

# The Dawn

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# Highlights of Dawn

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## Armageddon, Then World Peace

**“He gathered them together into a place called in the Hebrew tongue Armageddon.”— Revelation 16:16**

ON A recent Sunday evening, over one hundred million television watchers viewed, from the comfort of their homes, a small sample of the horrors that would be visited upon the people and resources of our country, and the rest of the world, should an all-out nuclear attack occur. Many advance announcements warned of the frightening nature of the program, not because its violence superceded that of many other contemporary fiction films, but rather because of the viewers' awareness that the holocaust seen on the screen could leap into reality with but the turning of a few keys and the pressing of a few buttons.

As the drama unfolded, it intrinsically expressed how fragile are the failsafes against human error and bad judgment now standing between mankind and their possible extinction, and how helpless are the many billions of people in the world to the decisions of a mere handful of men who have access to the keys and the buttons. Graphically portrayed, and with a voice of prophetic doom, it laid bare the fact, as the Bible states, that we are in a time of trouble such as never was since there was a nation.

Perhaps even more frightening to many was the televised discussion which immediately followed, representing the views of some of the most eminent of today's scientists, statesmen, military men, diplomats, and philosophers. Clearly it was made evident that those whom the world looks to and depends upon for solutions to assure their future, in

essence have no viable solutions to offer. The panel's forthright discussion of this immense problem of survival reflected the fear and frustration shared by men and women the world over, and foretold by Jesus as "distress of nations, with perplexity [no way out]; . . . men's hearts failing them for fear, and for looking after those things which are coming on the earth."—Luke 21:25, 26

Noticeably missing was any expression of confidence that there is a God in heaven who is "mighty to save." As a matter of fact, only one passing reference to the Bible was made during the entire discussion, when the term Armageddon was used to describe nuclear destruction.

As the international war of ideologies increases in fury and the world's philosophers search for terminology with which to explain the meaning of passing events, the word Armageddon is frequently used, although seldom with any attempt to define its meaning. Perhaps this is because writers generally do not know its true meaning, except that it denotes a great final struggle. Most people think of the term Armageddon in a vague sort of way as applying to a mighty battle with which the LORD is in some manner associated.

Armageddon is a biblical term, used in the closing book of the Bible in association with what is described as "the battle of that great day of God Almighty." (Rev. 16:14) Revelation is a book of symbols, in which is set forth an age-long struggle between truth and error, righteousness and unrighteousness. Armageddon is one of the symbols used in the book, and it is associated with the great and final phase of a struggle with which the present age ends, when the kingdom of Christ rises victoriously, establishing universal and everlasting peace.

The word Armageddon is of Hebrew origin and is associated geographically and historically with the hill of Megiddo. Megiddo occupied a very strategic position in the ancient Holy Land, commanding as it did an important pass into the

hill country. The general locality of Megiddo was the great battleground of Israel. Here Gideon and his three hundred routed and defeated the Midianites. Here also, King Saul was defeated by the Philistines. Armageddon was Israel's battleground, and to understand its symbolic meaning in the prophecies it is necessary to discover the special characteristic associated with all the battles in which ancient Israel participated. It is not the fact that they were always victorious, for they were not. Sometimes God permitted his people to be defeated. This was because they had sinned against him and needed to be disciplined. However, there was one outstanding characteristic of all Israel's battles which was not true, and never has been true, of battles fought between other nations. It is that God took a hand in them and overruled their victories and defeats in keeping with his own great plan of the ages.

When we take this fact into consideration, the word Armageddon assumes unique significance; it suggests a struggle in which God is definitely interested and in which he will direct the issue, assuring final and glorious victory for the forces of righteousness. Moreover, as the prophecies show, it is the last great battle of the ages, and will result in the permanent defeat of all the agencies of Satan, thus preparing the way for the establishment of the kingdom of Christ. This is why it is described as the battle of that great day of God Almighty.

### **That "Great Day"**

The prophecies clearly show that the great day of God Almighty is the period of time which marks the end of the present age. It is the time in which "this present evil world," or social order, comes to an end. It is described in the Bible as the day of God's "vengeance," and as the "last days." It is also spoken of as the "day of the LORD," because it is the time when the LORD intervenes in the affairs of the world to halt their mad and downward rush into sin and destruction, and establishes his long-promised kingdom.

This day of the LORD is the time referred to by the prophecy which states, "Wait ye upon me, saith the LORD, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth [the social order] shall be devoured by the fire of my jealousy."—Zeph. 3:8

This day of vengeance upon the nations is further described by the Prophet Isaiah. He wrote: "The LORD shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea, roar; he shall prevail against his enemies. I have long time holden my peace; I have been still, and refrained myself: now will I cry like a travailing woman; I will destroy and devour at once."—Isa. 42:13, 14

### **The Reign of Evil**

Ever since our first parents transgressed God's law, evil has been a dominant factor in the affairs of the human race. Satan has been the ruler of man's world. Jesus spoke of him as "prince of this world." (John 12:31; 14:30) During the days of ancient Israel, when God ruled over his chosen people, other nations occasionally came in contact with divine authority and power. Various heathen kings were compelled to acknowledge his sovereignty as a result of the miraculous manner in which he protected and delivered his people. But many long centuries have passed since the world has witnessed such manifestations of God's power, with the result that faith in him and in his ability to rule in the affairs of men is almost nonexistent in all the council chambers of the world.

God explains this situation by saying that he has refrained himself from interfering in world affairs and has held his peace. His people, on the other hand, have been encouraged to wait on the LORD until the day that he no longer holds his peace, until he ceases to refrain from intervening in the affairs of men, assured that then he would rise up to the prey,

and that the whole earth—this present evil world—would be destroyed by the fire of his jealousy. It is in this work of destroying evil and evil systems that the LORD represents himself as going forth as a mighty man and stirring up jealousy like a man of war, and it is this that precipitates the battle of that great day of God Almighty.

While the LORD has permitted Satan, the great Adversary, to rule in the “hearts of the children of disobedience,” he has never ceased to be interested in the ultimate welfare of his human creatures. Indeed, throughout all the thousands of years during which he has refrained from interfering with the reign of sin and death, God has been laying the groundwork, as it were, for a glorious day of deliverance. But his plan of redemption and restoration has progressed silently and unobserved by the world. In Armageddon it is different, for in its final phase God reveals himself to all mankind, and the eyes of all nations will be opened to behold his glory.

It was the fallen Lucifer, personified in Genesis as a “serpent,” and in Revelation 20:2 as “that old serpent,” who introduced sin into the world. He deceived mother Eve and through her induced Adam to transgress the divine law. This brought upon them the penalty for sin, which is death. There the human race began to die. There selfishness became the motive of nearly all human endeavor, and out of selfishness has come animosity, hatred, crime, and wars. For six thousand years the dying world has struggled on, ever hoping for better times to come, but, because of selfishness, ever failing to attain its desired ends.

### **God's Hand**

But God still loves his human creation, and in his Word there is traced for us an outline of divine accomplishments which eventually will lead to the complete overthrow of satanic rule, and also to the destruction of all those hated elements of Satan's reign of sin and death which have plagued the human race for so long. The manner in which God's hand

has been in the affairs of men throughout the ages is revealed to us largely by the brilliant array of promises recorded in his Word for our comfort and instruction.

While to the unenlightened it may appear that the promises of God represent merely the wishful thinking of ancient ideologists, yet in them can be recognized the pattern of the divine purpose toward the human race. When we see that pattern and the wonderful preparations the LORD has been making for the ultimate deliverance of mankind from the bondage of sin and death, we are assured that there has been no miscarriage of the divine plan, no instance in which the LORD has failed in the accomplishment of his grand and loving designs.

### **The First Ray of Hope**

In his statement to that old serpent, the Creator gives us the first indication that despite the entrance of sin into the world he had not deserted his human creation. God said to him that the seed of the woman "shall bruise thy head." (Gen. 3:15) Had God not signified later his intentions toward the human race in greater detail through his prophets, we could not know what this vague statement to the serpent really meant. But in the light of the prophecies it becomes clear that the bruising of the serpent's head by the seed of the woman is in reality a symbolic description of the overthrow of satanic rule in the earth, and the triumph of the kingdom of Christ.

In the twentieth chapter of Revelation we are given a brief symbolic account of the method by which the seed of the woman is to bruise the serpent's head. We are told that an angel comes down from God out of heaven and that he lays hold upon "that old serpent, which is the Devil and Satan," and binds him for a thousand years. This mighty angel is none other than the seed of promise, Christ, and the account gives us a brief description of the establishment of his kingdom and his thousand-year reign. It also shows that

during this thousand years the dead are resurrected and given an opportunity to live forever in the restored earth.

Long centuries after the tragedy in Eden, God again evinced his interest in the dying race by making a promise to his faithful servant, Abraham. He said to this father of Israel that he intended to bless all the families of the earth. In making this promise, God once more referred to a seed, an offspring, whose birth would be directed by divine providence. God confirmed this promise by his oath, and it constituted the basis of Israel's hope for a coming Messiah.

This promise was reiterated in various forms by all God's holy prophets. Concerning the promised seed, the Prophet Isaiah wrote, "Unto us a child is born, unto us a Son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful Counselor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the LORD of hosts will perform this."—Isa. 9:6,7

Outstanding in this promise of a coming government of righteousness is the fact that its victory over the forces of evil is guaranteed by divine, miracle-working power. The Son mentioned is Christ, and the prophet declares that the government shall be upon his shoulder. This means that the divine Christ shoulders the responsibility for the outworking of God's loving purpose to destroy evil from the earth, and to exalt righteousness.

### **The Savior Born**

This prophecy of Isaiah began to have its fulfillment with the birth of Jesus. He was born as a gift of divine love, and as a surety that all God's far-reaching promises to bless the world would in due time be fulfilled. In keeping with this, how significant are the words of the prophecy of the angel,

who, when announcing Jesus' birth, said, "Fear not: . . . for unto you is born this day in the city of David a Savior, which is Christ the Lord." (Luke 2:10,11) Then a whole host of angels joined in the announcement, singing, "Glory to God in the highest, and on earth peace, goodwill toward men."—Luke 2:14

At the age of thirty, Jesus commenced his ministry, a ministry which was a constant reminder that he had come as a messenger from heaven to fulfill the promises of God to establish a worldwide government of peace and life. Some of the promises, in describing the blessings of the messianic kingdom, foretold the opening of blind eyes, healing the sick, and raising the dead. Jesus employed divine power to do these things and thus established the fact that he was indeed the seed of promise and that the God who had made such wonderful promises was abundantly able to fulfill them.

Jesus' earthly ministry was a very brief one, lasting only for three-and-one-half years. He was the foretold "King of kings," yet a few of his enemies were permitted to crucify him. (Rev. 19:16) What a strange turn of events this must have appeared to be in the minds of those who had accepted him as the promised Messiah, the one who was to reign "from sea to sea, and from the river unto the ends of the earth"!—Ps. 72:8

Even more strange, no doubt, was the Master's philosophy of love, so rigidly practiced by him that he refused to offer any resistance whatsoever to those who seized upon and killed him. All the great rulers of the past and present have attained and maintained their power by giving courageous battle to all opposers. But Jesus did not attempt even to defend himself, nor would he permit his disciples to do so. Upon his defenseless head there came down the wrath of his jealous enemies, and he was laid low in the grave.

But God's plan had not failed! The Apostle Paul tells us that love never fails. (1 Cor. 13:8) Jesus willingly laid down his life as the Redeemer of the world because he loved even

his enemies. While Satan may have thought that he had thwarted the divine plan for Jesus to be king of earth, he had merely helped to bring about a necessary feature of that plan, namely, the sacrifice of the man Christ Jesus as a "ransom for all."—I Tim. 2:6

The blessings which God had promised were to be of an enduring character. The peace to be brought to mankind by Messiah's kingdom was to be a lasting peace, enjoyed by those who, redeemed from the curse of sin, would have the opportunity to live forever. There was no way to guarantee such permanent and far-reaching blessings for the human race except by the death of Jesus as the Redeemer and Savior of the world. He died that his subjects might live and in order that all who have died might have the opportunity to be restored to life.

