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HOW GREAT THOU ART!

SEVERAL YEARS AGO the people of the USA, in particular, and the world in general, became aware of the name, Hubble—a name given to the orbiting telescope placed in space. It was named after Edwin P. Hubble, an astronomer of the 1920's who established at that time that a multitude of separate galaxies comprised the universe, their number now, by the latest scanning techniques, exceeding his dreams.

The Hubble telescope was placed into orbit around the earth several years ago on one of NASA's missions. At the outset it had a flaw in a reflector which had to be replaced by later space missions, and after still other corrections were made the telescope started to send meaningful pictures of images to earth. The Hubble's wide-field camera took pictures, one after another from December 18-29, 1995, of a sector of the sky near the handle of the Big Dipper, part of the Constellation Ursa Major. This was a region relatively uncluttered by foreground stars or nearby galaxies. Yet it was considered representative of the typical distribution of galaxies because the universe, statistically, looks largely the same in all directions.

These pictures have been analyzed by astronomers, and at a meeting of the American Astronomical Society in San Antonio, Texas, in January of this year they made an exciting, glittering mosaic of the pictures. The pictures reveal a bewildering number and variety of galaxies stretching back toward the beginning of time. One thing was stunningly clear with this achievement. The estimated number of galaxies in the universe had multiplied enormously—to 50 billion—five times as many as previously estimated. Our sun is one of 50 billion to 100 billion stars in the Milky Way, generally considered to be an ordinary galaxy.

Dr. Robert E. Williams, director of the Space Telescope Science Institute in Baltimore said, "You can see a myriad of galaxies. There are large ones and small ones, red ones and blue ones, very structured ones, and also very amorphous ones. Most of these were never seen before Hubble. But we don't know the significance of all this yet."

GOD'S GLORY IN THE HEAVENS

To believers, which include many scientists, the design and immensity of God's Creation as seen in the heavens is a great stimulus to faith. The psalmist, David, wrote, "The heavens declare the glory of God; and the firmament showeth his handiwork." (Ps. 19:1) As mentioned, the galaxy of which our sun is a part is estimated to contain 50 to 100 billion stars, and now it is believed there are innumerable billions of such galaxies. Since it is estimated that we can see only 3,000 stars with the naked eye, this is the number of stars that scientists believe were visible in Christ's time. But the earlier testimony of the Bible was nearer the

truth: "The host of heaven cannot be numbered, neither the sand of the sea measured."—Jer. 33:22

It is impossible for us to grasp the idea of millions and billions. A simple illustration has been used to convey the thought of a billion. Should we pile a billion one-dollar bills on top of each other, and press them well together, the stack would reach sixty-four miles high into the air. We measure heavenly space by light years. A light year is the distance light will travel in a year, at the speed of 186,000 miles per second! Through radio astronomy, scientists know that there are galaxies 20 to 30 billion light years away. Even with the dollar-bill illustration, this is beyond our comprehension.

Our nearest star, Alpha Centauri, is only four light years away. A capsule traveling 17,500 miles an hour would require 153,000 years to reach this star. A radio signal will travel around the earth in a fraction of a second, but it required more than eight minutes for similar signals to reach the earth from Mariner IV when it was in the vicinity of the planet Mars, which is said to be 135 million miles from the earth.

THE SUN'S POWER

By controlled nuclear fusion, scientists today are able to destroy all life on the earth; and they are able also to use this power in almost unlimited ways for the good of man. The sun is a seething mass of nuclear fusion which is controlled in a remarkable manner. Our orbit around it is, in speed and distance away, just right to make possible life on the earth as we know it. The earth's speed of rotation is approximately 1,000 miles per hour. If it were only 100 miles per hour, our days

and nights would be ten times as long, and the heat of the sun would preclude the growing of vegetation, and the long nights would produce temperatures unendurably cold.

It is the Creator's design in the controlled nuclear energy of the sun that makes the earth such a wonderful place on which to live. Without its all-pervading power all the amazing things which many attribute to nature could not exist. Every ocean, sea, and river would be frozen solid; even the air itself would fall over them as a shroud of solid matter.

This would mean that not only human life, but no life could be brought into being. There would be no clouds and no rain would fall, and no river could flow. There could be no radio, no television, and no telegraph could function. There could be no lightning, nor could fire be kindled. Nor could the other heavenly bodies be seen, were it not that in their orbiting they intercept and reflect the light of our wonderful sun, the greatest of all examples of controlled nuclear energy.

OUR EARTH

Think of the marvelous design of the Creator in connection with man's home, Earth. Three thousand years ago Job said that God "hath the earth upon nothing." (Isa. 40:22) Isaiah spoke of the "circle of the earth." (vs. 24) Our earth is an orb approximately 8,000 miles in diameter, and is twisting and turning upon its axis like a spinning gyroscopic top. Because of God's design of gravitation's unfelt but inflexible pull, birds, airplanes, automobiles, and men can safely travel on and above its surface. It is gravitation that also keeps our earth in its proper relationship to the rest of

the universe, and this is done in absolute silence, and without friction, without strain, without jar or shock, yet the earth is projected through space at unbelievable speeds.

Isaiah 40:22 informs us that God "sitteth upon the circle of the earth" and "stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in." During our space age we have become especially aware of the 'tent' about our earth in which man dwells. In our day man has been thrust by rocket to the edge of our 'tent', and beyond, and now we know that it is possible to escape the gravitational pull of the earth.

When our astronauts circle the earth in the outer fringe of atmosphere, great preparation must be made to supply a proper environment for them. Space suits are designed to provide pressure and warmth, in addition to the space ship itself, with its oxygen supply, heat shield, and lights. Compare man's tiny space ship with the earth twisting through space with a rotational speed of 1,000 miles an hour, and at the same time circling the sun at about 66,000 miles an hour.

As we travel with the earth on this twisting, turning trip, we are unmindful of the motions, and the 'tent' of atmosphere provides our needed outside pressure. It also provides warmth and light through the reproduction of sunlight. It also becomes our heat shield, and devours possibly harmful meteors from outer space.

THE EARTH WATERED

The earth's circulatory system of moisture, so much taken for granted, is a source of wonder. Through God's design, and beyond our compre-

hension, the sun draws water from the oceans of our earth, and the clouds thus formed flow generally noiselessly through the sky to the land masses. Winds to propel these clouds are formed by the earth's rotational movement. Also, breezes and winds develop because of the difference in heat retention, and reflection of the earth and sea. The precious cargo of the clouds is dropped on the mountains and plains, and after watering the gardens of man, reaches the rivers to search out the sea again, and hence continue the life-giving cycle.

In these ways the LORD, in his abundant mercy, supplies his creatures with 'meat' in due season. Without this watering system, God's provision for his living creatures here on earth would come to naught. God said, "Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so." (Gen. 1:29,30) How could one logically believe that the tree, bush, grain, flower, grass, moss, and plant life which live by the nutriment of soil and water, and reproduce in kind, are not the skillful design of an all-wise Creator?

THE LOWER ANIMALS

The lower animals and birds give evidence of a Creator who designed within them certain instincts, without which they would perish. The squirrel hoards its food for the winter. The lowly bat uses sound waves to fly its tortuous route in the caverns of darkness. Flocks of geese and other

birds fly south when the long shadows of winter approach, and in the spring return unerringly to the place from which they started. The homing pigeon, cooped up, and taken far from home, when released, rises into the sky and in a short time streaks, by instinct, to the place from which it came. Salmon and other fish spawned in rivers far inland, make their way to the oceans, and when sufficiently mature to reproduce, find their way back to the exact locations from which they originally came.

