-speaking people who subscribe each month to *El Alba*, which is the Spanish Dawn magazine, and who listen faithfully to the Spanish language

"Frank and Ernest" radio program each Sunday. Most of these people first heard the message of truth from the *"Frank and Ernest"* programs. *El Alba* and the truth literature sent to them by Dawn Publications is a sustaining source of strength to them, and of help in their ministry of the truth.



They expressed a desire to attend the General Convention in Chattanooga, to meet the brethren attending.

From Miami we flew to Buenos Aires, Argentina, and then went by car to Berazategui Hudson to help with the arrangements for the Second South American Convention. Upon arriving we made contact with the local brethren. This was our third visit there, and it was a rich renewal of fellowship. Three days later, after completing arrangements, we picked up at the airport those who arrived from the United States to attend the convention. The following day others arrived from Peru and Brazil.

The convention proved to be the highlight of our trip to Argentina; we had looked forward to it with joyful anticipation, and were not disappointed. Although it is now in the past, we still retain the memories of sweet fellowship one with another. The opening service was one of praise, followed by a welcome address by the elder of the Berazategui Class, who warmly conveyed to all present the Christian love within the hearts of the local class toward those who had come from far away countries.

The messages presented from the platform were interesting and edifying. They were comprised of the same wonderful story that has thrilled our hearts for many years, and has continued to motivate us to continue to dedicate our lives to our Heavenly Father. The discourses were given in both Spanish and English.

The brethren in that part of the world take very seriously the admonition of the Apostle Paul not to forsake the assembling of themselves together, and so much more as we see the day approaching. (Heb. 10:25) Fellowship is one of the principal reasons for attending a convention. And even though some of the North Americans could not communicate in the Spanish language, nevertheless the smiles, the love, and the common understanding of the truth made the fellowship sweet and pleasant.

The panel discussion was very interesting. Doctrinal questions had been presented to the panel, and the discussions and answers were very helpful. Ample provision had been made for the young children to have Bible Classes together. And the Love Feast gave all a warm feeling as we sang, "God Be With You Till We Meet Again."

The local brethren had prepared 100 small red hearts with a Bible verse on one side, and on the other side the names of all the brethren attending the convention, and during the Love Feast they exchanged their heart with another brother or sister. Then, with the singing of the last hymn, the convention came to a close. All present were satisfied that it had been a beneficial and blessed spiritual feast.

The day following the close of the convention we traveled to Montegrando and S. Martin, Argentina, and visited the truth families in those places. Our fellowship with them was sweet and blessed, and we appreciate their dedication and love of the LORD.

From Buenos Aires we flew to Montevideo, Uruguay, where we had the privilege, through the LORD's providences, of meeting with the friends of the "**Frank and Ernest**" program which is being broadcast every Sunday in that city. While we

were there we contacted one of the managers of the radio station, and were pleased to learn that it has a range which will cover the entire country of Uruguay, the southern tip of Brazil, and four provinces in Argentina, including the city of Buenos Aires. We rented a car and visited some of the people who subscribe to *El Alba*, and listen to the radio program. They all expressed their appreciation of the truth that has been presented to them, and want to meet with others to participate in a Bible Study which would enlighten them more along the lines of the truth concerning God's Word.

One very interesting incident occurred on the occasion of our visit to an evangelical minister, who believes that what we are preaching is the truth. He has a congregation of about forty-five. He was a humble, open-minded man and our conversation with him was mutually beneficial. We promised to send him 24 copies of "*The Divine Plan of the Ages*," and also enough *El Albas* each month for himself and his congregation.

In Montevideo we also met a family which is very serious about the truth. They expressed regret that they had received a copy of the South American Convention program too late to attend. Unfortunately their postal service leaves much to be desired.

We had the opportunity while in Montevideo to insert a newspaper ad offering, "*Why God Permits Evil*," in a local paper. In the past we have had excellent results with such ads, and have sent literally thousands of free booklets giving out the Gospel message to those in South American cities who have requested them as a consequence.