### **Humanity Still Suffers**

More than nineteen centuries have passed since that eventful time when Jesus died for the sins of the world and was raised from the dead by divine power, yet he is still not recognized as the king of earth; and the great enemy, death, which he died to destroy, still holds the sin-cursed race within its baneful clutches. While the prophecies depict Jesus as The Prince of Peace, war has continued to blight the happiness of each succeeding generation since his time, even as it had done before he came. Jesus came to give life, but the people for whom he gave his life still die. Jesus taught and exemplified the way of love and pointed out its advantages over selfishness, but selfishness still rules the world. Why?

The sacred Word discloses the reason for this apparent delay. It shows that during these nineteen centuries of seeming failure, God's plan to liberate the race has gone steadily forward. His plan for the present age has been the choosing from among the world of mankind, a people to be associated with Christ in exercising the authority of his

kingdom. The Scriptures speak much of these, outlining the conditions upon which they may hope to "live and reign with Christ." In brief, they are called to walk in his way of love, to lay down their lives as he sacrificed his, to prove their fidelity to God, to truth, and to righteousness by being "faithful unto death."—Rev. 2:10

The experiences of these in sacrifice and suffering prepare them for their future reign with Christ. Thus in the providence of God their part in the divine plan will contribute to the everlasting blessing of all the families of the earth. For nineteen centuries, unnoticed and unknown by the world, these faithful followers of the Master have continued to strengthen the bridgehead of righteousness and love, from which ultimately will come deliverance of all the prisoners of death. First they are raised from the dead in the "first resurrection" to live and reign with Christ, and then, under the direction of Christ, all mankind will be awakened from the sleep of death and given an opportunity to live on the earth forever.

### **The End of the Age**

The series of calamitous events beginning in 1914, which have toppled kings from their thrones, uprooted state churches, destroyed countless millions of mankind by war, famine, and pestilence, are all pointed out in the sacred Word, and all bear testimony to the inescapable fact that God is no longer refraining himself from intervening in the affairs of men, that the day of his vengeance against sin and sinful institutions is at hand.

It is reassuring to realize that the final outcome of the present distress of nations is not in the hands of selfish, earthly rulers, but that the world of tomorrow is to be governed by the kingdom of Christ. It is also gratifying to realize that during the next age the nations are not to be tyrannically subjected to the yoke of communistic totalitarianism.

## **The Rightful King**

Every phase of the last days' distress upon the nations has to do with the overthrow of Satan's rulership. Note, for example, the prophecy of Isaiah 13:4-6: "The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of the nations gathered together: the LORD of hosts mustereth the host of the battle. They come from a far country, from the end of heaven, even the LORD, and the weapons of his indignation, to destroy the whole land. Howl ye; for the day of the LORD [Jehovah] is at hand; it shall come as a destruction from the Almighty."

The Apostle Paul, in his description of the day of the LORD, says that "sudden destruction" shall come "as travail upon a woman with child." (I Thess. 5:1-3) Travail, as we know, comes in spasms with periods of comparative ease-ment between the pains. This has been the pattern of events since 1914. Paul foretold that these spasms would be associated with cries of "peace and safety," and this prophecy also has proved to be very accurate.

Prior to the First World War, tremendous efforts were made to establish lasting world peace. 1913 was an international peace year. Then came the first spasm of destructive trouble. Following the war there were further cries of peace and safety. Then came the second global struggle, followed by additional cries of "Peace, peace." But the disintegration continues and will continue until divine intervention manifests itself and brings genuine peace to a trouble-weary and dying world.

While God fought for his people on the ancient battlefield of Megiddo, giving them the victory when their obedience deserved it, his strategy was not always the same. In the case of Gideon's victory over the Midianites, the LORD'S strategy resulted in Israel's enemies destroying one another. On other occasions miracle-working power was used. So it is in the great battle by which the kingdoms of this world are set aside

preparatory to the manifestation of Christ's kingdom. One of the prophecies declares that "every man's sword shall be against his brother." (Ezek. 38:21) Already the kingdoms of this world, in their fighting against one another, have wrought terrible destruction against the strongholds of civilization, and the end is not yet.

Twice, the nations have united in an effort to save the world from further destruction; but, as the prophecies foretold, these associations have not accomplished their purpose. Isaiah wrote, "Associate yourselves, O ye people, and ye shall be broken." (Isa 8:9,10) Another prophecy concerning this gathering of the nations is Joel 3:1,2, and here this uniting of the nations is associated in point of time with the regathering of Israel to the Promised Land. It indicates that there would be a controversy over the land and that the LORD would then plead for his people and would be in opposition to those who endeavored to rob them of their rightful inheritance.

Further details of these particular events are set forth in the prophecy of Ezekiel, chapters thirty-eight and thirty-nine. Briefly, these prophecies reveal that Israel will ultimately be dwelling in their own land, enjoying a measure of peace and security, when out of the "north" will come aggressor nations to "take a spoil." Students of prophecy agree that the nations here depicted are Russia and her satellites, and that in this final thrust of aggression the attempt will be made to destroy Israel and to occupy the militarily strategic Holy Land.

It is at this point that the LORD outwardly demonstrates his intervention. The prophecy states that then the LORD will plead against Israel's enemies "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." We may not know how literally this will be fulfilled, but it is certain that in

this prophecy is described the great climax of Armageddon, that great struggle in which God will use his power to defeat the enemies of righteousness and cause the divine kingdom to become operative for the blessing of all the families of the earth.

We know this is true, for the prophecy reveals that as a result of divine intervention all the nations, including Israel, whom the LORD then delivers, will by his miraculous intervention have their eyes opened to behold his glory. Then all nations will know that there is a God in heaven who, through his divine Christ, is ruling among the children of men.

### **A Pure Message**

For a thousand years that kingdom will reign. Its influences of joy and peace and love and life will be extended into every nook and corner of the globe. Its healing power will empty every hospital bed. Its life-giving energy will reach down into every tomb. All the blind eyes will be opened, and all the deaf ears will be unstopped.—Isa. 35

No longer will Satan be permitted to deceive or mislead the people. Nor will his rule of selfishness and hate be permitted further to destroy the peace and happiness of men and nations. As a result of the educational program of Christ's kingdom, the world will learn the advantages of love and mercy over selfishness and hate. Instead of securing all they can for themselves, the people will learn that the real secret of deep and lasting joy is in doing all they can for others.

Is this mere wishful thinking?

Nay, verily, it is what the God and Creator of the universe has promised!

It is that which will reveal to the masses that they were not created merely to suffer and die. It will show that God, whose mighty power and wisdom are revealed in all created things, loved them, and has used his power to assure the victorious accomplishment of his purpose in their creation. One of the

beautiful symbolisms given us in the Book of Revelation to illustrate divine intervention to rescue the human race from death is the "holy city" coming down from God out of heaven. (Rev. 21:2) In the Bible, a city represents a government, and the holy city is a righteous government. But it is not of human origin; it is not a man-made government. It emanates from God, out of heaven, and is established on the earth. This new rulership will mean that God is truly represented in the earth. Explaining this point, the Revelator says, "I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."—Rev. 21:3

When, on account of sin, God withdrew his favor from the human race, the people began to die. David wrote, "In his favor is life." (Ps. 30:5) But when God again tabernacles with the people, when his favor is manifested toward them through the agencies of Christ's kingdom, the holy city, one of the blessed results will be the destruction of death. Paul wrote that Christ will reign until all enemies are put under his feet, and that the last enemy to be destroyed is death. (I Cor. 15:25,26) This same blessed thought is emphasized by the Revelator. Explaining the results of God's returned favor to the people, as manifested in the holy city taking control in the affairs of men, he writes:

"God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful."—Rev. 21:4, 5

Praise God for this assurance of the final triumph of righteousness over sin and death! And when we realize that the kingdom which will manifest Christ's victory is so near, we need not be appalled at the thought of the worldwide Armageddon struggle which will cause the overthrow of the last

remnants of Satan's rulership. We know this is necessary in order that the people might have a full and unhindered opportunity to accept the rulership of Christ. Truly, we should now pray with greater fervor than ever, "Thy kingdom come. Thy will be done in earth, as it is in heaven."—Matt. 6:10 □

Most of this article was extracted from a booklet entitled, "**Armageddon, Then World Peace**" For the full text, write to The Dawn. It will be sent to you free.

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# Test Your Knowledge

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## How Many of These Bible Questions Can You Answer?

1. What Old Testament character had his prayer answered by fire coming to his altar after four hundred-and-fifty prophets of Baal had failed in the test?

2. Philippians 3:14 reads, "I press toward the mark for the prize of the high calling of God in Christ Jesus." What is the high calling here referred to, and what is the prize?

3. Complete this text: "Bear ye one another's burdens, and so . . ."

4. Is there injustice on God's part to call some and not call everyone to this heavenly reward? Does this mean that all are not given an opportunity to attain everlasting life through Christ?

5. Psalm 22:16-18 reads, "For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet. . . . They part my garments among them, and cast lots upon my vesture." To whom does this prophecy apply?

6. Today people are perplexed at the conditions that

exist in the earth. They wonder what God's plan is. Will the divine purpose for man always remain shrouded in mystery?

7. Who are the first to know of the approaching dawn of the thousand-year reign of Christ's kingdom?

8. When and how will the whole world know and believe that Christ has returned and is in control of the affairs of earth? Will he be seen by the natural eyes of men?

9. Give another reason why the Christian can clearly discern the plan of God and his kingdom, while the unregenerate are unable to comprehend?

10. What was the question Christ asked Peter three times at the Sea of Tiberias, after his resurrection? Why was it repeated three times?

11. Our Lord usually addressed Simon Peter as Peter. Why did he address him in this instance as Simon?

**(Answers on Page 59)**

# International Bible Study Lessons

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LESSON FOR JANUARY 1

## God's Case Against His People

**KEY VERSE:** "The LORD standeth up to plead, and standeth to judge the people."—Isaiah 3:13

**SELECTED SCRIPTURE:** Isaiah 1:2-6, 18-20

THE people under discussion in our lesson are the Israelites, whom the LORD loved because he first loved their fathers—Abraham, Isaac, and Jacob, "because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers." (Deut. 7:8) Their relationship with God evolved through the Law Covenant that was made with them, and depended upon obedience to the terms of that covenant. We read in Deuteronomy 7:12, "It shall come to pass, if ye hearken to these judgments, and keep, and do them, that the LORD thy God shall keep unto thee the covenant and the mercy which he swore unto thy fathers." History tells us that the Israelites were a very disobedient and stiff-necked people. They were constantly being led by their idolatrous neighbors into idol worship, a practice which was

against their Law and was abhorrent to the LORD.—Lev. 19:4

Down through the centuries, the Israelites alternated from obedience to disobedience. When they were obedient, the LORD would bless them, and when they were disobedient, the LORD would chastise them. But in spite of all their experiences, they never learned the lesson. Our subject today brings us to an expression of exasperation on the part of the LORD toward this faithless and disobedient nation. In Isaiah 1:2, the LORD says, "I have nourished and brought up children, and they have rebelled against me." Their relationship with the LORD began when he brought the Israelites up out of the land of Egypt and freed them from slavery. During the long period of their relationship under the Law Covenant, the LORD per-

formed many great and wonderful miracles to provide for their comfort and safety, but these things were soon forgotten and they returned to their sinful ways.

In verse three of our selected text, the LORD said, "The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider." The LORD, in essence, is saying that even the dumb animals know from what source their sustenance and very life comes, but Israel has not learned the lesson. In verse four he continues, "Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the LORD, they have provoked the Holy One of Israel unto anger, they are gone away backward." The whole purpose of the Law arrangement was to develop in the hearts of the people love for the LORD and a desire to be obedient to his precepts. But Israel had regressed and were as bad, or nearly so, as when the LORD first began to deal with them.

In verses five and six, the LORD states that because of past chastisements they are like a human body that is full of bruises, sores, and wounds—so much so, in fact, that there is no place left to inflict additional

punishments. He is weary of punishing them further, because of their failure to learn from past experiences. In verses eleven through fifteen, the LORD states that without a proper heart attitude manifested by their obedience, all of the multitude of sacrifices, their feast days, and even their prayers are abhorrent to him.

The LORD then pleads with Israel in one last effort to reconcile them to himself: "Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land." (vss. 17-19) In spite of all their past errors and sins the LORD was willing to forgive them if only they would repent and endeavor to be obedient.