THE HUMAN SPECIES

We could properly speak of man as God's masterpiece among the creatures of earth. He was created "in the image of God" (Gen. 1:27), not needing to be guided by instinct, but able to reason, and to plan. It has been suggested that instinct is like a single note, but the human brain with its ability to reason contains all the notes of all the instruments in an orchestra.

Man is the one earthly being that can plan for centuries. He can fashion from the stores of earth's materials and minerals complex skyscrapers. He can soar on wings of his own making, higher and faster than any bird. With ease he can traverse sea and land. With his specially designed intellect and powers of reasoning he can 'see' deeper than any microscope, and farther than any telescope. He can compute the miles to the moon, sun, and stars. He can measure the heat of the sun, the cold of the moon. He can search out and record the elements which make up our earth, sun, and stars.

In man's design we can observe special provisions by God for his enjoyment. Man—as virtually

all the lower animals—has been designed with senses which enable him to move about, forage, and plant seed for food, and protect himself. These we speak of as the five senses—taste, touch, sight, smell, and hearing. While most lower animals possess these senses, because of man's better brain which enables him to reason and to store information, the stimuli received through his five senses are much more meaningful.

And in the design of man's senses, and his great brain capacity, we see a very loving provision of the Creator. In addition to his senses providing necessary contact with the world about him, God has provided man with some 'plus values' which contribute immeasurably to his joy. When the cattle graze in the meadow, it appears to be an almost mechanical procedure, with the beasts unmindful of the beauty with which they are surrounded. We are told that animals are color blind. Dissection of their eyes does not reveal the chemical reaction necessary to perceive the wide diffusion of color.

We stand in the meadow, reacting to the beauty surrounding us in the sweep of the greenery, and the symmetry of the trees on the brow of the hill. We see the cloud-flecked sky, and at the close of day thrill to the beauty of the clouds when the setting sun for a time gives to them its colorful glory. We cannot understand why we react to the beauty of field and flower, hill and sky, except to realize it is from God. He designed our eyes to see and enjoy the tint and tone of color which he has so lavishly splashed in vivid hues all about us. In this we see God's tender love for man.

And so, too, with the sense of hearing. In man there are built the faculties that respond to many

sounds which bring special joy. There is the rhythmic lap of the ocean's waves, and the sigh of the zephyrs in the trees overhead. There is the happy sound of laughter. There are the sweet notes of the violin and other instruments, and the melody of voices blended in "The Hallelujah Chorus." There is the joyous sound of the babbling brook, and of the myriad of sweet-singing birds. There is almost no end to the happy sounds which bring joy to our hearts because the Creator has given us the sense of hearing, and an appreciation of the marvels of his creation.

The psalmist wrote of God, "Thou openest thine hand, and satisfiest the desire of every living thing." (Ps. 145:16) And with man, how marvelous has been this provision. The food for cattle consists largely of the grass of the field. But for man the viands provided by the Creator are innumerable, having a wide range of taste, and prepared so delectably. A hostess presents food tastefully prepared and beautifully arranged. Think of some of God's tasty and beautiful preparations: the sweet orange, the deep-hued, tangy plum; the crisp, red apple; the grape, the peach, the pear.

And so with our other senses. How grand to feel the gentle breeze, the warmth of the sun, and the glowing, friendly hearth! We smell the fragrance of the rose, as well as see its beauty. In the realms of feeling and smell, we are daily provided with joys which should be telling us over and over again of the generosity and love of our Creator.

WHY THE EVIL?

Nature is wonderful, but it is only as we come to understand the loving plan of nature's God for

the eternal happiness of his human creatures that we can know why so many things have apparently gotten out of hand, with the result that we are surrounded with so much that is evil, so much that contributes to human unhappiness. While, through our five senses we are made conscious of the Creator's tremendous abilities, and of his love for his human creation, those same five senses bring us overtones of evil, of pain, of decay, of strife. While our hearts thrill by appreciating the blessings with which we are surrounded, our eyes are filled with tears as we observe the travail of the suffering world, and sense that the seeds of death are working in our own bodies.

Why is this? The Bible alone answers—revealing that man, whom God created in his own image, transgressed his Creator's law, and brought upon himself and his progeny the condemnation of sin and death. While God continues to love his human creatures, he withdrew from them his life-giving favor, and, like a plant deprived of the sunlight, the human race is withering and dying. This has resulted in the world being filled with suffering and death. The Bible reveals, however, that this condition will not continue forever. The psalmist wrote that God's "anger endureth but a moment," and adds, "In his favor is life: weeping may endure for a night [*Margin*, 'in the evening'], but joy [*Margin*, Heb., 'singing'] cometh in the morning."—Ps. 30:5

The *Marginal Translation*, "Weeping may endure in the evening," is revealing. The epochs of Creation are referred to in Genesis, chapter 1, as "days," and the expression is used concerning each of these, "The evening and the morning . . ."

The Jewish calendar follows this same format, so that the day begins after sundown (or about 6:00 p.m.) and the evening and morning make a day. Man was created in the 'morning' of the sixth day. (Exod. 20:11) Then he transgressed divine law, and in the 'evening', or obscure beginning of the seventh day, or epoch of time, began to die. It will be in the morning period of the seventh day that joy and life will be restored to man. That will be the thousand-year period of the reign of Christ and his church.

Moses, in Psalm 90:3-7, confirms this. We read, "Thou turnest man to destruction; and sayest, Return, ye children of men. For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night." (vss. 3,4) Then, presenting symbolically the idea of destruction—the sentence of death—Moses continues: "Thou carriest them away as with a flood; they are as a sleep: in the morning [of the sixth Creative day] they are like grass which groweth up. In the morning it flourisheth, and groweth up; in the evening [of the seventh day] it is cut down, and withereth. For we are consumed by thine anger, and by thy wrath are we troubled."—vss. 5-7

But what joy it will be for the human race in the 'morning' of the seventh 'day' when the LORD says, "Return [from death], ye children of men." (Ps. 90:3) This bright hope expressed in beautiful, figurative language is plainly stated by Paul in his well-known promise of the resurrection, when he wrote: "As in Adam all die, even so in Christ shall all be made alive." (I Cor. 15:21,22) The world of mankind is to be made alive through Christ be-

cause he took the sinner's place in death, and became the Redeemer and Savior of the world.

Thus seen, God's great plan for man did not get out of hand in the sense that he was taken by surprise and could not control the situation. It is simply that in his wisdom he permitted evil to reign for awhile, in order that man might ultimately learn that the only true way to lasting peace, happiness, and life is through obedience to the laws of his Creator. With that lesson learned, there will be no more sorrow, no more pain, no more death. (Rev. 21:4) Then the glory of God will fill the earth as the waters cover the sea. ■

Our Shepherd

*"Thou [the Lord] anointest my head with oil,
my cup runneth over."*

—Psalm 23:5

THE FULLNESS OF the cup, running over, has a double significance. It is a cup of joy and a cup of sorrow, and in both respects it overflows. He who would partake of the joys of the Lord must also partake of his cup of suffering; we must "suffer with him" if we would reign with him.—Rom. 8:17

But we count the sufferings of this present time as "not worthy to be compared" (vs. 18) with the glories that shall be revealed in us, and hence we are enabled to rejoice in tribulation, so that as the tribulations will overflow, the rejoicing likewise overflows, and with the apostle we can say, "Rejoice: . . . and again I say, Rejoice!"—Phil. 4:4

—Daily Heavenly Manna, May 10

FINDING TRUE HAPPINESS

KEY VERSE: *"Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." — Matthew 5:12*

SELECTED SCRIPTURE: *Matthew 5:1-12*

TEACHINGS REGARDING HAPPINESS permeate the Bible, but perhaps nowhere is the subject dealt with in more detail than in the beatitudes which open Jesus' sermon on the mount. His words describing happiness sound strange, indeed, to those schooled in the world's understanding of happiness. Each of the beatitudes begins with the word 'blessed', and according to *Strong's Exhaustive Concordance* can properly be translated either 'blessed' or 'happy'.