Leaving Uruguay, we returned to Buenos Aires to catch a plane to Quito, Ecuador. To get there we had to fly over some of the peaks of the Andes Mountains, which are as high as 20,000 feet! Quito itself is nearly two miles above sea level! Here again, our purpose was to contact some of the radio stations, which are among the most powerful in the world. The day after we arrived

was Easter Sunday, and since no radio stations were open that day we walked about, orienting ourselves with the city in order to locate the stations more easily when they opened for business.

As we walked through the city we came to a large park where two evangelists with Bibles in hand were preaching, each of them having 50 or 60 listeners. In a very diplomatic way, we began to ask a few questions, and unintentionally we became the preachers! The people, including the preachers, listened to a presentation of the truth which went on for three and one-half hours! In the end the listeners gave us their names and addresses so we could send them *El Alba*. We rejoiced in this unexpected privilege to be witnesses for Jesus, and for the plan of God.

The following day we contacted the radio station, and as a consequence we now have a radio program airing "*Frank and Ernest*" in that city. The manager of the station was so impressed with the sample program on the cassette that he wanted to make a contribution of his own by giving us a spot announcement free throughout the year advertising the programs. He was very helpful also and took us himself to a newspaper office to place an advertisement announcing the new program, and advertising free copies of "*Why God Permits Evil.*"

From Quito we went to Caracas, Venezuela. Here we also placed an ad in a newspaper. There is a dear brother who lives in this city who will undertake a follow-up of any who are really interested in this Gospel message as a result of the radio programs, or of receiving the booklet.

We returned home directly from Venezuela, tired but thankful for the privilege of furthering the Gospel message and very happy in the reassurance that there are faithful Christians serving the LORD all over the world. Meeting with so many old and new friends in the different countries of South America was a great blessing to us. The LORD has opened many doors enabling us to bring the only message of hope there is in the world, to the vast continent of South America.

Encouraging Letters

Message Truly True!

Dear Sirs: I caught your program on December 18th on The Kingdom of God. I gave up watching another program to watch your program—and I feel in my mind that your program was truly true! I would like the little book, “The Kingdom of God.” Please send it to me.—*TN*

Booklet Very Informative

I received your booklet, “God and Reason.” I found it very informative. I would like to receive your *Dawn* magazine each month. I have enclosed \$1.00 for a year’s subscription. Thank you.—*KY*

Listener In Sri-Lanka

Gentlemen: I have been listening to your weekly broadcasts from Radio Sri-Lanka over three years, which I find most interesting and accurate in comparison with some other ones. I have also been receiving *The Dawn* magazine, which is as interesting and

educational as the radio broadcasts. Meanwhile wishing you continued success in preaching the Word of God. Sincerely.—*Sri-Lanka*

Peace from Our Program

We are looking to the LORD for his guiding and leading as we are having so many problems in our country in a time of many dark days for us Christian people. Our only peace is to listen to you on the Radio Newspaper in Panama.—*Panama*

A Most Important Subject

Dear Friends: May the LORD continue bringing you all his blessings, Amen. I was listening to your radio program for the first time and I found this to be a very important program because it deals with the most important subjects for mankind—God and Jesus Christ. Please send your booklet, “Jesus, the World’s Savior.” Forgive my handwriting but I lost part of my fingers while I was operating a machine.—*OH*

Just A Child

Sirs: I am a boy, 9 years of age. I live in Ontario, Canada, in Stittsville. I am a Christian and I was flipping through a 19-year old *National Geographic* and I was really interested about Archeology Proves the Bible. I hope this message gets through to you, and I hope you have a copy left. Sincerely.—Canada

"Hope" Stays in Pocket

Your little book called "Hope" was a very helpful one in my heavy time, and now. I carry it in my pocket and open it and read a little each day. I would like to have a copy of your booklet called "God and Reason." Please send it to me and if you have something else that will help. Yours truly.—KS

Literature Great!