What a wonderful illustration of the LORD'S patience and longsuffering in his dealings with his people, and how aware we should be of how the LORD looks at the sham of mere formalism. We think of the words of Samuel, "Behold, to obey is better than sacrifice, and to hearken than the fat of rams."—I Sam. 15:22 □

## Song of the Vineyard

**KEY VERSE:** "I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me?"—Jeremiah 2:21

**SELECTED SCRIPTURE:** Isaiah 5:1-7

THIS prophecy follows the same theme as that of the preceding chapter. It is a general reproof of the Israelites for their wickedness, but it exceeds the previous chapter in the severity of the sentence. The prophecy is in the form of a song and apparently was written with the idea that the prophet would sing it to his listeners. In Isaiah 5:1, the prophet states that he is singing on behalf of his beloved and his vineyard. The beloved, of course, is the LORD. He states that the vineyard was located in a "very fruitful hill." It is interesting to note that in the Hebrew this phrase is translated, "the horn of the son of oil." The thought is that the situation of Canaan was superior for the growing of a vineyard, and the horn is a symbol of strength or fecund condition of the soil. The 'son of oil' is a Hebraism denoting fertility. Olive oil was one of the most valued products of the Promised Land, and therefore rep-

resented the most valued possession the LORD could give the Israelites, the oracles of God. "What advantage then hath the Jew, or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God."—Rom. 3:1, 2

In Isaiah 5:2, the prophet describes the preparation and care the LORD gave to his vineyard. He gathered out all of the stones and planted the choicest vine. And in anticipation of a fruitful crop, he built a tower in the midst and made a winepress in it. But after all the preparations, when the fruit came, it was not the expected good grapes that it bore, but wild grapes.

In the third and fourth verses, the LORD pleads with Israel for an accounting and wants to know what he could have done in the vineyard that was not done, in order that it might have brought forth good fruit. "What could

have been done more to my vineyard, that I have not done in it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?"

Verse seven is the LORD'S indictment of the nation of Israel. "The vineyard of the LORD of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry [the cry of the wronged, **Rotherham**]." Because of this the judgment was set, "Therefore my people are gone into captivity, because they have no knowledge: and their honorable men are famished, and their multitude dried up with thirst."—Isa. 5:13

In the ensuing verses the LORD is more specific concerning the sins of Israel, and in them we may find possible applications in our Christian life. In verse eighteen he compares their preoccupation with iniquity as those who "draw iniquity with cords of vanity." The illustration apparently is that of a rope maker who winds and twists the fiber into ever-longer lengths—always adding additional material. The application would be to those who by a long progression in iniquity, and a continued accumulation of sin, arrive at

length to the highest degree of wickedness.

In verse twenty we read, "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!" The Jewish leaders employed sophisticated reasonings to confound the distinctions between good and evil, truth and falsehood, and perverted the language to give their actions disarming names. (Mark 7:8-13) In our day some may say that it is of no consequence what doctrines we believe, or that the conjectures of presumptuous reasoners are of the same importance as the established Word of truth. This is erroneous reasoning and will lead to disaster.

Isaiah 5:21 states, "Woe unto them that are wise in their own eyes, and prudent in their own sight." The Apostle Paul spoke of the Jews as those who were "ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." (Rom. 10:3) This was the principal reason for the downfall of the Jewish nation. Pride can find expression in many different ways in our lives and if not checked can be the cause of our downfall also. □

## Vision and Mission

**KEY SCRIPTURE:** "I heard the voice of the LORD, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me."—Isaiah 6:8

**SELECTED SCRIPTURE:** Isaiah 6:1-8

OUR lesson concerns the LORD'S appointment of Isaiah to be one of his special servants, a prophet to the nation of Israel. We believe the vision described in the first four verses reveals to the prophet the exceeding greatness and glory of the LORD. This vision was in the setting of the Temple, with the interposing veils removed to allow him to have an unobstructed view into the Holiest of Holies. In the vision he was able to discern the wonderful character of God, and the manifestation of his attributes in his dealings with the nation of Israel and eventually to the whole world of mankind in the kingdom.

This glorious vision of the LORD overwhelmed the prophet, causing him to realize how much higher were God's thoughts than his. He was humiliated because of his own smallness in the sight of God's glory, and by the standard of righteousness, justice, and love revealed to him, he became aware of his

own sinfulness. He was greatly dismayed.

The effect of the vision on the prophet apparently was what the LORD wanted to see, for he immediately had one of the seraphims take "a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged." (Isa. 6:6,7) This does not mean that Isaiah received justification in the sense that a Christian receives justification during the Gospel Age. The justification of the Christian results from faith in the application of the blood of Christ, which produces sonship. The justification of Isaiah and all the other faithful servants of the LORD in the prior ages resulted from their faith in God "to believe that he is, and that he is a rewarder of them that diligently seek him." (Heb. 11:6) God then accepted them as servants.—Heb. 3:1-6

The live coal placed on Isaiah's lips pictured his cleansing and acceptance by the LORD. Having come into this relationship, the LORD gave Isaiah a portion of the Holy Spirit so that he could understand and carry out the instructions that would be given to him. Isaiah was then asked if he was willing to perform this dangerous and very unpopular service, and Isaiah responded, "Then said I, Here am I, send me." (Isa. 6:8) This is the heartfelt response of all the LORD'S people in any age who have been privileged to see the vision of God's plans and purposes.

Because of their continued disobedience, the LORD instructed Isaiah to deliver this message to the nation of Israel, "Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed." (Isa. 6:9,10) These texts are quoted several times in the New Testament with the application being made to the Jews of that time. "In them is fulfilled the prophecy of Isaiah, which saith, By hearing ye shall hear, and shall not understand; and

seeing ye shall see, and shall not perceive: for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. But blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them."—Matt. 13:14-17

The Apostle Paul, in discussing Israel's position with the LORD at the beginning of the Gospel Age, stated, "Blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins." (Rom. 11:25-27) The apostle explains further, speaking to the Gentiles, "For as ye in times past have not believed God, yet have now obtained mercy through their unbelief."—vs. 30

□

## Turn to the LORD

**KEY VERSE:** "In returning and rest shall ye be saved; in quietness and in confidence shall be your strength."—Isaiah 30:15

**SELECTED SCRIPTURE:** Isaiah 30:1-7

IN ALL of the warnings that the LORD spoke to the nation of Israel through the Prophet Isaiah, there was always the offer on the part of God to forgive their sins and accept them back into his favor if they would but repent and be obedient. The Key Verse of our lesson is a summary of such an offer. The thought of returning involves a reversal of their course of disobedience and sin. The LORD'S displeasure with their past course is expressed in the prior texts, "This is a rebellious people, lying children, children that will not hear the law of the LORD: which say to the seers, See not, and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophesy deceits: get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us."—Isa. 30:10, 11

History records that in spite of all the warnings, the Israelites continued in their oppression

and perverseness even to the time of our Lord's first advent, for Jesus condemned them for the same transgressions, saying, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent to thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (Matt. 23:37) And we know that after their rejection of him, the Jews were again cast off and scattered to the four corners of the earth.

Jesus concluded his condemnation of the Israelites with the statement, "For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the LORD." (Matt. 23:39) This will be the wonderful time of the kingdom when Israel will have returned to the LORD. The Prophet Jeremiah spoke of this time, "Thus saith the LORD, the

God of Israel; Like these good figs, so will I acknowledge them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans for their good. For I will set mine eyes upon them for good, and I will bring them again to this land: and I will build them, and not pull them down; and I will plant them, and not pluck them up.”—Jer. 24:5, 6

The LORD stated in our Key Verse that not only must Israel return but they must also rest in the LORD. The thought of resting in God is that they would cease to depend on their own strength and wisdom to attain to righteousness, and depend only on the overruling providences of the LORD. This involves having God’s law written in their minds and hearts (Jer. 31:33,34), and knowing what the LORD expects of them they would be better able to exercise obedience. The LORD, through the Prophet Isaiah, gives us some idea as to how this will be accomplished, “Though the LORD give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers: and thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to

the left. Ye shall defile also the covering of thy graven images of silver, and the ornament of thy molten images of gold. . . . Then shall he give the rain of thy seed, that thou shalt sow the ground withal; and bread of the increase of the earth, and it shall be fat and plenteous: in that day shall thy cattle feed in large pastures.”—Isa. 30:20-23

Under the Law Covenant the Israelites received their instruction from the scribes and Pharisees who were blinded by their pride, and whom Jesus described as “blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.” (Matt. 15:14) This situation will not exist in the kingdom when Israel turns to the LORD, for the instructors will know God and his precepts and the people will profit by their instruction. The voice behind them will not be a literal voice, but their conscience supported by an enlightened mind will make plain the way of the LORD. Jeremiah tells us that in that day the instructors will be so successful that mankind “shall teach no more every man his neighbor, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them to the greatest of them, saith the LORD.”—Jer. 31:24 □

## A Day of Joy and Gladness

**KEY VERSE:** "The ransomed of the LORD shall return, and come to Zion with songs."—Isaiah 35:10

**SELECTED SCRIPTURE:** Isaiah 35:1-6, 8-10

THE prophecy under consideration today is another one of the many encouragements the LORD provided for the nation of Israel. The prophet was permitted to look down the corridor of time and see in symbol the promised kingdom of Messiah and write prophetically of its operation and blessings.

In verses one and two of the thirty-fifth chapter of Isaiah, there is a beautiful symbolic description of the nation of Israel and indeed also of the world of mankind coming back into harmony with God. The world is pictured as a desert, a dry and thirsty land. But when the LORD turns his favor to them in the kingdom there will be great rejoicing. A portion of the text reads, "It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the LORD, and the excellency of our God." (Isa. 35:2) The nature of

the wording of the prophecy would also allow the description to be that of the land, which we know the LORD will cause to be fertile and productive, adding to the bountiful provisions of the kingdom.

In verse three the LORD exhorts the strong of the nation of Israel to encourage and support the weak, saying, "Strengthen ye the weak hands, and confirm the feeble knees," the thought being that in spite of the seeming hopelessness of their position, "your God will come with vengeance, even God with a recompense; he will come and save you." (vs. 4) It is after Israel has been saved that the LORD will cause them to be blessed. "Then [emphasis is ours] the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped." (vs. 5) This thought seems to refer back to the sentence pronounced in Isaiah 6:10, that their eyes were to be shut, and their ears would hear but not discern as a

punishment for their disobedience. But this condition will be reversed in the kingdom; the blindness will be removed and their ears will be unstopped so that they will be able, for the first time, to really discern God and his character. This blindness and deafness concerning the LORD also afflicts the balance of the human race; this, too, will be lifted in the kingdom. Jesus, in Matthew 11:4, 5, referring to this part of Isaiah's prophecy (Isa. 35:5, 6), applied it to his works of healing at his first advent. However, the miracles of Jesus, here literally predicted, were used to illustrate the power of God that would be effective in bringing blessings of healing, both mental and physical, to the world in the kingdom. And so we believe that this part of the prophecy has both a literal and spiritual application.

The prophet then proceeds to describe in very figurative language the operation of the kingdom. Verse eight reads, "An highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein." **Rotherham** translates the first part of the verse, "There shall be a raised way—even a high road and the high-

road of holiness shall it be called." This seems to picture the easy access that the Jews and the world of mankind will have to grow in righteousness. The human race, when they come back in the resurrection, will be free from Adamic condemnation but not just, and therefore the highway is for the purpose of bringing them to a condition of perfection, or justification. The only work that must be accomplished on the highway (through the operation of the New Covenant) is to write God's law in their hearts, and this will be made feasible for all.

One of the reasons that attaining to righteousness and life will be possible for all in the kingdom is that Satan will be bound. (Rev. 20:2, 3) The prophet expresses this fact in verse nine, "No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there." Then the prophet continues with his description of the wonderful conditions that will exist in the kingdom, "The ransomed of the LORD [that is the whole world of mankind, including all who were in their graves] shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."—Isa. 35:10 □

# Christian Life and Doctrine

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BOOK OF BOOKS—PART 15

## Christian Hopes and Prospects—Part 2

### THE SECOND EPISTLE OF PETER

**Christ's return and kingdom glory . . . End of the "world"  
. . . New heavens and new earth**

PETER addressed his second letter to those "that have obtained like precious faith with us through the righteousness of God and our Savior Jesus Christ." (II Pet. 1:1) There is much more to this precious faith than the fact that through Jesus salvation from death may be obtained, although this is vitally important. In his first letter, Peter wrote much about the Christian's dying with Christ, and thus proving worthy of sharing in his glory—a very precious feature of the Christian faith. This second letter deals more particularly with the return of Christ and the establishment of his kingdom, through which his glory will be manifested. This also is part of the Christian faith.