While other teachers hold forth the rich, the great, the learned, the

mighty, and the influential among men as the pattern to be copied if happiness would be attained, Jesus sets forth the reverse for those "who hath ears to hear." (Matt. 13:9) He said to them, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." (Luke 9:23) His message for the world, however, will go forth during his Second Advent, when we are assured that then all the blind eyes will be opened, and the knowledge of the glory of God will fill the whole earth.—Isa. 11:9

We find these words in the Beatitudes: "Blessed are the poor in spirit: for theirs is the kingdom of heaven." (Matt. 5: 3) Jesus was addressing those who believed on him, and were of a humble spirit. Those who are happy in the Lord are the ones who lean upon him, trusting him implicitly.

"Blessed are they that mourn: for they shall be comforted." (vs. 4) Jesus also promised: "Come unto me, all ye that labor and are heavy laden, and I will give you rest."—Matt. 11:28

"Blessed are the meek: for they shall inherit the earth." (vs. 5) None can be taught without the quality of meekness or teachableness. Valuable lessons must be learned which are essential to progress.

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled." (vs. 6) Those who would follow in the Master's footsteps will desire to love righteousness and hate iniquity.

"Blessed are the merciful: for they shall obtain mercy." (vs. 7) The most important lessons for the

New Creature to learn are love, sympathy, and mercy. Our own imperfections constantly require divine mercy, and this should impress upon us the importance of having a merciful disposition toward those with whom we have to do.

"Blessed are the pure in heart: for they shall see God." (vs. 8) Although we cannot, while in the flesh, attain absolute purity in thought, word, or deed, we can have heart purity—purity of intention and desire. Only those who have this heart condition may hope to see God.

"Blessed are the peacemakers: for they shall be called the children of God." (vs. 9) This implies victory in attaining inward peace, and in becoming a peacemaker for others.

"Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake" (vss. 10,11); these experiences are allowed, to round out our characters. ■

LOVING THE 'UNLOVABLE'

KEY VERSE: *"I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."—Matthew 5:44*

SELECTED SCRIPTURE: *Matthew 5:38-48*

THIS PORTION OF Jesus' sermon on the mount helps us understand how we are to relate to our enemies, and to others we consider 'unlovable'. His proposals are a radical departure from commonly accepted behavior, and since the Lord's followers have fallen flesh such as is common to man it is not possible for them to be perfect as God is perfect, except in heart intention.

God's love, the type of perfect love demonstrated here by Jesus, is termed in the Scriptures "*agape*" love, and is explained in *Vine's Biblical Dictionary* as follows: "This is not the love of complacency or affec-

tion; that is, it was not drawn out by any excellency in its objects. It was an exercise of the divine will in deliberate choice . . . that which lies in the nature of God himself. It expresses the deep and constant 'love' and interest of a perfect Being toward entirely unworthy objects."

God loves all people, as evidenced by the fact that the sun rises and the rain falls on everyone, regardless of their present relationship with or attitude toward God. (vs. 45) This is the type of love Jesus displayed, and that Paul describes in I Corinthians 13. Jesus said, If we love those who love us, they will

return that love, and our reward is simply more love from them. (vs. 46) We must transcend this type of love.

Jesus said to his disciples, "Be ye therefore perfect, even as your Father which is in heaven is perfect." (vs. 48) The word here translated 'perfect' means 'complete' or 'mature'. In order for us to fulfill all righteousness we are to be perfect in love [*agape* love].

Jesus taught that we are not to resist an evil person, and not to return evil for evil, but we are to return evil behavior with a gracious, loving act. If someone hits us, we are not to hit back but to offer the other cheek. (vs. 39) Do not say, "I'll do to him as he has done to me; I'll pay that man back for what he did."—Prov. 24:29, *New International Version*

"If any man will sue thee at the law, and take away thy coat, let him have thy cloak also." (vs. 40) That is to say, if any man sues us and legally gets possession of our property, we are to feel no grudge against him but are to ren-

der up willingly all that the court might decree. We are to be law-abiding.

In ancient times, if one was conscripted and forced to carry baggage for a soldier one mile, they were not to grumble but to go with them for two miles, motivated by love.

As the Heavenly Father is always giving and never asking, so all his children should have this character likeness, and be ready to give something to anyone in need. Paul quotes Jesus, saying, "It is more blessed to give than to receive" (Acts 20:35), and Solomon said, "He who is kind to the poor lends to the LORD, and he will reward him for what he has done."—Prov. 19:17, *NIV*

Jesus reminds us, "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."—vss. 43,44

This ideal must be our goal. ■

TRUSTING GOD FOR DAILY NEEDS

KEY VERSE: *"Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."*—Matthew 6:33

SELECTED SCRIPTURE: *Matthew 6:19-21, 24-34; Luke 12:13-21*

IN TODAY'S LESSON, Jesus continues his sermon on the mount, teaching his disciples how unrewarding and seductive earthly riches can be alongside heavenly treasure. When our Lord spoke of earthly treasures he had in mind not only money and material wealth, but also those fleeting human rewards with which the world seduces us, such as popularity, power, and ease.

Jesus said, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither

moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also." (Matt. 6:19-21) Our Lord was aware that each of us naturally cares for and thinks about that which is the most important to us.

Continuing, he said that no man can serve two masters, for he would hate one and love the other. Then Jesus emphatically declares to his hearers, "Ye cannot serve God and mammon" (vs. 24), referring to money or earthly treasure in general. Of course money, of itself, is not an evil. It is the love of money that is

the root of evil. And we must choose between the love of God and the love of money. We can enjoy money and the things it can buy, but we are not to worship it. Jesus points out that his followers should not be anxious or worry about food or drink to stay alive, or about the clothing they wear, because life is more important than these material things.

The Apostle Paul, in agreement with the Master, also cautions that we cannot divide our loyalties. He says in I Timothy 6:10, using *Wilson's Emphatic Diaglott* rendering: "A root of all kinds of evil is the love of money; which some longing after, wandered from the faith and pierced themselves around with many sorrows." Neither Jesus nor Paul, however, are saying we should pay no attention to the practical necessities of life, but we should keep our priorities straight: God's kingdom comes first!

In our Key Verse, Jesus instructed his followers along these same lines. Since we are to seek first the kingdom of heaven,

what then, we ask, are the 'all things' that shall be added to us? Our Lord counseled his disciples to take no anxious thought for their life, in the sense of preoccupation over their supply of food, drink, clothing, or other basic necessities of life, for the "Father knoweth that ye have need of all these things." (Matt. 6:32) He said that even the fowls of the air neither sow nor reap, nor gather into the barn, yet the Heavenly Father feeds them. Then he asked, "Are ye not much better than they?"—vs. 26

Again he asks, "Why take ye thought for raiment?" (vs. 28) Commenting on his question he said, "Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these."—vss. 28,29

Finally, Jesus admonishes us, "Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." — vs. 34 ■

LORD, TEACH US TO PRAY

KEY VERSE: *"When you pray, go into your room, close the door and pray to your Father, who is unseen. Then your Father, who sees what is done in secret, will reward you."*—Matthew 6:6, New International Version

SELECTED SCRIPTURE: *Matthew 6:5-15*

HOW DOES ONE pray? Jesus gave us his answer to this query when asked by a disciple, "Lord, teach us to pray." (Luke 11:1) His illuminating response has given Christians the model prayer, known today as 'The Lord's Prayer', which teaches the vital means of man's communication with God.