Dear Dawn Publishers: Just received your free literature and was delighted. The check is for a little more than indicated cost of material—to help with postage. Or, accept it as a contribution. I wanted to order everything but thought I'd better

check further into your teachings. I've read a lot of junk, and I've heard a lot of junk. Your little book "Armageddon, Then World Peace" is just wow! I feel great. Can I buy your books and booklets in bunches? If the literature I have ordered proves out like I'm sure it's going to, I want to give everyone a copy. Please, please rush. This is great.—MO

Still Learning

Dear Brothers and Sisters in Christ: Just a few lines to say how much I enjoy reading *The Dawn*. I don't want to miss a month receiving it. I want two sent to me each month next year. I love *The Dawn* so much for it has helped me a lot. I have been a minister for forty years but I still learn from *The Dawn*. I pray for this great work. Your brother in Christ.—OH

Books a Joy

Dear "Frank and Ernest": Please send me the "*Book of Books*" and renew *The Dawn* magazine please. Thank you

for the books I have received from you. They have been a great joy and inspiration to me. I have learned so very much that I am ordering more. I watch your programs whenever possible. You have such inspiring messages—they are a great joy to me. All in Christian love.—*AL*

Literature Gives Comfort

Dear Sir: A friend gave me one of your little booklets entitled "Hope," and I was very much impressed. It contains a lot of comforting information. I am the leader of a young mothers' group, and have been for twenty-four years. Death is often so difficult for young parents and they need guidance. I would like to have some copies of this booklet for each of them. Our next lesson is dealing with "loss," and I think this could be so helpful. Thanks for providing such comforting literature. Sincerely.—*CO*

Whole Life Changed!

Dear Sirs: I have been a believer in the Truth for twenty-six years, after I read the book-

let "God and Reason." It changed my whole life and gave me faith and new meaning because of believing in Christ's kingdom. I am now trying to help two young people find this truth and faith. Would you please send me the following booklets: "God and Reason," "Hope Beyond the Grave," "God's Plan," "God's Plan for Man," "When a Man Dies" and "Why God Permits Evil." Sincerely yours.—*WV*

Booklet Answers Prayer

Dear Sirs: I have just lost my mom in death. It has been a very painful experience, as death is. My sister has been having a very hard time accepting her passing and I've tried to explain to her that Mom is in just a resting period. I have prayed for some way to help her. I was going through cards from Mom's funeral when I found a small booklet marked, "Hope." My younger daughter had picked it up from the desk in the funeral parlor. I believe this is an answer to my prayer. Thank you. Would you please send me the booklet

“God and Reason.” Your writings are so simple and backed by scripture. I’m sure they can help me to help my sister. Thank you.—*IN*

Airport Witness

Gentlemen: Christian greetings! My wife and I travel as evangelists. We both reached the age of sixty this past year and are going wherever the LORD opens the doors, which has been from Florida to California. A few days ago I was in the Orlando Airport and picked up a copy of your magazine “*The Dawn*.” It has been a blessing to us and we would like to subscribe for the year. Enclosed is a check to cover the cost. We would also like a copy of the “*Daily Heavenly Manna*.” May the LORD richly bless you in the work you are doing.—*FL*

Truthful Magazine

My Christian Friends: I just began last year receiving your truthful *Dawn* magazine and it is a very interesting one. I thank God for those who made it possible for it to come to my

home. I live in Mississippi. What is your radio station here? Please send me the booklets, “Archeology Proves the Bible,” “Creation,” “God and Reason” and “Why God Permits Evil.” I am asking prayers for me and my family. Thank you. Yours in Christ.—*MS*

Gains Insight

Dear Publisher: I am interested in two of your publications, “*The Divine Plan of the Ages*” and “*The Creator’s Grand Design*.” I have a publication of yours entitled, “*The Holy Spirit*” that I have been reading over, and I have gained much insight from it. It has helped me in my relationship to God and man. When I contacted my local Bible book store they said they have no knowledge of these publications. If at all possible I would like to receive these and will gladly pay the price they are offered at, as well as postage and handling. Thank you.—*PA*