The second coming of Christ was a very vital teaching in the Early Church. His promised return was one of the principal inspirations to faithfulness in Christian suffering. It was this blessed hope which enabled the brethren to remain steadfast, and to patiently endure, even with rejoicing, the scorn and persecution heaped upon them by the unbelieving world. In Paul's first letter to the Thessalonian brethren he reminds them of the glorious fact that Christ would return, and then adds, "Comfort one another with these words."—I Thess. 4:18

So in Peter's second letter, he uses the hope of Christ's return as the basis of an admonition to faithfulness in Christian growth and the development of the Christian graces. He speaks of the exceeding great and precious promises whereby we are made partakers of the divine nature, and then admonishes us to add to the faith engendered by these promises, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity. He says that if "ye do these things ye shall never fall, for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."—II Pet. 1:4-11

In verse twelve, Peter writes, "I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth." Peter wanted the brethren to remember the things which would keep them from falling, or losing their abundant entrance into the kingdom of our Lord and Savior Jesus Christ.

This was to be a real kingdom, a powerful government, one which would fulfill all the predictions the prophets had made concerning it. "For," he continues, in verse sixteen, "we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty . . . when we were with him on the holy mount."

This is a reference to what is known as the transfiguration vision. It occurred on a mountain in Israel, now known as the Mount of Transfiguration. Jesus went up into this mountain, taking Peter, James, and John with him. He was transfigured before them, and there appeared with him in the vision two of the Old Testament prophets, Moses and Elijah. It was only a vision. Moses and Elijah were not actually there, for they were asleep in death, and will continue so until the resurrection.

Peter indicates that what they saw there was a manifestation of the power and coming of our Lord Jesus Christ—in

other words, a vision of the kingdom glory of Christ, a glory to be shared by all his followers who prove worthy of an abundant entrance into his kingdom. The appearance, in vision, of Moses and Elijah, two of the outstanding prophets of the Old Testament, would seem to suggest that the testimony of God's holy prophets will all be fulfilled through Christ during the time of his second visit to earth—fulfilled by him, that is, through the agencies of the kingdom.

It was an exciting experience, proving that the Christian hope in the return of Christ was not a cunningly devised fable, that it rested upon a sure foundation of fact which was gloriously illustrated by the transfiguration vision. But even so, Peter explains that the Christian has something more sure than visions. He says, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts."—II Pet. 1:19

The sure word of prophecy referred to by Peter is the entire prophetic testimony of the Old Testament which has to do with Christ's second visit to earth, as well as the prophecy of Jesus—particularly his answer to the disciples' question, "What shall be the sign of thy coming, and of the end of the world?" (Matt. 24:3) The Greek word here translated coming is **parousia**, meaning 'presence', and the word world is translated from the Greek word **aión**, meaning 'age', or period of time.

The moment of Jesus' arrival at his second coming was not what the disciples were inquiring about, but the period of his presence. How were they to know that he had returned, and that his kingdom was therefore near? It is through the sure word of prophecy that the LORD'S people obtain this information. Throughout the entire age they continued to search the prophecies, to take heed unto them, that when the time neared for the day to dawn they would know it by the events taking place about them in the world, events outlined in the prophecies.

The Bible describes the long period of the reign of sin and death as being a nighttime, a time when darkness covers the earth, and gross darkness the people. (Isa. 60:1-3) The Prophet David wrote, "Weeping may endure for a night, but joy cometh in the morning." (Ps. 30:5) Sin, suffering, and death are, in the Bible, associated with darkness, while light symbolizes righteousness and health and joy.

So it is, as David foretold, "Joy cometh in the morning." It was to this that the Prophet Malachi referred when, in forecasting the glory of Messiah's kingdom, he wrote, "The Sun of Righteousness shall arise with healing in his wings." (Mal. 4:2) Jesus, together with the called-out ones of this age, will be that Sun of Righteousness.—Matt. 13:43

In the second chapter of this letter, Peter reminds the reader that false prophets and teachers would arise in the church, causing great damage to the faith in the minds of many. The Apostle Paul also prophesied the development of an apostasy. (II Thess. 2:3-12) Paul's prophecy, even as Peter's, reveals that this apostate system of counterfeit Christianity would continue until the return of the Lord, and that then it would be destroyed—destroyed because it would then be time for the establishment of Christ's kingdom.

Peter indicates that even after the Lord's return some of these false teachers would continue to misrepresent the truth. In this connection he calls them scoffers, who would be saying, "Where is the promise [Greek, 'evidence'] of his coming [Greek, 'presence'], for since the fathers fell asleep, all things continue as they were from the beginning of the creation." (II Pet. 3:4) It was Peter, who, in Acts 3:19-21, declared that all God's holy prophets had foretold "times of restitution of all things." This testimony of the prophets had been given to the fathers of Israel, but Peter implies that the scoffers would say that there is no evidence of Jesus' presence, that all things continue as they were.

Peter then replies to the objection of the scoffers, and in doing so calls attention to a truth stated by Jesus in his

(Continued on Page 38)

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Sheffield	WSHF 1290	1:30 p.m.	Hammond	WJOB 1230	8:30 a.m.
<b>ALASKA</b>			La Porte	WCOE	
Ketchikan	KTKN	7:30 a.m.	<b>KENTUCKY</b>		
<b>ARIZONA</b>			Bowling Green	WLBJ 1410	8:00 a.m.
Phoenix (Sat.)	KXEG	11:30 a.m.	Newport	WNOP	8:00 a.m.
Nogales	KFBR 1340	9:15 a.m.	Winchester	WWKY 1380	10:30 a.m.
<b>ARKANSAS</b>			<b>MAINE</b>		
Little Rock	KAAY 1090	9:45 a.m.	Portland	WDCI-AM	9:45 a.m.
<b>CALIFORNIA</b>			Portland	WDCS-FM	9:45 a.m.
Bakersfield	KUZZ 970	8:00 a.m.	<b>MARYLAND</b>		
El Centro	KICO 1490	10:30 a.m.	Baltimore	WCBM	7:15 a.m.
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<b>CONNECTICUT</b>			<b>MONTANA</b>		
Groton	WSUB	8:15 a.m.	Kalispell	KGEZ 600	9:45 p.m.
<b>FLORIDA</b>			<b>NEW JERSEY</b>		
Jacksonville	WBIX 1010	1:15 p.m.	Salem	WJIC	9:45 a.m.
Orlando	WGTO 540	7:30 a.m.	<b>NEW YORK</b>		
Tampa	WFLA 970	10:15 p.m.	Buff.-Niag. Fls.	WHLN 1270	12:00 noon
<b>GEORGIA</b>			<b>OHIO</b>		
Albany	WALG 1590	7:30 p.m.	Zanesville	WHIZ 1240	6:40 a.m.
Augusta	WHGI	10:45 a.m.	<b>OREGON</b>		
Vidalia	WVOP	1:00 p.m.	Oaks Pk.-Portl.	KLIQ 1290	9:45 a.m.
<b>HAWAII</b>			<b>PENNSYLVANIA</b>		
Honolulu	KNDI	5:15 p.m.	Allentown	WHOL 1600	10:45 a.m.
<b>ILLINOIS</b>			Philadelphia	WIBF (Wed.)	2:00 p.m.
La Salle	WLPO 1220	9:45 a.m.	Pottstown	WPAZ 1370	12:45 p.m.
Hammond	WXTA 1330	6:15 a.m.	<b>SOUTH CAROLINA</b>		
West Frankfort	WFRX 1300	9:15 a.m.	Charleston	WOKE 1340	7:06 p.m.
			<b>TEXAS</b>		
			Fort Worth	KJIM 870	6:45 a.m.
			Pearsall	KVWG 1280	6:00 a.m.

**VIRGINIA**

Richmond WGGM. 7:45 a.m.

**WASHINGTON**

Clarkston KCLK 10:00 a.m.  
 Seattle KGAA 1460 8:15 a.m.  
 Spokane KICN-FM 99 3:00 a.m.  
 Spokane KUDY 1280 9:45 a.m.  
 Tacoma KAMT 1360 9:45 a.m.  
 Yakima KUTI 980 6:45 a.m.

**WISCONSIN**

Milwaukee WZUU 7:00 a.m.

**WYOMING**

Cheyenne KSHY 1370 9:00 a.m.  
 Sheridan KWYO 1410 12:00 noon

**PUERTO RICO**

Aguadilla (Fri.) WABA 8:00 p.m.



## FOREIGN RADIO BROADCASTS

**BRITISH WEST INDIES**

Grand Cayman Radio Cayman 11:15 a.m.

**CANADA**

Edmonton, Alta. CJOI 12:45 p.m.  
 Lethbridge, Alta. CJOC 7:15 a.m.  
 Vancouver, B.C. CJJ3 800 9:45 a.m.  
 Winnipeg, Man. CKJS 9:00 a.m.  
 Fredericton, N.B. CFNB 10:15 p.m.  
 Corner Brook, Nfld. CFCB 570 12:15 p.m.  
 Deer Lake, Nfld. CFDL-FM 12:15 p.m.  
 Pt. au Choix, Nfld. CFNW 12:15 p.m.  
 St. aux Basques, Nfld. CFCN 910 12:15 p.m.  
 St. Andrews, Nfld. CFCV-FM 12:15 p.m.  
 St. Anthony, Nfld. CFNN-FM 12:15 p.m.  
 Stephenville, Nfld. CFSX 12:15 p.m.  
 Hamilton, Ont. CKOK 7:00 a.m.  
 Oshawa, Ont. CKAR 1350 7:15 a.m.  
 St. Thomas, Ont. CHLO 10:45 a.m.  
 Montreal, P.Q. CFMB 5:15 p.m.  
 Prince Albert, Sask. CKBI 900 7:30 a.m.  
 Regina, Sask. CKRM 7:45 a.m.  
 Yorkton, Sask. CJGX 940 10:00 a.m.

**CEYLON**

Radio Sri Lanka (Sat.) 9:45 p.m.

**ITALY**

Europa Radio Milano FM88.300 11:30 a.m.  
 Euro Tele Radio Calabria 102MHZ (Fri.) 5:30 p.m.  
 Radio Corleone Centrale FM88-500 FM92 11:00 a.m.

**NEW ZEALAND**

Dunedin 4XD 11:45 a.m.  
 Whakatane DXX 6:45 a.m.

**NIGERIA**

Ondo State (Wed.) OSBC 2245

**PANAMA**

Panama City HOQ 1250 10:30 a.m.

**PHILIPPINES**

Manila (Sat.) DWXX 9:15 p.m.

**SOUTH AFRICA**

Joubert Park (Wed.) SWAZI Music Radio 11:30 a.m.

**SPAIN**

Radio Gerona (Mon.) 9:45 p.m.

**TONGA**

Nuku' Alofa (Mon.) 5:30 p.m.

**VIRGIN ISLANDS**

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



## SPANISH LANGUAGE RADIO BROADCASTS

**ARIZONA**

Nogales KFBR 1340 9:00 a.m.

**CALIFORNIA**

Wasco KWSO 1180 7:45 p.m.

**FLORIDA**

Coral Gables WRHC 8:45 a.m.

**MEXICO**

Mazatlan XEQQ 8:30 a.m.

**TEXAS**

San Antonio KUKA 1250 8:45 a.m.

**URUGUAY**

Montevideo (Sat.) Radio El Espectador 810 1:30 p.m.