Jesus said (paraphrasing): "When you pray, do not pretend piety, like the hypocrites who love to pray, standing in the synagogues and on street corners to attract the attention of the people. They have already received their reward. But when you

pray, go into a private room, shut the door, and pray to your Father in secret and he shall reward you."

We are admonished not to use vain repetitions in prayer as the heathen do, for they think they shall be heard for their 'much speaking'. Prayer is not designed to inform God. Our Heavenly Father already knows what we have need of before we ask, so Jesus said an abundance of words is unnecessary. (vss. 7,8) Yet, the Apostle Paul instructs us to "Pray without ceasing. In everything give thanks."—I Thess. 5:17,18

In verses 9 to 13, Jesus explained the way you must pray: "Our Father which art in heaven, Hallowed be thy name." To address God as 'Our Father', reflects a childlike trust in one who has promised to meet our every need. We are to approach God with reverence, acknowledging his greatness, which implies humility and littleness on our part. Even God's very name is revered as holy by the true worshiper.

"Thy kingdom come. Thy will be done in earth, as it is in heaven." This is an acknowledgment that the worshiper has faith in the divine promise that, in God's due time, a righteous kingdom will be established on the earth when his will shall prevail as it is now in heaven. The Prophet Isaiah (25:6-8) brings us a glorious description of that kingdom. "He will swallow up death in victory." In that day Satan will be bound, evil restrained, and blessings shall fill the earth.

"Give us this day our daily bread." This request shows our reliance upon

him for that which he has promised. This is not an appeal for luxuries, or an abundance of goods, but merely asking, LORD, give us those things which are needful to us for our daily nourishment, whether spiritual or temporal.

"Forgive us our debts, as we forgive our debtors." The very essence of Christian principle is love, sympathy and forgiveness of the faults of others, even as we realize that we ourselves have faults, and that God has graciously forgiven us. As one approaches the throne of heavenly grace, let him inquire of his own heart whether he has forgiven those indebted to him.

Finally, Jesus instructs us to request, "Lead us not into temptation, but deliver us from evil." *Wilson's Emphatic Diaglott* translates this verse: "Abandon us not to trial, but preserve us from evil." God does not tempt any man. (James 1:13) He permits us to undergo testing, but with the trial makes "a way to escape" that we "may be able to bear it."—I Cor. 10:13 ■

SPIRITUAL VISION

"Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."

—II Corinthians 4:17,18

HOW CAN ONE 'look' at things if they are not seen? Our natural eyes are limited in their range of vision, and our vision depends upon conditions and circumstances. We might look out our windows in the midst of a large city, but we cannot see the horizon because of the many man-made structures which have been erected around and in front of us which block our view. However, out on the plains one can see much farther because of more favorable conditions: the atmosphere is clear, and there is nothing to obstruct our vision.

When we look up into the heavens at night we can see thousands of heavenly bodies, many of them thousands of light years away. By the use of a telescope, millions are brought into view. No wonder David wrote, "The heavens declare the glory of God; and the firmament showeth his handiwork." (Ps. 19:1) David could see the glory of God manifested in the heavens even with his

unaided vision. How much more should we appreciate the greatness of our God when we realize the vastness of his universe as revealed through the powerful telescopes of our day.

Just so, there are spiritual things which are discernible by the eye of faith—things which cannot be seen by our natural eyes. To ‘see’ these ‘unseen’ things we need spiritual aids. Paul wrote, “Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.”—I Cor. 2:9,10

The Holy Spirit, then, is the great aid which has been provided to enable us to discern the unseen things of God which cannot be seen by the natural eye. Before his death Jesus promised his disciples that the Holy Spirit would be sent, and that it would reveal to them things which at that time they were unable to see or understand. Jesus said, “I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: . . . and he will show you things to come.”—John 16:12,13

This promise was fulfilled at Pentecost. Acts 2:1-4 reads: “They were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Spirit.” Then Peter stood up and explained that this is what had been foretold

by the Prophet Joel. He also explained that Jesus, who was now at "the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath shed forth this, which ye now see and hear."—Acts 2:33

This was the Holy Spirit of promise, the Comforter. It was by, or through, this divine power, which operates apart from and beyond all human faculties and abilities, that the followers of Jesus would henceforth be able to see and appreciate spiritual things. Paul explains that without this aid "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." (I Cor. 2:14) These things which are spiritually discerned are the things which are 'not seen' by the natural man.

LIGHT NEEDED

Just as light is necessary for natural vision, it is also necessary for spiritual vision—not natural light, but symbolic light—the light of the knowledge of God. We speak of being 'illuminated' by the Holy Spirit. This is a correct expression, for it is only by the aid of the Holy Spirit that we are able to understand and 'see' the spiritual things—the things which are eternal. Paul further wrote, "What man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but [by] the Spirit of God."—I Cor. 2:11

What are some of these unseen things, the hidden things of God, which we are now able to see by the aid of the Holy Spirit? One of them is what Paul describes as a 'mystery' which has been 'hidden'. He wrote, "We speak the wisdom of God in a

mystery, even the hidden wisdom, which God ordained before the world unto our glory." (I Cor. 2:7) In Colossians 1:26,27 we read further concerning this 'hidden wisdom' of God: "Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory."

This hidden mystery was not even understood by the prophets of old, though they wrote about it. Concerning this Peter wrote, "Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you. . . . Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you."—I Pet. 1:10-12

Not only did the prophets fail to understand the great truth concerning 'Christ in you, the hope of glory', but the angels also failed to discern it, even though they desired to 'look' into the meaning of what the prophets wrote. How blessed, indeed, are those to whom the LORD reveals this precious truth of his plan of salvation!

A LIVING HOPE

As noted, this and other precious truths concerning our hope in Christ began to be revealed by the Holy Spirit at Pentecost. Peter wrote, "Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy hath regenerated us unto a living hope, through the resurrection of Jesus Christ from among the dead, unto an inheritance incorruptible and undefiled and un-

fading, reserved in the heavens for you who in God's power are being guarded through faith unto salvation—ready to be revealed in the last ripe time.”—I Pet. 1:3-5, *Rotherham Translation*

When we catch a glimpse of this mystery—‘Christ in you, the hope of glory’—we begin to understand that the great Prophet, Priest, and King which is to reign as the ‘seed of Abraham’ consists, not only of our Lord Jesus, the Head, but also of the entire church, as members of his body. Together these constitute the Christ, or Messiah, which will bring deliverance and blessings, not only to the nation of Israel, but also to the entire world of mankind—all the families of the earth. This is one of the things, which is unseen and unappreciated by the natural mind.