A God of Love

Gentlemen: Please send me

information about the price of a yearly subscription to your monthly publication and also prices on other available booklets. I came across an old copy of *The Dawn* from 1985. I never studied the Bible before and like the weekly lessons, etc. I feel uplifted by your publication. I was always taught to fear a stern God. Your God of love gives me a whole new slant on things. I am anxious to get more information about your books. Sincerely.—IL

First-Time Reader

Dear Sir: I read your magazine for the first time. I don't know how I obtained it. I do know it's one of the most enlightening magazines I've ever read. Keep up the good work and may God bless you. Please send me the attached. Thanking you in advance.—NJ

Understanding Clarified

Hello: I am writing to you in reference to your free booklet "Three Keys to the Bible." I would appreciate receiving it and thank you kindly for your offer. God bless you. I am en-

joying your publication, *The Dawn*, that I am receiving each month. The material clarifies my understanding of the Scriptures. It is very well written and helpful. May your good works continue to thrive in assisting the lay person to appreciate the written words of the Bible in a much better manner, enlightening one's knowledge and wisdom. Thank you again.—PA

Enjoys Timely Articles

Greetings! Just wish you to know that I am still enjoying *The Dawn* magazine and the fine Biblical and timely articles that are shared with all the readers. The November, 1988 issue was especially great and I want you to know that I read it completely through the day it arrived! I have read and studied many things from the Bible, and many articles concerning the time of the end we are living in, and your literature is among the best I've come across in some time. Be assured that I will continue with your publications as long as the Word of God is given in

the truth and righteousness of our Heavenly Father. Please continue the good work. Thanks again.—TX

Speakers' Appointments

M. BALKO, SR		E. HERRSCHER	
Gary, IN	August 2	Denver, CO	August 11-13
Minneapolis, MN	3	G. M. JEUCK	
Moorhead, MN	4	New London, CT	August 20
Winnipeg, Man.	6	E.F. LANKFORD	
Sturgis, Sask.	7	Denver, CO	August 1
Prince Albert, Sask.	8	A. OLCESE and/or	
Havre, MT	9	JOS. PANUCCI	
Kalispell, MT	10	Miami & Hialeah, FL	August 12-21
Spokane, WA	11	Peru, Argentina and Brazil	
Vancouver, B.C.	13	T. PASSIOS	
Portland, OR	20	London, Ont.	August 13
Vernon, B.C.	27		
Calgary, Alhta.	28		

Weekly Prayer Meeting Texts

August 3—"Separate yourselves from the people of the land."—Ezra 10:11 (Z. '99-203 Hymn 134)

August 10—"If there be any consolation [comfort] in Christ, if any comfort of love, if any fellowship of spirit, if any bowels and mercies, fulfill ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind."—Philippians 2:1,2 (Z. '04-296 Hymn 17)

August 17—"Quench not the spirit."—I Thessalonians 5-19 (Z. '03-25 Hymn 278)

August 24—"Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are."—John 17:11 (Z. '03-77 Hymn 108)

August 31—"If it be so, our God whom we serve is able to deliver us from the fiery furnace, and he will deliver us out of thy hand, O king; but if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."—Daniel 3:17,18 (Z. '99-172 Hymn 233)

Conventions

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

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

CINCINNATI, OH, August 20—At the Harp's home, 2609 Merrittview Lane. Phone: (513) 825-4112

CHICAGO, IL, August 27—Elmhurst Masonic Temple, York and Arthur Streets, Elmhurst. Contact John Trzyna, 4614 N. Potawatomie Ave., Chicago 60656

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

NEW YORK, NY, September 1,2,3—Holiday Inn, Route 46, Totowa, 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, for information.

Phone: (206) 454-6337

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

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 Palisades, CA 90271

Phone: (213) 454-5248

RICHMOND, VA, October 13-15—Roslyn Conference Center, 8727 River Rd. Contact Miss Katharine R. Warren, 2805 Stone-wall 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 Five Mile Rd, NW

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

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