# The BIBLE ANSWERS

## REGULAR TELEVISION BROADCASTS

We regret that we are unable to furnish the date and time of the broadcasts for the stations listed below:

<b>CALIFORNIA</b>		<b>IOWA</b>		<b>NORTH CAROLINA</b>	
Chico	KMPN-10	Cedar Rapids	KTS, 13	Charlotte	WHKY
	Sunday, 8:30 p.m.	Mt. Vernon/ Lisbon	WMVL Cable	<b>OHIO</b>	
<b>FLORIDA</b>		Every weekday 7:00 a.m.		Dayton	WHIO
Miami	WKID	<b>MISSISSIPPI</b>		Zanesville	WHIZ-Sunday
Jacksonville	17	Jackson	WAPT	<b>TEXAS</b>	
<b>GEORGIA</b>		<b>MISSOURI</b>		Lubbock	KCBD
Albany	WTSG, 31	Springfield	KOLR	<b>WEST VIRGINIA</b>	
	Sunday, 9:30 a.m.			Logan	12-Monday
Atlanta	WATL	<b>NEW MEXICO</b>		<b>GUAM</b>	
<b>ILLINOIS</b>	Champaign-	Roswell	KSWs	KUAM, 9:00 a.m., Sun.	
Decatur-					
Springfield	WBHW				

## SATELLITE TRANSMISSION CABLE NETWORK SCHEDULE

This is a new schedule of stations and times of our satellite transmission broadcasts. The broadcasts are on Sundays, and the schedule is on Standard Time.

CITY	CHANNEL	CITY	CHANNEL	CITY	CHANNEL
<b>ALABAMA-8:00 a.m.</b>		Englewood	35	<b>GEORGIA-9:00 a.m.</b>	
Dothan	3	Fort Collins	28	Atlanta	27
Montgomery	6, 22	Greeley	22	Augusta	C
<b>ARIZONA-7:00 a.m.</b>		Longmont	29	Decatur	27
Phoenix	17, 30, 31, 38, 42	Parker	28	<b>IDAHO-7:00 a.m.</b>	
Tucson	37	<b>CONNECTICUT 9:00</b>		Boise	18
<b>ARKANSAS-8:00 a.m.</b>		Bridgeport	35	Caldwell	18
Joplin-Pittsburg	10	Groton	G20	Idaho Falls	10
Little Rock	7, 23	Plainville	33	<b>ILLINOIS-8:00 a.m.</b>	
<b>CALIFORNIA-6:00 a.m.</b>		West Haven	32-S	Belleville	24
Alhambra	48	<b>DELAWARE-9:00 a.m.</b>		Elmhurst	19
Arroyo Grande	31	Dover	14A	Joliet	21
Bakersfield	29, 31	Wilmington	2	Mount Prospect	1
Beverly Hills	29	<b>FLORIDA-9:00 a.m.</b>		Sunnyside	36
Laytonville	61	Coral Gables	6	Waukegan	33
Los Angeles	14, 23, 30, 44, 48, 50, 56	Florida City	18	<b>INDIANA-9:00 a.m.</b>	
Mountain View	34B	Fort Lauderdale	25	Hammond	22
Palm Desert	33	Fort Myers	9	Indianapolis	5
Sacramento	25	Kendall	33	Lafayette	6
San Francisco	21	Key West	5	Munster	31
Tulare	23	Madison	4	New Haven	10
Ukiah	47	North Miami Beach	12	<b>IOWA-8:00 a.m.</b>	
<b>COLORADO-7:00 a.m.</b>		Orlando	28	Dubuque	22
Cortez	2	Pompano Beach	32	Sioux City	23
Denver	20	Sarasota	4	Waterloo	R(31)

**VIRGINIA**  
Richmond WGGM. 7:45 a.m.

**WASHINGTON**  
Clarkston KCLK 10:00 a.m.  
Seattle KGAA 1460 8:15 a.m.  
Spokane KICN-FM 99 3:00 a.m.  
Spokane KUDY 1280 9:45 a.m.  
Tacoma KAMT 1360 9:45 a.m.  
Yakima KUTI 980 6:45 a.m.

**WISCONSIN**  
Milwaukee WZUU 7:00 a.m.

**WYOMING**  
Cheyenne KSHY 1370 9:00 a.m.  
Sheridan KWYO 1410 12:00 noon

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

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**FOREIGN RADIO  
BROADCASTS**  
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**BRITISH WEST INDIES**  
Grand Cayman Radio Cayman 11:15 a.m.

**CANADA**  
Edmonton, Alta. CJOI 12:45 p.m.  
Lethbridge, Alta. CJOC 7:15 a.m.  
Vancouver, B.C. CJJ3 800 9:45 a.m.  
Winnipeg, Man. CKJS 9:00 a.m.  
Fredericton, N.B. CFNB 10:15 p.m.  
Corner Brook, Nfld. CFCB 570 12:15 p.m.  
Deer Lake, Nfld. CFDL-FM 12:15 p.m.  
Pt. au Choix, Nfld. CFNW 12:15 p.m.  
St. aux Basques, Nfld. CFCN 910 12:15 p.m.  
St. Andrews, Nfld. CFCV-FM 12:15 p.m.  
St. Anthony, Nfld. CFNN-FM 12:15 p.m.  
Stephenville, Nfld. CFSX 12:15 p.m.  
Hamilton, Ont. CKOK 7:00 a.m.  
Oshawa, Ont. CKAR 1350 7:15 a.m.  
St. Thomas, Ont. CHLO 10:45 a.m.  
Montreal, P.Q. CFMB 5:15 p.m.  
Prince Albert, Sask. CKBI 900 7:30 a.m.  
Regina, Sask. CKRM 7:45 a.m.  
Yorkton, Sask. CJGX 940 10:00 a.m.

**CEYLON**  
Radio Sri Lanka (Sat.) 9:45 p.m.

**ITALY**  
Europa Radio Milano FM88.300 11:30 a.m.  
Euro Tele Radio Calabria 102MHZ (Fri.) 5:30 p.m.  
Radio Corleone Centrale FM88-500 FM92 11:00 a.m.

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

**NIGERIA**  
Ondo State (Wed.) OSBC 2245

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

**PHILIPPINES**  
Manila (Sat.) DWXX 9:15 p.m.

**SOUTH AFRICA**  
Joubert Park (Wed.) SWAZI Music Radio 11:30 a.m.

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

**TONGA**  
Nuku' Alofa (Mon.) 5:30 p.m.

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

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**SPANISH LANGUAGE  
RADIO BROADCASTS**  
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**ARIZONA**  
Nogales KFBR 1340 9:00 a.m.

**CALIFORNIA**  
Wasco KWSO 1180 7:45 p.m.

**FLORIDA**  
Coral Gables WRHC 8:45 a.m.

**MEXICO**  
Mazatlan XEQQ 8:30 a.m.

**TEXAS**  
San Antonio KUKA 1250 8:45 a.m.

**URUGUAY**  
Montevideo (Sat.) Radio El Espectador 810 1:30 p.m.

(Continued from Page 31)

answer to the disciples' question, "What shall be the sign of thy presence, and of the end of the age?" (Matt. 24:3) Jesus said, in describing world events at the time of his presence, "As it was in the days of Noah, so shall it be also in the days of the Son of man." (Luke 17:26) Peter explains that in the days of Noah, the waters of the Flood destroyed "the world that then was."—II Pet. 3:5, 6

This is in full harmony with a number of Old Testament prophecies we have examined indicating that the closing days of this present evil world would be marked by a condition of darkness and trouble—described by Daniel as a "time of trouble such as never was since there was a nation." (Dan. 12:1) The point established by Peter is that the early years of Christ's second presence would not be marked by blessings of restitution, but by destructive trouble which would bring the present evil world to an end.

The end of the world, of course, is not the destruction of the earth, but merely the overthrow of a selfish, sinful social order, described by Paul as "this present evil world." (Gal. 1:4) In Isaiah 45:18, the LORD tells us that he created the earth and has established it in order that it might be inhabited by his human creation forever. When the church is complete, the marriage of the Lamb and his bride accomplished, and the millennial kingdom established, the earth will then be the scene of "times of restitution of all things," and then the earth will abide forever.—Eccles. 1:4

Continuing, and basing his explanation upon the fact that a world was destroyed in the days of Noah, Peter says, "The day of the LORD will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." (II Pet. 3:10) The Apostle Paul wrote, "The day of the LORD so cometh as a thief in the night" (I Thess. 5:1-4), but explains, "Ye brethren, are not in darkness that that day should overtake you as a thief."

Paul adds, "Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness." (I Thess. 5:5) Agreeing with Peter, Paul also says that the day of the LORD would be one of destruction— "sudden [unexpected] destruction," he explains, which would follow a worldwide cry of peace and safety. (I Thess. 5:3) It is the destruction of Satan's world.

Peter's language is mistakenly thought by some to indicate that the literal earth is to be destroyed. But he also speaks of the heavens being on fire. (II Pet. 3:12) If this were literal, it would imply the destruction of the entire universe. However, these terms are used symbolically to describe the spiritual and physical aspects of this present evil world. There is much evidence that this world, or social order, is already coming to an end.

"Nevertheless," Peter continues, "we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." (vs. 13) As we learned in our study of Isaiah's prophecy, the promised new heavens and new earth is the kingdom of Christ. The establishment of this kingdom for the blessing of all mankind is the main objective of Christ's return, but first Satan's evil world must be dissolved to make way for the new heavens and new earth. (Isa. 65:17-25; 66:22, 23) That which the scoffers do not yet see will come to pass. The blessings of that new day are now near!

## **THE FIRST EPISTLE OF JOHN**

### **Walking in light . . . The principle of love . . . The test of discipleship**

In addition to his Gospel account of Jesus' ministry, the Apostle John wrote three epistles. The first is styled a general epistle because it is not addressed to any particular group or individual. "These things write we unto you," he says, "that your joy may be full." What are these things? One of them is his reaffirmation of the fact set forth in the

first chapter of his Gospel that Jesus was the “Word,” or **Logos**, of God, that he had been “made flesh.” See the three opening verses of the letter.

In verse five of this opening chapter of his first epistle, John writes, “This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.” Light is used in the Bible as a symbol of truth and righteousness, and the joys which result from being in harmony therewith. The word truth, as used by John, embraces the entire divine plan for the redemption and restoration of a lost race. Every feature of this plan is prompted by love, and designed to assure all the willing and obedient of mankind an eternity of peace and joy and life.

“He that loveth his brother abideth in the light, . . . but he that hateth his brother is in darkness, and walketh in darkness.” (I John 2:10, 11) Love, then, is another manifestation of light, of truth. In John 3:16, we read that it was God’s love which prompted him to send his Son to rescue the world from sin and death.

John also says that love gives “boldness in the day of judgment.” (I John 4:17) This is not a reference to the world’s future day of judgment, for Christians will not then be on trial—they will not pass into that judgment. (John 5:24) Instead, together with Jesus, they will be the judges of the people at that time. The Christian’s trial, or judgment day, is now. He is tested along various lines, and one of them is in his willingness to confess the truth. John wrote, “Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.”—I John 4:15

For anyone in John’s day to make this confession required great courage, or boldness. We recall that one of the charges the religious leaders brought against Jesus was that he claimed to be the Son of God. Jews who later espoused his cause and confessed their belief that Jesus was the Son of God would also be hated and persecuted by their countrymen. Gentiles, already in disrepute with the Jewish people

would, when making this confession, be looked down upon more than ever.

John had the proper understanding of Christian love. He saw that it is a principle of unselfish devotion to God and to the divine cause which would not permit compromise of any kind. For example, he admonishes Christians to “try the spirits”—that is, doctrines or teachings—which are presented to them, and then adds, “Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God.” (I John 4:1-3) This must be understood in keeping with John’s own explanation of this great truth as set forth in the opening chapter of his Gospel. If Jesus had not come in the flesh, he could not have given his flesh for the “life of the world.” (John 6:53) If he had not given his flesh for the life of the world, then the world would not have been redeemed from sin and death, and there would be no hope that anyone will ever be raised from the dead.

Parts of I John 5:7, 8 are spurious, not being found in the oldest Greek manuscripts extant of the New Testament. They represent the effort of someone during the Dark Ages to establish a scriptural foundation for the erroneous doctrine of the trinity. These two verses are the only ones in the Bible which even remotely suggest the idea of three gods in one, and that part of these verses relating to the trinity, as generally understood, is in reality no part of the Bible. These verses, with the elimination of the spurious portion, read: “For there are three that bear record, the spirit, and the water, and the blood: and these three agree in one.”