A DEFINITE HOPE

As Christians we must have a definite objective, a definite hope in life, and we should continue striving for that goal. Paul wrote that we should “set your affection [*Margin, mind*] on things above, not on things on the earth.” We cannot see the things above with our natural eyes, but we discern by the eye of faith that “when Christ, who is our life, shall appear, then shall ye also appear with him in glory.”—Col. 3:2-4

The Apostle Peter explains how we secure these unseen things that are eternal. First he reminds us of the importance of a knowledge of God. We obtain this knowledge through the study of God's Word, by the aid of the Holy Spirit. Peter wrote, “Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord. According as his divine power hath given unto us all things that pertain unto life and godliness,

through the knowledge of him that hath called us to [*Margin*, 'by'] glory and virtue."—II Pet. 1:2,3

Then Peter explains in greater detail just what has been given to us by divine power; that is, by the Holy Spirit. He says: "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." (vs. 4) Then Peter reminds us that there is something which we need to do about this knowledge that has come to us through the precious promises of God. Peter continues:

"Beside this ['and for this very thing also', *Wilson's Emphatic Diaglott*], giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity [love]." (vss. 5-7) Then Peter points out the importance of adding these fruits of the Spirit to our faith: "For if these things be in you, and abound, they make you that ye shall neither be barren [*Margin*, Gr. 'idle'] nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off [cannot see, that is, the things which are 'eternal'], and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."—vss. 8-11

OUR HEAVENLY HOME

Another of the unseen and eternal things to which we look is our home in heaven. Jesus said, "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." (John 14:2,3) Paul wrote that when our earthly house is dissolved, we will have a building of God, "an house not made with hands, eternal in the heavens."—II Cor. 5:1

It is important to ask ourselves if we are doing all we can to lay up treasure in heaven where moth and rust do not corrupt (Matt. 6:19), and where thieves do not 'break through and steal'. How much of our earthly time and talents are we actually sacrificing in our efforts to lay up treasure in heaven? How much of our energy are we devoting to banking in the heavenly vaults? It is only as we keep our spiritual vision focused on the unseen things of the Spirit that we will be able to maintain our zeal in sacrificing the flesh and its interests in favor of the eternal weight of glory.

We cannot at this time even begin to comprehend the glory of our future exalted position. John wrote, "It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." (I John 3:2) What a marvelous prospect! What a glorious hope!

But before we are ready for this change to heavenly glory there are lessons to be learned. We are to "endure hardness" as good soldiers of Jesus Christ. (II Tim. 2:3) We must suffer with Christ.

Peter wrote that the God of all grace has called us unto his eternal glory by Jesus Christ, and that we will attain to this high calling after we "have suffered awhile." (I Pet. 5:10) In James 1:12 the same thought is expressed: "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him."

PRECIOUS PROMISES

There are so many precious promises of God to those who keep their "eyes" fixed on the unseen things that are eternal in the heavens. One of them reads, "Cast not away therefore your confidence, which hath great recompence of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise," or the fulfillment of the promise. (Heb. 10:35,36) This promise is based on the condition of maintaining patient endurance. Another promise is predicated on holding fast. "Let us hold fast the profession of our faith without wavering; (for he is faithful that promised)."—Heb. 10:23

These promises of God are conditional. Paul wrote, "We are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end." (Heb. 3:14) Again: "He that endureth to the end shall be saved."—Matt. 10:22; 24:13

Prayer is essential in order to maintain our standing with the LORD, and receive the necessary strength for our every time of need. The apostle wrote again, "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."—Heb. 4:16

Another precious promise reads: "Thou shalt guide me with thy counsel, and afterward receive me to glory." (Ps. 73:24) Before many years have passed, each of us shall have finished his or her course, and if faithful will stand in the glorious presence of our LORD. Paul tells us that "as we have borne the image of the earthy, we shall also bear the image of the heavenly." (I Cor. 15:49) As our change takes place, it will mean that one moment we are fleshly, and the next moment "clothed upon with our house which is from heaven"; one moment mortal, the next clothed with immortality.—II Cor. 5:2; I Cor. 15:53,54

As we look back over our lives from that heavenly vantage point with its many joys, and with its trials which have tested our faith, we will perhaps express the sentiments of a beautiful hymn to the effect that then the trials of the road will seem as nothing, because we have reached the end of the way. We will then be able to praise the way the LORD has led us day by day, while we kept our vision fixed on the unseen things which total up to make that eternal weight of glory. ■



THE PSALMIST DAVID said: "The heavens declare the glory of God, and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech, there are no words, their voice is not heard; but their melody extendeth through all the earth, and to the end of the world their words."

THE MEANING OF PENTECOST

THE WORD PENTECOST is used only three times in the Bible, and, being a Greek word, appears only in the New Testament. The most familiar usage is found in Acts 2:1-4. These verses say, "When the Day of Pentecost was fully come, they [Jesus' disciples] were all with one mind in the same place. And suddenly there came a sound from heaven, like a violent wind rushing; and it filled the whole house where they were sitting. And divided tongues appeared to them, like fire, and one rested on each one of them. And they were all filled with the Holy Spirit and began to speak in other languages, as the Spirit gave them utterance."—*Wilson's Emphatic Diaglott*

Pentecost is used later in Acts 20:16: "Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem the Day of Pentecost." The final use of the word is in I Corinthians 16:8, a very short verse: "I will tarry at Ephesus until Pentecost."

In the latter two references it is intimated that Pentecost was more than just the notable event that is described in Acts 2 concerning the giving of

(Continued on page 36)

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the Holy Spirit. In fact it was a periodic celebration—a special day.—vss. 1-4

THE TYPICAL FEAST

To find out what was the special significance of the Day of Pentecost requires going to the Old Testament. Pentecost was one of the three annual feasts of Israel, and was not called Pentecost at that time. It went by two names, one being the 'Feast of Harvest' and the other the 'Feast of Weeks'. We read of its use as the Feast of Harvest in Exodus 23:14-16, where it says, "Three times thou shalt keep a feast unto me in the year. Thou shalt keep the Feast of Unleavened Bread: . . . and the Feast of Harvest, the firstfruits of thy labours, which thou hast sown in the field [Pentecost]: and the Feast of Ingathering, which is in the end of the year, when thou hast gathered in thy labours out of the field."

Another reference to this feast is in Deuteronomy 16:9,10,16, where it is not called the 'Feast of Harvest', but the 'Feast of Weeks'. "Seven weeks shalt thou number unto thee: begin to number the seven weeks from such time as thou beginnest to put the sickle to the corn. And thou shalt keep the Feast of Weeks unto the LORD thy God with a tribute of a freewill offering of thine hand, which thou shalt give unto the LORD thy God, according as the LORD thy God hath blessed thee. . . . Three times in a year shall all thy males appear before the LORD thy God in the place which he shall choose; in the Feast of Unleavened Bread, and in the Feast of Weeks, and in the Feast of Tabernacles: and they shall not appear before the LORD empty." The term 'Feast of Weeks' is

also referred to in two other places: Exodus 34:22 and Numbers 28:26-31.

Leviticus 23 explains these three feasts and exactly when the Feast of Pentecost occurred, its purpose, and why it goes under both names: the Feast of Harvest and the Feast of Weeks. Verse 5 reads: "In the fourteenth day of the first month at even is the LORD's Passover. . . . The fifteenth day of the same month is the Feast of Unleavened Bread. . . . In the first day [i.e., the first day of the Feast of Unleavened Bread—the fifteenth of Nisan] ye shall have an holy convocation: ye shall do no servile work therein." This first day of the Feast of Unleavened Bread was to be a 'holy convocation', or, in reality a special Sabbath Day. Sabbath days were those in which the Israelites did no servile work. In this case, it was not the seventh-day Sabbath, but a special Sabbath—a holy convocation to the LORD. The last day of the feast, likewise, was a special Sabbath Day.

Continuing with verse 10: "Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest: and he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the Sabbath the priest shall wave it." This waving of the handful, or sheaf, of the firstfruits of their harvest, was done on the day after that special Sabbath—the sixteenth of Nisan.

Verses 15 and 16 read: "Ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave offering; [in other words, from the sixteenth of Nisan] seven

Sabbaths [49 days] shall be complete: even unto the morrow after the seventh Sabbath [the morrow after the seventh Sabbath would be the fiftieth day] shall ye number fifty days; and ye shall offer a new meat offering unto the LORD."