## **THE SECOND EPISTLE OF JOHN**

### **How to deal with false teachers**

John’s second letter was written to “the elect lady and her children.” (II John 1) We have no certain knowledge who this person was. Verse thirteen indicates that she had a sister, and the main purpose of the letter seems to have been to

caution this sister against allowing her kindness and generosity to work injury to the cause of Christ and the truth.

False teachers were plaguing the church, the called-out class of that early period. One of their heresies was their denial that Jesus Christ had come in the flesh. This was a serious error, for it meant a denial of the very foundation of Christian faith and hope. So John wrote, "If there come any among you, and bring not this doctrine, receive him not into your house, neither bid him Godspeed: for he that biddeth him Godspeed is partaker of his evil deeds."—II John 10, 11

### **THE THIRD EPISTLE OF JOHN**

#### **Further applications of love**

This third and last letter of the Apostle John is very brief. It was addressed to "the wellbeloved Gaius, whom," John wrote, "I love in the truth." The main purpose of the letter seems to have been to request Gaius' cooperation in caring, at least temporarily, for some brethren who were moving into the territory where he lived. (III John 6-8) According to tradition, Gaius was a wealthy man, one whom the Apostle John knew to be well able to make the temporary provision he was asking.

John gave his personal recommendation of the brethren for whom he was asking asylum, and said, "Ye know that our record is true." (vs. 12) To assist these brethren in their time of need would be a manifestation of Christian love. In Hebrews 13:2 Paul wrote, "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares." It might well be that Gaius, in befriending the brethren recommended by John, became acquainted with some of the LORD'S "angels."

### **THE EPISTLE OF JUDE**

#### **Contending for the faith . . . Example of Sodom and Gomorrah**

This is another general letter, not being addressed to any particular congregation or individual. Jude, or Judas—not

the Judas who betrayed Jesus—was one of the twelve apostles. His purpose in writing the letter is stated in verse three, which reads, “Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.”

The letters of Paul, Peter, James, and John, all reveal that in those early days of Christianity the truth of God’s Word was being attacked by enemies who sought to destroy the faith once delivered unto the saints. Jude’s letter reveals the same thing. What was that faith for which Jude urges the brethren to earnestly contend? It was the fact that Jesus had come in the flesh to suffer and to die for both the church and the world. Also, that the work of God during the present age is to call out from the world a people willing to suffer and to die with Jesus, inspired by the promises of God that, if faithful in this, they would live and reign with Christ when he returned to establish his long-promised kingdom.

After the death of the inspired apostles, these enemies of the truth continued their attacks, and finally the faith which was once delivered unto the saints was almost entirely lost to the professed followers of the Master. Instead of being inspired by the hope of Christ’s return and the establishment of his kingdom, they adopted the view that the kingdom was already established, and that the military might of civil governments should be employed to enforce their man-made decrees, which they claimed to be the laws of the kingdom.

Throughout his epistle, Jude is very outspoken against those who oppose the truth. He spares no words of condemnation, but at the same time tempers his remarks with the admonition that the brethren should deal with the situation in keeping with the love and mercy of God. He realized that there were some who had been ensnared by the Devil, and were not willful opposers of truth and righteousness. So the

brethren, in contending for the faith, were to recognize a difference, and endeavor to save with fear by pulling out of the fire those who gave the slightest evidence of wanting to do right.

In presenting his exhortation against evil and evil-doers, Jude uses various Old Testament examples, one of them being the wicked people of Sodom and Gomorrah. He speaks of these as "set forth for an example, suffering the vengeance of eternal fire." (vs. 7) Some have endeavored to use this statement to prove the erroneous doctrine of eternal torture for the wicked. But this is poor reasoning. In the first place, the fire referred to by Jude is not hell-fire. Besides, the people of Sodom and Gomorrah were not tormented by it, but destroyed.

However, they were not permanently destroyed, because Jesus taught that in the day of the world's judgment (a thousand years long) it would be more tolerable for Sodom and Gomorrah than for the Jewish cities which rejected him. (Matt. 10:15) Sodom is mentioned by the Prophet Ezekiel, who gives assurance that her people will be restored to their "former estate" of life. (Ezek. 16:55) What Jude tells us is that the Sodomites were used by the LORD as an example of those who will suffer everlasting death. We know that the Sodomites themselves were not everlastingly destroyed, because both Jesus and Ezekiel clearly teach that they will be raised from the dead and be given an opportunity to obey the laws of Christ's kingdom then in force, and, if obedient, live forever.

In verse six, Jude speaks of the "angels who kept not their first estate, but left their own habitations." In II Peter 2:4 we read about these angels, that God spared them not, but cast them down to "hell, and delivered them into chains of darkness, to be reserved unto judgment." Peter indicates that this occurred at the time of the Flood. In Genesis 6:2, 4 we read about "sons of God" who took unto themselves "daughters of men," and that giants were born to them.

The combined testimony of these texts is that just before the Flood certain of the angelic hosts materialized as men and illicitly united with the daughters of men. Their offspring were destroyed in the Flood, and the unholy angels have since been restrained—Peter says cast down to hell. This simply refers to a state of imprisonment. It is not the condition of death described elsewhere in the Bible by the word hell. It is, doubtless, these fallen angels who are referred to as demons and devils who were cast out of afflicted persons by Jesus. They have, in a restricted way, plagued mankind throughout all the ages.

It is these fallen angels, restrained from materializing as they once did, who now misrepresent themselves as the disembodied spirits of the dead, and through mediums attempt to prove that the dead are really more alive than ever. In this respect they have effectively served Satan's purpose in attempting to prove that God falsified when he said to Adam, "In the day that thou eatest thereof thou shalt surely die." (Gen. 2:17) To mother Eve, Satan said, "Ye shall not surely die," and his constant effort throughout the ages has been to prove that he told the truth, that there is no death.\* —Gen. 3:4

In verse twenty, Jude speaks of "building up yourselves on your most holy faith." This is the same faith referred to in verse three—the faith which was once delivered unto the saints. It is holy because God is its Author. It is the divine plan, through Christ, for the salvation of both the church and the world; the church—those called to be saints—during the Gospel Age, and the world of mankind in general during the kingdom age now approaching.

Christians are built up in this faith through study of the Bible, and obedience to its precepts. Thus they keep them-

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\*NOTE: For further details on this subject, we suggest reading the booklet entitled, "Spiritualism." Price five cents. Dawn Publications, East Rutherford, NJ 07073.

selves in the "love of God," as mentioned by Jude in verse twenty-one. The better we understand the most holy faith, the greater should be our appreciation of the love of God; and the more blessed will be our own hope of life through Christ, and the brighter our prospects for the kingdom blessings of restitution soon to flow out to all the families of the earth. □

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## Review of the Year

**"LORD, thou hast been our dwelling place [refuge] in all generations." —Psalm 90:1**

HAPPY surely will all those be who at the close of the year can look backward through it and realize that, safe and secure in the city of refuge which God has provided for us as his people, we have been prospering, rejoicing, growing under his favor and guidance in a knowledge of him and of his plans respecting mankind, and especially respecting the elect church, the body of Christ, which is now being prepared in the school of Christ for the glorious work of the millennial kingdom. We trust that our dear readers will find much encouragement as they look back. If we can see that we have faithfully sought at every step to walk in the footsteps of Jesus, we will have special cause for rejoicing; and if, on the contrary, we see that some of the steps have been crooked and perverse and if we mourn for such digressions from the narrow way, we may be sure that the LORD is very pitiful, of tender compassion, ready to forgive, to heal, to help.

We need to make fresh resolutions continually along the way, and now at the close of the year is a favorable time for this. Not that we liberate ourselves in any degree from the everlasting covenant into which we entered with our LORD, but that, recognizing its permanence, we strengthen ourselves by reasserting it to the LORD.

# Talking Things Over

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## The Dawn—What Is It?

FIRST of all, we might think of The Dawn as being a monthly magazine, a magazine which has a definite message to convey to its readers. But beyond this we could think of The Dawn as being also the many cooperative services which, throughout the years, developed in conjunction with the publication of The Dawn magazine itself. While widely varied in character, these services are in reality but different ways in which the messages contained in The Dawn magazine are also published and distributed.

But we should not think of The Dawn as being merely a message; rather, it is a published message—published in printed form and also by means of radio and television. The publishing of the message involves work and funds and, above all, prayers. Thus, when we speak of The Dawn we include not only those workers who do the publishing, with all that this entails of office procedure, and caring for the workers, but also all the brethren in every place who cooperate to make the work possible. From this standpoint we could say that The Dawn consists of all the loving hands and hearts which work together as a unit to serve the brethren and to tell the whole world the blessed tidings of the truth—that glorious truth of the divine plan.

### The Beginning

The first issue of The Dawn magazine was published in 1932, although much work was done in promoting the truth prior to that time. This was during the Great Depression years. Most people found it very difficult during that period

to merely make a living. This was true of the LORD'S people as well as of the world in general, so the necessary means for starting a work of serving the brethren and proclaiming the truth, such as is represented in The Dawn, depended upon a very few, and we like to think of these few who had the vision of sacrifice in those early days as in a very special sense being The Dawn at that time.

It required a great deal of faith during those days of depression to continue the service of The Dawn, and often the question was raised, "Will The Dawn survive?" From day to day, and from year to year, the LORD continued to give us an affirmative answer to this question as he stirred up the hearts of more and more of his people to join in the work of sacrifice. Within the first ten years of the existence of The Dawn, the "Studies in the Scriptures" were republished, huge quantities of free tracts were furnished, needed booklets were printed, and finally a nation-wide radio witness was launched. Here was The Dawn in action, with every evidence that the LORD wanted it so.

### **Brethren Gathered**

Through the radio, and by means of public meetings and otherwise, many brethren were contacted who for a long time had supposed that they were about the only ones left on earth who continued to hold to the precious truths of the divine plan. The reaching of these and the rejoicing that was brought into their hearts by the cooperative efforts of the LORD'S people who had seen the vision of a united service of the LORD, the truth, and the brethren was a further blessing from the LORD!

One of the methods which the LORD then used and richly blessed was the pilgrim service. One brother in particular spent much time in getting together the scattered brethren in various territories. Although this brother passed beyond the veil a number of years ago, there are many of our brethren throughout the country who still remember the rejoicing that

was brought into their lives through the zeal and sacrifice of Brother Zahnow.

### **Radio Witness Increased**

The LORD blessed the radio witness work, so that for a number of years the message was carried by approximately three hundred radio stations. Then came television. Television took away a great portion of the audience formerly reached by radio, but we are continuing the use of radio stations because we have much evidence that the LORD is still blessing this method of proclaiming the glad tidings. And we are also using television to whatever extent is possible, and this means of bearing witness to the glad tidings is also being blessed. There are those in various parts of the country today rejoicing in present truth who received the witness by means of television.

So today, after fifty-one years of rejoicing in the leadings of the LORD, The Dawn continues as a cooperative effort in the service of the truth. Now the expression, The Dawn, embraces a much wider field of activity than in the beginning, such as the radio and television work. Today The Dawn is more than a thousand film showings each year on television, in churches, and clubs. It is also supplying funeral directors with the "Hope" booklet, which they in turn offer to the mourning ones who visit their chapels. It is the pilgrim service which, even as in the beginning years of The Dawn work, is being richly blessed by the LORD. It is the recorded lecture service, which also records The Dawn for the blind.

And we wish to emphasize that today, as also in the past, the workers who make all these services possible are indeed The Dawn.

How essential it has always been, in order to continue this united effort, to have the cooperation of the brethren in the field! Actually, we are one large family devoted to and determined that nothing shall stand in our way in the work of

telling the whole world those blessed tidings of the truth, and to the building up of our brethren in the most holy faith.

### **The Message**

And what is the message of The Dawn? Essentially, it is an enlargement of that brief outline of truth presented in capsule form on the back page of every issue, entitled, "To Us the Scriptures Clearly Teach." We will not go into detail with respect to this epitome of faith, but will merely call attention to some of its highlights because these reveal why we are set apart from all denominational organizations and stand out as a united people to proclaim the Gospel of the divine plan.

The first paragraph states that the church is "the temple of the living God." In the Jewish Age the Temple of God was the meeting place between God and men, and in the Gospel Age the church is being called out from the world and prepared as living stones for a glorious spiritual temple. Christ, the world's Redeemer, is the chief cornerstone of this temple—a temple through which, when finished God's blessings shall come to all people and they will find access to him.

Here is a basic truth of the glorious divine plan of salvation which is set forth in the Word of God. It is that those called by God in this age to what the Scriptures describe as the "heavenly calling" are not thus called merely in order that they might be saved, but that they might be a company of his servants to extend the opportunity of salvation to all mankind when God's due time arrives. It is this that makes true Christianity an unselfish religion. The true follower of Jesus not only rejoices in the blessings which he receives, but his rejoicing is increased when he realizes, through the Word of God, that there is an afterward of blessing for what the LORD describes as "all the families of the earth."

To us the Scriptures clearly teach that the basis of hope for both the church and the world lies in the fact that "Jesus Christ, by the grace of God tasted death for every man," "a

ransom for all," and will be "the true light, which lighteth every man that cometh into the world," "in due time."—Heb. 2:9; John 1:9; I Tim. 2:5,6

To us the Scriptures clearly teach that there are in reality two salvations—a heavenly salvation for the faithful followers of Jesus, and an earthly salvation for mankind in general. The hope of the church is that she may be like her Lord, "see him as he is," be a "partaker of the divine nature," and share his glory as his joint-heir.—I John 3:2; John 17:24; Rom. 8:17; II Pet. 1:4

The hope of the world lies in the blessings of knowledge and opportunity to be brought to all by Christ's millennial kingdom—the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified church—when all the willfully wicked will be destroyed.—Acts 3:19-23; Isa. 35

What a glorious prospect this is for the poor suffering world of mankind! Today darkness covers the earth, a darkness which is described by the psalmist as a night, and he says that while weeping may endure for this night, "joy cometh in the morning." (Ps. 30:5) We believe that the dawning of this glorious morning of joy is at hand.

We quote from the first issue of *The Dawn* concerning one of the purposes in publishing it: "If God so loved the world that he gave the dearest treasure of his heart in order to rescue the disobedient race from sin and death, surely we, his children, can do no less than to manifest that same unselfish, godlike interest in our fellowman by telling them of the glorious prospects that are ahead—prospects of life, liberty, and happiness, promised and guaranteed by the God of love."

### **Our Desire**

Again we quote from the first issue of *The Dawn*: "For years the winds of strife have been beating heavily upon the

saints throughout the entire earth; and as a result they have been scattered and divided into many groups and divisions contrary to the express command of the Master: 'All ye are brethren and one is your Master, even Christ.'

"We believe that the time has come for all truth brethren to recognize that the spirit of division is the spirit of carnality. Even as the Apostle Paul censured the church at Corinth because it showed a tendency to become factional, so also now we should realize that there is no scriptural excuse for any who are fully consecrated to the LORD to be segregated into special groups or cliques and to insist upon special tests of faith and fellowship that are not authorized in the LORD'S Word.

"We are convinced that the responsibility for the many separations and divisions among the saints should be placed upon the one to whom it belongs, who is Satan, the Devil. Satan has always been the great enemy of the church, and doubtless he now believes that he has achieved a great victory over the LORD'S people in that he has been successful in forcing upon them the spirit of rivalry, doubt, envy, and division."

### **Scriptural Unity**

Concerning the matter of scriptural unity among the brethren, we quote further from the first issue of *The Dawn*:

"Shortly before Jesus was glorified he offered up a sincere petition to his Heavenly Father in which he requested the necessary divine grace to make possible a complete unity of heart and purpose among his followers. Looking over the history of the Gospel Age it might at first appear that this inspired prayer has gone unanswered, but such is not the case. God has always had individual representatives upon the earth who have been in full heart harmony and union with him and with his beloved Son, Christ Jesus, who is the Head of the church.

Our understanding is that true Christian unity in the church is represented in the love and harmonious fellowship

and activities of each local group of the LORD'S saints. In this true unity of the spirit Jesus alone is recognized as Head, and the brethren look up to him through the Word for guidance in all their affairs. No local group can scripturally and properly look up to any source outside its own fellowship for guidance and control of its affairs.'

We quote further from the first issue of The Dawn:

"True Christian unity can be possible only so long as Christ is recognized as the sole Head over all his people, and so long as the ransom sacrifice of Christ is regarded as the true basis of Christian faith and hope: 'Other foundation can no man lay'. It also must be recognized by all brethren in present truth that in this end of the age the LORD has revealed to his people the beauties of his divine plan in the redemption through Christ, whereby both the church and the world are to receive in God's due time the blessings of life everlasting.

"We believe that the great but simple fundamental truths of the divine plan which have been made known to all will be gladly recognized by all Bible Students, in addition to the ransom itself, as a necessary basis for true Christian fellowship and service. There may be details of interpretation concerning the fulfillment of prophecy, or other items of minor import upon which some of us may have reached different conclusions; but there is no scriptural authority to make matters of this kind a test of Christian fellowship.'

We recognize also that a more detailed understanding of the divine plan is desirable and essential for those who serve as teachers in the church. Even here, however, there should be a latitude for differences of opinion on minor points. Many years ago, The Dawn adopted a doctrinal standard for those whom it sponsors as teachers, which includes the second presence of Christ, the fact that Satan is not bound, that the great multitude class of Revelation 7 is a spiritual company, and that the door to the high calling is not closed.

## **No Change**

We are happy to realize that in all the more than fifty years of The Dawn's activity we have not changed from this position. We still consider ourselves merely a means of publishing the truth and serving the brethren, as together we endeavor to build one another up in the most holy faith. It is this that The Dawn should mean to all who in the spirit of loving cooperation are unitedly endeavoring to send out the light and truth of the divine plan.

Throughout the years there has always been an almost continuous increase of activity. 1983 has been no exception to this rule. However, we do not consider that we are engaged in great and wonderful works, for after all, we are in the day of small things, the time for the mass acceptance of the truth being still in the future. But it has been a joy to take part in this small work, especially in the fact that those who are cooperating in it so freely continue to show their appreciation of this opportunity by doing with their might what their hands find to do.

The LORD willing, in our January issue we will publish a report of Dawn activities during 1983. We have rejoiced throughout the year in the share we have enjoyed in this activity, and we trust that as our brethren in the field read about it they too will rejoice and thank the LORD that they have had this opportunity of service, in the spirit of liberty and freedom from bondage to human headships of all kinds. Let us look to the LORD for his continued guidance and blessing, and praying particularly that our love for all of his people may abound and increase as the days go by.

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### **1984 MEMORIAL SUPPER DATE**

The proper date for the annual observance of the Memorial Supper will be after 6:00 P.M. on Sunday, April 15. We have a complete Memorial service for isolated brethren or for any who care to have it. Please request early.

# Talking Things Over

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## Statistical "Good Hopes" Report for year ended September 30, 1983

	Receipts	Expenditures
General Fund .....	\$190,375.18	
Radio (domestic only) .....	17,315.00	\$82,934.29
Television .....	5,374.50	41,213.31
Traveling Speakers .....	5,474.98	8,713.07
Overseas (including radio) .....	20,358.78	86,662.33
Recorded Lecture Service .....	3,437.84	5,374.15
Free Literature .....	6,007.60	6,007.60
Free Subscriptions .....	595.00	595.00
Sales of Dawn Publications .....	33,592.99	200,703.09
Advertising (magazines & newspapers) .....	340.00	32,175.81
Film Service .....	36,052.51	99,396.37
Other (interest, securities, etc.) . . .	21,927.43	
Totals (before bequests) .....	<u>\$340,851.81</u>	<u>\$563,775.02</u>
Bequests Received .....	504,642.68	
Totals .....	<u><u>\$845,494.49</u></u>	<u><u>\$563,775.02</u></u>

For the fiscal year reported, the Dawn had an operating loss, before bequests, of \$222,923.21. Bequests in the amount of \$504,642.68 made up this loss and posted a total net gain of \$281,719.47.

Income from contributions was down 12% from the prior year, while expenses showed an increase of 19%. Part of this increase was due to expanded witness activity, and the balance reflects the general inflationary escalation of our day. Projecting these trends it seems likely, as with 1983, that in the future the Dawn will rely more heavily on bequest income to make up these deficits.

Our desire is to make truth literature available to all who request it at the lowest possible price. Much of it is free. We here at the Dawn rejoice in sharing with you the privilege of doing this work, especially in these closing days of the Gospel Age when our message of hope is so much needed by a troubled world. May the LORD continue to bless and direct us all.

## **Dawn Activities**

During the year, we reactivated the funeral home effort by sending samples of the "Hope" booklet with an offer to supply them quantities free, with the name of their firm printed on the back of the booklet. The offer was sent to 22,000 firms located throughout the United States. We received 552 requests for a total of 223,521 "Hope" booklets. This means that 384,428 "Hope" booklets were sent to the public.

During the year, we had ads in **Family Weekly** and **Parade**, with the following results:

Family Weekly . . .	January . . . .	9,000 responses
Parade . . . . .	August . . . . .	8,386 responses
Parade . . . . .	September . .	5,675 responses (86%)
Parade . . . . .	October . . . .	2,030 responses (33%)

Each of these responses was sent a Dawn with a subscription blank, and a booklet—either "God and Reason," "Archeology Proves the Bible," "Why God Permits Evil," "The Kingdom of God," or "Hope Beyond the Grave."

We also secured a list of 22,000 names of residents in one zip code area in the city of Sacramento, and mailed to them a Dawn magazine and the booklet, "God and Reason," or a comparable booklet.

The response to these efforts has been good, and has increased our Dawn subscription list by about 1,700.

In addition to the above, ads have been placed in other publications as follows: **Prevention** in November; **Readers' Digest** in Germany, France, and Canada; **Farmers' Almanac**, and **Greer's Almanac**. The responses to these efforts have been good.

The door-to-door effort, utilizing the plastic bags, is growing. We have printed some 20,000 "God and Reason" booklets for the Orlando class; other classes are using The Dawn magazine, or other booklets. The material is put in the plastic bag and tossed onto the driveways or porches of residences.

The Orlando class has had the good fortune to be able to advertise The Dawn in the Orlando and Tampa Airports. Enlarged transparencies (about four by seven feet) were made of the cover picture of The Dawn, and illuminated from behind. The result is very striking. A literature box is placed on the sign with Dawn magazines. There are, on the average, about six such displays active at one time, and the Orlando friends expect to distribute about 1,000 Dawns a month through these displays.

We expect to start printing a Spanish Dawn. To start with, it will be a 32-page magazine published every other month, but it is hoped that soon it can be published every month. In connection with this effort we are looking toward more Spanish radio stations, both in the United States and in South America.

The printing activity in the shop can be summarized as follows: The large press made 4,000,000 impressions, and since most of our printing is done on both sides, this means that there were 2,000,000 sheets of paper that became booklets, tracts, Dawn magazines, and books. The small duplicator press made 812,000 impressions, which included the printing of 307,000 envelopes; "Hope" booklets—223,000; and other material such as convention programs, radio tracts, advertising material and forms.

We are currently printing 30,000 Dawns a month, of which about 17,000 are subscriptions. We have just reprinted "The People of the Bible," and are in the process of collating and binding the book now. The next book will be, "The Creator's Grand Design." As time permits, many booklets are being reprinted in English, and we also supply literature for the Italian, Greek, Polish, French, German, Portuguese, and Spanish brethren.

The radio activity remains about the same, with 99 stations, counting both foreign and domestic. Attempts are being made to get a station in Argentina. We have Argentinian listeners to our Uruguay station.

Our contract with S.P.N. has been renewed for cable television. There is a new listing beginning in the December Dawn—some 200 cable stations that broadcast S.P.N. programming full-time. This means that every one of these stations carries our program. Our cost is \$500.00 per week, or \$2.33 per station. S.P.N. is in forty-three states and services 7,452,532 households.

Modern Film Library continues to do a good job in sending our films to rest homes, schools, church groups, etc. They are also interested in promoting our new film, "The Dream Is Certain," when it is shortened to twenty-eight minutes. We have decided to discontinue R.H.R. as a film distributor, and take up the slack in our own film department, and our films will be retrieved from this company.

The Dawn film department has been growing as the result of sending brochures to lists of churches and nursing homes. It is planned to increase the activity of this department through additional mailing lists.