This 'new meat' was the special offering of the Feast of Harvest, or the Feast of Weeks. It was referred to in certain scriptures as the Feast of Weeks because the date on which that feast began was determined by the counting of seven weeks, plus one day, from the time that the sheaf of the firstfruits was offered. Additionally, the Greek word Pentecost means 'the fiftieth day'.

PURPOSE OF THE TYPE

This feast was to be a celebration of thanksgiving to God for the firstfruits of the Jewish harvest, hence the second name, Feast of Harvest. This was a special harvest. It was not the harvest of vegetables or fruit, but was the harvest of grain—specifically wheat. The firstfruits of this wheat harvest were dedicated to the Heavenly Father. During this feast, as recorded in the 23rd chapter of Leviticus, many offerings were given. There were burnt offerings, meat offerings, drink offerings, sin offerings, and peace offerings—all given as a celebration of thanksgiving to God for their harvest, their grain (wheat) harvest.

The special offering of the feast was to be a new 'meat' offering. Verse 17 says, "Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baked with leaven; they are the firstfruits unto the LORD." They offered two loaves of bread made from the firstfruits of their wheat harvest. It was then waved before the LORD as a thanksgiving, as

a dedication, to him for the bounties of their harvest. Fifty days earlier they had also waved an offering before God, but it was only a *handful* of the firstfruits. Now they had begun the actual harvesting of the wheat and brought these two loaves made from the wheat they had just harvested to offer to the LORD. Their harvest would now continue until all the wheat was gathered.

CORRESPONDENCY OF TYPE AND ANTITYPE

The reason for going into detail regarding the typical Feast of Harvest, i.e., Feast of Weeks, Feast of Pentecost, is that it ties in beautifully to the antitype—the reality. Seen first of all is the correspondence of the timing of this feast. Remember that the 14th of Nisan was the Passover. In the antitype this corresponded to the death of Jesus, the Passover Lamb—the “Lamb of God, which taketh away the sin of the world” (John 1:29), which occurred exactly on this date. On the 16th of Nisan, the sheaf or the *handful* of the firstfruits was waved before the LORD. This corresponds in antitype to the resurrection of Jesus, which occurred on the same date. The Apostle Paul said in I Corinthians 15:20 that Jesus was “the firstfruits of them that slept.” He was the first one raised from the dead. He was the ‘sheaf’, the ‘handful’ of firstfruits—the very first one raised from the dead by the mighty power of God. Then, counting seven Sabbaths plus one, or fifty days, from the resurrection of Jesus, from the antitypical waving of the sheaf of the firstfruits, brings us to the Day of Pentecost, as recorded in Acts 2.

Just as the typical feast involved the dedication of the wheat harvest, so, in antitype, the Day of Pentecost encompassed the dedication of the an-

nant of sacrifice would begin, and it meant that begettal of the Holy Spirit had taken place and that as a result they would now be New Creatures in Christ Jesus.

This was a very eventful day for those present. But for the church down through the Gospel Age, it was also very significant. It signified the beginning of the Gospel Age and its work. It signified the opening of the "High Calling of God in Christ Jesus." (Phil. 3:14) Pentecost also signified the anointing, or the dedication of the church as a class, to be God's Royal Priesthood.

It signified that the opportunity was now open for each individual prospective member of that priesthood to receive the things that those in the upper room were receiving: God's acceptance of their consecration, justification, the beginning of their sacrifice, and spirit begettal. Each prospective member of the Royal Priesthood throughout the Gospel Age has come into that same relationship, because of the events that took place then. In short, the Day of Pentecost began the actual process of bringing man back to atonement with God, beginning with the church. The Day of Pentecost was the first evidence to mankind of God's acceptance of the ransom price as provided by Jesus.

THE HOLY SPIRIT

Understanding the begettal of the Holy Spirit is the key to appreciating the full significance of Pentecost. What is the Holy Spirit? In general, the Holy Spirit is the power and influence of God. It has always existed. God is from everlasting to everlasting, and so his power and his influence—his

Holy Spirit—is also from everlasting to everlasting.

But what about the Holy Spirit as it applies to members of the church? For these the Holy Spirit can be defined as ‘the holy and righteous influence and power of God that gives the spark of life to, nourishes, and governs the New Creature life in each one of God’s consecrated people’.

The word spirit is from the Greek word *pneuma*, and means ‘breath’. To simplify the definition of the Holy Spirit, to the New Creature it is as the breath of life is to the natural body. The body must have the breath of life. If the breath of life is taken away from the natural body it dies within minutes. Likewise, without the Holy Spirit the New Creature cannot live.

THE HOLY SPIRIT AT PENTECOST

Luke, in Acts 2, described what happened on the Day of Pentecost relative to the giving of the Holy Spirit. In verses 2-4 he said, “Suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.”

Why did God give such an outward demonstration of the begetting of the Holy Spirit as a ‘sound from heaven’, a ‘rushing mighty wind’, ‘cloven tongues like fire’, and ‘speaking with tongues’? There were two reasons why this was done. First, it was a witness to those present. This was a feast of Israel, although the antitype was now being ful-

filled. Verse 5 states, "There were dwelling at Jerusalem Jews, devout men, out of every nation under heaven." Many Jews had traveled to Jerusalem because this was one of their feast days, when this was "noised abroad" (vs. 6) it was a witness to them.

The Holy Spirit had an immediate effect upon the apostles and they began speaking in other languages, and some who heard accused them of being drunk. This caused Peter to stand up and refute the charges. (Acts 2:4-15) Peter quoted from the Prophet Joel, and the Psalms, and gave a beautiful witness of God's plan. The result of that witness was, as stated in verse 41: "The same day there were added unto them about three thousand souls."

In addition to being a great witness, this giving of the Holy Spirit at Pentecost was a demonstration of God's power and influence as never before seen in man. This power rested in a very special way upon the apostles in that they were given various 'gifts' such as speaking in foreign tongues. The Apostle Paul identified some of these gifts in I Corinthians 12:28-30 as "gifts of healings, helps, governments, diversities of tongues . . . workers of miracles." These were all part of the outward gifts of the Holy Spirit that were given to the apostles which helped to establish the Early Church and the authority of the apostles. These were a tremendous demonstration of God's power and influence upon them, manifesting his authority on their behalf.

THE REAL SIGNIFICANCE OF PENTECOST

As extraordinary as these demonstrations were, as exciting as the gifts were, and although they

added three thousand prospective members to the body of Christ in one day, none of this was the real significance of Pentecost. The real meaning of Pentecost concerned the principal work of the Holy Spirit, which was to be inward. It was not to be seen by man. It was, in fact, to be the work of developing the New Creature. The most significant event of Pentecost was the begetting of the disciples by the Holy Spirit. In I Corinthians 12, Paul discusses this very matter. After recounting the various gifts of the Spirit in previous verses, he states in verse 31: "Covet earnestly the best gifts: and yet show I unto you a more excellent way." What was the 'more excellent way'? That way was love, the subject of the next chapter—I Corinthians 13. Love is the summation of the fruits of the Spirit, which describe the development of the New Creature. That was the 'more excellent way', the more excellent work of the Holy Spirit, and the real meaning of Pentecost.