The Dawn Recorded Lecture service sends out tapes for the "Frank and Ernest" radio programs. It maintains a recorded lecture service, and records each month's Dawn for the blind. We also cooperate with Sister Stracy, in England, by providing her with recorded lectures. □

# Answers to Test Your Knowledge Questions

(See page 17 for Questions)

1. The Prophet Elijah. Please read I Kings 18.

2. Hebrews 3:1 speaks of the high calling as a "heavenly calling." It is the call to be a partaker of the heavenly or spiritual nature of God, as a joint-heir with Jesus Christ. The prize is immortal life.—Rom. 8:17; 2:7; II Pet. 1:4

3. ". . . fulfill the law of Christ."—Gal. 6:2

4. No injustice is thus practiced, because of the future opportunity for life to be given during the millennial reign of Jesus Christ to all those not now called to be his bride.—Rev. 11:15; 22:17

5. Here is another remarkable proof, written hundreds of years before his birth, telling of the crucifixion of Jesus, and of the disposal of his robe.—Matt. 27:35

6. No. For a complete explanation of what God's plan is, write to Dawn Publications for the book entitled, "The Divine Plan of the Ages." Price \$1.00.

7. Only the faithful followers of the Lord Jesus, watching the

signs of the times.—I Thess. 5:1-5

8. "Yet a little while, and the world seeth me no more." (John 14:19) But everyone shall recognize that He is present through the realization that Satan is bound, and that God's righteous "judgments are in the earth."—Rev. 20:1-3; Isa. 26:9

9. "Who [the Father] hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." Christ is our light. In him there is no darkness at all, for he is the "express image" of the Father's person.—Col. 1:13; John 1:9-12; I John 1:5; Heb. 1:3

10. The question was, "Lovest thou me?" and it gave Peter the opportunity to reaffirm his confidence and publicly declare his love for the Master, even as he had previously denied him three times.—John 21:15-24

11. In calling him by his old name, our Lord brought to Peter's attention the fact that he had not, on the last day before his crucifixion, manifested the rock-like qualities implied by the new name that Jesus had given him—Peter, meaning a rock.—John 1:42; Matt. 16:15-18 □

# Encouraging Letters

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## Seeking Enlightenment

Dear Sirs: I heard you on Sunday morning, and was happy about your sermon. I would be truly glad to receive a copy of "God's Plan," and to learn more of the Scriptures, and what his plan is for mankind. I will continue to listen to your program to receive further understanding and enlightenment. Thank you.—NY

## A Blessing in Trials

Dear "Frank and Ernest": I have been a listener of yours for some time. The wisdom and knowledge I have received are indeed a blessing to me, especially during my period of trials and tribulation. Please send me a copy of the "Creation" book. Thank you!—IN

## "God Is Our Friend"

Dear Friends: I have been enjoying your booklets, and The Dawn magazine. I can truly say I have learned much, and am happy to find out that God is our Friend rather than a hateful old man ready to torture us indefinitely! Please send me the four booklets and the two books I list herewith. My check is enclosed, and includes a donation. Thank

you. Can you enlighten me on the following questions: What does it mean to be born again? How can one tell? Explain baptism of the Holy Spirit. How is it received? Please excuse my ignorance. Yours in Christ.—IL

## Believes in Creation

Dear Sirs: Please send me the "Creation" booklet you have mentioned. In one of my classes we are studying evolution, but I am "sticking up" for creation. Thanks!—FL

## "Wonderful Work"

Dear Brothers: I have been listening to your wonderful program on radio, and you stated we could write for your message on "Hope Beyond the Grave." I will be waiting with great interest for a copy of this. God bless you and your wonderful work.—DE

## Wants Peace of Mind

Gentlemen: I heard your program on my TV this morning. I would like a copy of "Hope Beyond the Grave" very much. My husband passed away a short time back, my health is very poor, and I hope I may find some peace of mind in your teachings. Thank you! Sincerely.—CA

### **Will "Explore" Booklets**

Dear Friends: I am greatly interested in finding out more about God's Word, and would also like to explore a few of your publications. I will appreciate it if you could send me "God and Reason," "Why God Permits Evil," and "The Truth About Hell." A disciple of Christ.—MD

### **It Will Be Interesting**

Dear Friends: I listened to your program late one evening last week, and was very much impressed. I would love to have a copy of "Archeology Proves the Bible." Not that it has to be proved to me, but I know it will be very interesting to read. Thank you so much for this opportunity. Sincerely.—OH

### **"We Surely Loved It"**

Dear "Frank and Ernest": I have been listening to your broadcast over Radio Cayman. You explained the scriptures pertaining to our Lord's return, and we surely loved it. I am now asking you to please send me a copy of "Our Lord's Return." I will appreciate it very much, and I thank you for so doing.—B. W. I.

### **Appreciates "God's Goodness"**

Dear "Frank and Ernest": I have heard your discussion only

one time, but I would like to have the booklet, "Hope Beyond the Grave." My wife lost her brother a few years ago, and she gets upset when she thinks about it. I hope you will continue to speak to the world about God's goodness! Yours in Christ.—TN

### **Enthusiastic Friend**

Gentlemen: I would like to order a total of six Dawn magazine subscriptions, and enclose a check for \$6.00 to cover the cost for one year. Please send them to the given addresses. I also love the booklet, "Hope for the World," and I would like to share the joy I have found in reading it with my friends. Thank you so much for the opportunity to send a subscription of this type to my dear friends.—VA

### **"Sure Enjoyed It"**

Dear Sirs: Please send me a copy of the sermon you had on the air last Sunday. It seems we understand the Bible a lot alike. I sure enjoyed it! And so, please send me "God's Plan."—OK

### **A Blessing in His Life**

Gentlemen: I am currently receiving monthly copies of The Dawn, and they are a blessing in my life. I now request a copy of the "Return" book. May God continue to take care of you. Your brother in Christ.—SC

## Enjoys Her Bible

Dear "Frank and Ernest": I would like to have the booklet, "Paradise," which you offered on your radio program Sunday

morning. Your program is enjoyed, and I will continue to listen to you. I am recently widowed, and enjoy quiet hours with my Bible and radio. Thank you.—CA

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# Weekly Prayer Meeting Texts

**JANUARY 5**—The reproaches of them that reproached Thee fell on Me.—Romans 15:3 (Z. '96-83 Hymn 168)

**JANUARY 12**—Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.—Galatians 6:1 (Z. '01-150 Hymn 183)

**JANUARY 19**—O how I love Thy law! It is my meditation all the day.—Psalm 119:97 (Z. '99-156 Hymn 238)

**JANUARY 26**—When ye fast, be not, as the hypocrites, of a sad countenance.—Matthew 6:16 (Z. '98-45 Hymn 239)

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## 1983 CONVENTION TAPES

The General Convention tapes for 1983 are now available. Send your request to the Dawn Recorded Lecture Service, 199 Railroad Ave., East Rutherford, NJ 07073. Cassettes will be sent to you **two** at a time. Upon return of these to us, we will send you **two** more, etc. **This is a free service of the Dawn.** The talks are furnished only on cassettes.

If you desire to **purchase** tapes, the prices are:

90-minute cassette	\$3.00 each
60-minute cassette	\$2.00 each
Complete Convention	\$52.00

# Speakers' Appointments

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## MINISTERING THE GLORIOUS GOSPEL OF CHRIST

These speakers are associated with the Pilgrim Department of The Dawn. Their services are furnished free upon request. Address your request to Dawn Bible Students Association, East Rutherford, NJ 07073. A visit will be arranged when possible.

<b>P. HATGIS</b>		<b>G. PASSIOS</b>	
Phoenix, AZ	Dec. 30, 31, Jan. 1	Philadelphia, PA	January 15
<b>N. KASPER</b>		Pottstown, PA	15
Middletown, NY	January 22		
<b>K. NAIL</b>		<b>J. TATE</b>	
New Haven, CT	January 22	Sayville, NY	January 8



## Obituaries

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**The following brethren have recently finished their Christian courses. We wish to express our sincere sympathy to the family and friends in their loss of these dear ones.**

- Sister Fane Katsoulis, St. Louis, MO—September 6. Age, 84.
- Brother Adam Zielfnski, Hayward, CA—September 12, Age, 78.
- Brother Edward Karras, Kelowna, B.C.—September 18. Age, 95.
- Brother George Stieger, South Haven, MI—September 18. Age, 82.
- Brother James Balko, West Newton, PA—October 6. Age, 63.
- Sister Olive Pheil, Paynton, England—October 8. Age, 86.
- Brother Ian Webster, Glasgow, Scotland—October 8. Age, 87.
- Sister Alice Sellars, Victoria, B.C.—October 11. Age, 91.
- Brother Peter Gebarowski, Tipton, MI—October 19. Age, 71.
- Sister Josephine Kostyn, Los Angeles, CA—November 4. Age, 91.
- Brother Fred Darrow, Los Angeles, CA—November 16. Age, 91.
- Brother Irving Foss, Los Angeles, CA—November 20. Age, 85.
- Brother Thomas Franz, Baltimore, MD—November 23. Age, 70.

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

# Conventions

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THESE CONVENTIONS ARE LISTED AT THE REQUEST OF THE INDIVIDUAL CLASSES WHO ARE SPONSORING THE GATHERINGS.

**PHOENIX, AZ, December 30, 31, & January 1**—Quality Inn, 2420 West Thomas Rd. Mildred Enteman, 542 West Southern Ave. 85041

**CHICAGO, IL, December 31, January 1, 2**—Harold Richards High School, 10601 South Central, Oak Lawn. Ted Marten, 2033 Busse Hwy., Des Plaines, IL 60016  
Phone: (312) 824-8916

**ST. PETERSBURG, FL, January 8**—Hellman's Mobile Home Park, 8300 Seminole Blvd. (Alt. 19), Seminole. Mrs. Lloyd Hagensick, 8003 Seminole Blvd., Lot 8, Seminole 33542  
Phone: (813) 391-1772

**PALO ALTO, CA, January 21, 22**—San Jose Masonic Lodge, 2500 Masonic Dr., San Jose. Mrs. Irene Altuvilla, 1201 Sycamore Ter., Sp. 67, Sunnyvale 94086

**DENVER, CO, January 29**—Wyatt Cafeteria, 5801 W. 44th Ave., Denver. Marcia Kuehmichel, 10201 Riverdale Rd., #53, Thornton  
Phone: 450-0582

**DETROIT, MI, January 29**—Redford YMCA, 25940 Grand River, Detroit. Frank Nemesh, 2183 Babcock, Troy 48084  
Phone: (313) 649-6588

**LOS ANGELES, CA, January 29**—Golden State Masonic Temple, 933 South Hoover St., Los Angeles. Steve Mengos, 8355 Santa Ynez St., San Gabriel 91775  
Phone: (213) 286-0766

**ROCKLAND (NY) BIBLE STUDENTS, February 5**—Bear Mountain State Park, NY. Overlook Lodge, Intersection Rtes. 6 & 9W. Mrs. Dawn Shallieu, 137 Roselle Ave. W., Roselle Park, NJ 07204

**DELAWARE VALLEY BIBLE STUDENTS, February 12**—Hugh Carcella Community Center, 920 Trenton Rd., Fairless Hills, PA. Barbara Green, 291 Oaktree Dr., Levittown, PA 19055  
Phone: (215) 949-2283

**SACRAMENTO, CA, February 18, 19**—Plaza Sierra Travelodge, 2600 Auburn Blvd. Mrs. E. F. Lankford, 6000 19th Ave. 95820  
Phone: (916) 457-0569

**ALL-FLORIDA CONVENTION, March 3-5**—Holiday Inn, West 49th St. at Palmetto Expressway, Hialeah. Reservations must be made with secretary by February 15. Leonard Wesol, 3590 SW 91st Ave., Miami 33165  
Phone: (305) 226-8455

**FULLERTON, CA, March 10, 11**—YWCA, 321 Pomona Ave., Fullerton. Carol Herz, 2130 Hillsboro Ave., Los Angeles 90034

**BIBLE STUDENTS GENERAL CONVENTION, July 28-August 2**—Albion College, Albion, MI

**INTERNATIONAL CONVENTION, August 11-17**—Hotel Tyrol, Obsteig, Austria. Write: International Convention of Bible Students, 1425 Lachman Lane, Pacific Palisades, CA 90272  
Phone: (213) 454-5248