WORKS OF THE HOLY SPIRIT

What is the inward work of the Holy Spirit, which has been summed up by Paul as being love? There are many scriptures in the new Testament that deal with this subject. The 8th chapter of Romans is a discussion about the Holy Spirit giving much enlightenment and guidance to the followers of Christ. The phrase, 'Holy Spirit', or 'Spirit' is mentioned some twenty times in this chapter alone. The works of the Holy Spirit as described here can be divided into ten areas:

1. Verses 1 and 2 describe for us that the Holy Spirit is a 'law', a "law of life," and can be likened to the breath of life in natural man. So, also we

must have the Holy Spirit, a law of life, or the New Creature dies. These verses read: "There is therefore now no condemnation to them which are in Christ Jesus, . . . for the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Not only does this passage say that his Spirit is a law of life, it also has made his followers free from that other law that they were under—the law of sin and death.

2. The Holy Spirit is an influence by which one walks, and thinks. Verses 4 through 6 bring this out: "That the righteousness of the Law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace."

3. The Holy Spirit embodies the thought of 'Christ in you, the hope of glory'. Verses 9 and 10 allude to this, saying, "Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness." This Holy Spirit of God, or as Paul refers to it, the 'Spirit of Christ', has to be 'in' his followers. If it is in them, it fulfills the thought that says, "Christ in you, the hope of glory." (Col. 1:27) Christ is not literally in us. It is his Spirit of anointing, his influence, that motivates us.—I John 2:27

4. The fourth work of the Holy Spirit is described in verse 11, which says, "If the Spirit of

him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." The Holy Spirit 'quickens'; it gives life. It gives one the opportunity to serve God, to understand his truth, to be an acceptable sacrifice, and eventually it will quicken those who are faithful, giving them divine, spirit bodies.

5. The action of the Holy Spirit upon our minds mortifies the deeds of the body. Verse 13 says, "If ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live."

6. Another work of the Holy Spirit is stated in verse 14. "As many as are led by the Spirit of God, they are the sons of God." The Holy Spirit 'leads' and this can be thought of as God's providential care over his followers. His Holy Spirit brings about this care by being with his followers along each step of the narrow way. A hymn says, "I'd rather walk in the dark with God, than go alone in the light." God's people are able to say this because it is the Holy Spirit, his providential influence and power, that leads and directs their lives.

7. The Holy Spirit is an assurance of sonship. Verse 15 states: "Ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption ['sonship', *Wilson's Emphatic Diaglott*] whereby we cry, Abba Father." What an assurance the Spirit gives the followers of Christ that they are the sons of God!

8. Verse 16 says, "The Spirit itself beareth witness with our spirit, that we are the children of God." This is an assurance that our spirit, our

heart, our motives, which have been given to the LORD in consecration, are on the same 'wave length'—that is, that they 'bear witness' with the Holy Spirit. When these 'bear witness' together, it is an assurance to us that we *are* the children of God, that we have the same purpose which the Holy Spirit purposes in us.

9. The Holy Spirit does not prevent us from sharing in the trials and the 'groanings' of the present life while in the flesh. It is true that God's power can accomplish anything, and he could use his Holy Spirit to prevent us from going through the trials and the groanings of the flesh. However, this is not in our best interest. This aspect of the Holy Spirit is shown in verse 23: "Not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

10. The Holy Spirit is able to intercede for us with the Father. Verses 26 and 27 say: "The Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because it maketh intercession for the saints according to the will of God." The Holy Spirit is able to intercede in those cases where we are not able to pray to the Father as we would desire, or to know what we should pray for. As the verse states, the Holy Spirit intercedes 'according to the will of God'.

FILLED WITH THE SPIRIT

We are reminded by the Apostle Paul that we are not to “quench the Spirit” (I Thess. 5:19), a completely willful renunciation of the New Creature’s life-giving power. We must be on guard for even partial willfulness in this regard. “Grieve not the Holy Spirit of God,” Paul says in Ephesians 4:30. Rather, let us strive to obtain the fullest measure possible of God’s influence and power: “Be filled with the Spirit.” (Eph. 5:18) Thus we may truly appreciate, by being faithful ‘even unto death’, the significance of Pentecost and its resulting blessing to the Lord’s footstep followers of the present age. ■

WEEKLY PRAYER MEETING TEXTS

MAY 2—“All that will live godly in Christ Jesus shall suffer persecution.”—II Timothy 3:12 (Z. ’03-164,165 Hymn 118)

MAY 9—“As ye have therefore received Christ Jesus the Lord, so walk ye in him; rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving.”—Colossians 2:6,7 (Z. ’03-199 Hymn 93)

MAY 16—“Thou shalt be called by a new name, . . . thou shalt also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God.”—Isaiah 62:2,3 (Z. ’03-164 Hymn 310)

MAY 23—“Ye also ought to wash one another’s feet.”—John 13:14 (Z. ’97-243 Hymn 23)

MAY 30—“Rejoicing in hope, patient in tribulation.”—Romans 12:12 (Z. ’95-20 Hymn 201)

“TEACH ALL NATIONS”

*“Go ye, and teach all nations, baptizing them
in the name of the Father, and of the
Son, and of the Holy [Spirit].”*

Matthew 28:19

TO SHARE WHAT we have with others is the very essence of the Spirit of God and of Christ; and especially is this true relative to the spiritual things with which we have been blessed. This lesson is uniformly taught throughout the divine Revelation. For instance, on being commanded by the authorities not to speak or teach in the name of Jesus, Peter and John replied: “We cannot but speak the things which we have seen and heard.”—Acts 4:18-20

To emphasize this same point, Paul, after quoting from Psalm 116:10: “I believed, and therefore have I spoken”; adds, “We also believe, and therefore speak.” (II Cor. 4:13) And the Master, addressing his disciples after they had been endowed with special powers to heal, said: “Freely ye have received, freely give.”—Matt. 10:8

An interesting example of this principle is seen in Ezekiel 40:4. Fourteen years after the city of Jerusalem was overthrown in 606 B.C. (Ezek. 40:1), the Prophet Ezekiel, who was living in Babylon at the time, received a special revelation from God. He was lifted up and carried in spirit

into the land of Israel, and there saw stretching out before him a huge structure, "as the frame of a city [the Temple of God]." (vs. 2) And then the significant statement is made: "Declare all that thou seest to the house of Israel."—vs. 4

Is not this experience of the prophet very similar to the experience of the LORD's people at the present time? Have we not been brought out of the Babylonian confusion of erroneous doctrines, and in spirit brought into the present inheritance of the saints, typified by the land of Israel? Have we not been lifted up by the power of the Holy Spirit, "risen with Christ," and then shown, stretching out before us, a huge spiritual structure—the great divine plan of the ages—the most important feature of which is the Temple of God, the Christian church and her work, present and future?—I Cor. 3:16

Having been blessed with this "light of the knowledge of the glory of God" (II Cor. 4:6), we now have the privilege of declaring to others of God's professed people what we have seen and heard. The love of Christ constrains us to do this. The Apostle Paul, in II Corinthians 9:7-11, says that we should share with others the blessings, temporal or spiritual, we ourselves have received.

Quoting from Psalm 112:9, he says, "As it is written, he hath dispersed abroad; he hath given to the poor; his righteousness remaineth for ever." Then Paul makes the following forceful and beautiful comment: "He that supplieth seed to the sower and bread for food, shall supply and multiply your seed for sowing, and increase the fruits of your righteousness; ye being enriched in every-

thing unto all liberality, which worketh through us thanksgiving to God.”—II Cor. 9:10,11, RSV

Reverting once more to Ezekiel’s Temple, it is noticeable that Jehovah does not personally explain to the prophet the various details relating to the temple, but he is brought in contact with a man “with a line of flax in his hand, and a measuring reed” (Ezek. 40:3), and he does the explaining, measuring, and showing him the size of the courts, gates, and other features of the temple.

This closely foreshadows the LORD’s method of teaching his people; and specially has this been his method during the closing years of this Gospel Age; a human instrumentality has been used to reveal the great divine plan of the ages, with its times and seasons. (Luke 12:42-44) Blessed are they who have been willing to receive the LORD’s instruction in the way he has been pleased to give it. Having thus been richly blessed, let us seek to sow the good seed of truth in the hearts of others.

Let us remember the work to be done at this time is first a gathering of the children of the kingdom with the sickle of truth (Matt. 13:24, 25,30,38), and then a seed-sowing work among the people in preparation for the work of the earthly phase of the kingdom, as the plowshares of trouble prepare the hearts of men to receive the good seed.

The same thing is borne out by the psalmist, who, after telling of the rejoicing which came to Israel after her deliverance from Babylonian captivity, picturing the deliverance of spiritual Israel from captivity to mystic Babylon (Rev. 18:4), says: “They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed,

shall doubtless come again with rejoicing, bringing his sheaves with him."—Ps. 126:5,6

Before the night comes wherein no man can work, let us use the opportunities for service the LORD places within our reach. Having been ourselves well fed at the LORD's table, let us make use of every opportunity to carry portions to those who have not yet partaken of the joys of the LORD.—Isa. 25:6; Neh. 8:10

The most momentous event of all time is at the door!—the establishment on earth of Messiah's kingdom for the blessing of all the families of the earth. Let us comfort the poor, groaning creation with the good news that deliverance is at hand. ■

OBITUARIES

The following brethren have recently finished their Christian course. We wish to express our sincere sympathy to the families and friends in the loss of these dear ones. We appreciate information concerning any brethren to be included in this list.

Brother Andrew Len, Yorkton, Sask.—October 29, 1995.
Age, 88.

Brother Avraham ben Chiam Kohn, Big Sandy, TN—February 2. Age, 118.

Sister Nellie Buravich, Agawam, MA—February 17. Age, 90

Sister Marjorie Brooks, Orlando, FL—February 28. Age, 97.

Sister Annie Rutherford, Chesham, England—March 4. Age, 96.

Sister Maxine Johnson, Spokane, WA—March 3. Age, 70.

Sister Anna Belush, Columbus, IN—March 5. Age, 88.

Sister Beulah Munhall, Menlo Park, CA—March 10. Age, 98

Brother John Peters, Chicago, IL—March 26. Age, 87.

"LIFE" OR "JUDGMENT"?

QUESTION: Dear Dawn: We have experienced a death in our family, and have read in the Bible the passage in John 5:28,29 that speaks about the resurrections to "life," and to "damnation." Do these texts prove that we will live forever either in heaven or in hell?—*FL*

ANSWER: The passage cited in the question reads, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his [Jesus'] voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." The true meaning of this scripture has been obscured by the word translated 'damnation', which is an incorrect translation of the Greek word *krisis*. This same Greek word appears in verse 27 and verse 24, and is correctly translated 'judgment' in verse 27, where Jesus explains that the Heavenly Father had given him authority to execute judgment.

In verse 24, Jesus explains that those who now hear his words, and believe and obey the one who sent him—God—"hath everlasting life, and shall not come into condemnation [*krisis*, 'judgment']; but is passed from death unto life," although they will not actually receive this everlasting life until the resurrection. It is these who will come forth from death to a resurrection of life, their judgment being past.

But those who do not now believe will, when awakened from the sleep of death, come into judgment, just as Jesus indicates in verse 24. These are the ones who 'do evil'. They fail to believe, therefore do not receive the imputed righteousness of Christ, apart from which there is none righteous, for "all have sinned, and come short of the glory of God."—Rom. 3:10,23; 5:12

However, their coming forth from death to judgment does not imply that they will be eternally condemned. The word *krisis* includes the idea of a test or trial. It has the same meaning as our English word, crisis. The unbelieving world, when awakened from death, will face a crisis, which, if properly met by turning to the LORD in belief and obedience, will result in everlasting human life. Those who do not meet this crisis successfully will be cut off in death.—Acts 3:23

In John 12:47,48, Jesus elaborates further on this theme, saying: "If any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the Word that I have spoken, the same shall judge him in the last day." In verses 49 and 50, Jesus further explains that the 'word' or 'commandment' which he had received from the Father, that word which will judge believers in the 'last day'—the time of resurrection, "leads to eternal life." (*New International Version*) Believers have a hope of a spiritual life now, by faith, and then receive it actually, in the resurrection. Unbelievers who obey the Word when awakened from death will then obtain everlasting life upon the earth. ■

GENERAL CONVENTION BULLETIN

July 13-18, 1996—St. Joseph, Missouri

THE GENERAL CONVENTION is approaching rapidly. If you have not registered, you may want to do so now. The prices are as follows:

	Age 6 to 12	13 to 17	18 to 99
Breakfast/lunch/dinner	\$8.75	\$13.25	\$13.25
Lodging: double/night	\$9.00	\$15.00	\$21.00
single/night	♦♦♦♦♦	\$19.00	\$30.00
PACKAGE: double	\$100	\$150	\$186
single	♦♦♦♦♦	\$200	\$272

Under age 6 is free. Two bedrooms share one bathroom. PACKAGE is for 7 nights and 18 meals. No room charge for a child who does not occupy a bed (i.e., sleeps in a crib or sleeping bag on the floor) if all beds are occupied.

Don't miss the opportunity to meet new and old friends, and to enjoy spiritual uplift from the discourses and fellowship.

We'll be looking for you! ■

General Convention Registration Form

St. Joseph, Missouri July 13-18, 1996

	Breakfast	Lunch	Dinner	Dorm
Friday, July 12th	◆◆◆◆◆◆◆◆◆◆◆◆◆◆◆◆			
Saturday, 13th				
Sunday, 14th				
Monday, 15th				
Tuesday, 16th				
Wednesday, 17th				
Thursday, 18th				

OR check here for the **PACKAGE** (7 nights, 18 meals) ☐

First and last name (and ecclesia name)	Age

Address:

Telephone [evenings]: area code ()

How many flights of steps can you walk comfortably?

Your dorm preference (check one): Old ☐ New ☐
Don't care ☐ Staying off-site ☐

If you're alone, would you like a roommate?

Kansas City airport arrival information if you want to be picked up

Saturday, July 13

Chairman: Bro. David Bruce
Seattle, WA

9:30 Morning Devotions

9:45 Discourse Toby Cummings
Director of Conferences

10:00 Welcome Address Bro. Homer Montague
Highland Park, NY

10:45 Intermission

11:15 Discourse Bro. Allan Allers
Boise, ID

12:00 Close of Morning Session

2:00 Discourse Bro. Tim Krupa
Portland, OR

2:45 Intermission

3:15 Discourse Bro. Edmund Blicharz
Orlando, FL

4:00 Intermission

4:30 Discourse Bro. George Eldridge
Delaware Valley, PA

5:15 Close of Afternoon Session

7:00 **"Your Adversary the Devil"**
Bro. Robert Gorecki, *The Dawn*

7:45 Vesper Service

8:15 Songs in the Night

Sunday, July 14

Chairman: Bro. Paul Mali
New London, CT

9:30 Morning Devotions

9:45 Discourse Bro. George Tabac
Chicago, IL

10:30 Intermission

11:15 Theme Discourse Bro. David Rice
San Diego, CA

12:00 Close of Morning Session

2:00 Praise and Testimony
Bro. Mikolay Grudzien
Phoenix, AZ

2:45 Intermission

3:15 Discourse Bro. Ray Rawson
St. Petersburg, FL

4:00 Intermission

4:30 Discourse Bro. Mike Balko
Dawn Pilgrim

5:15 Close of Afternoon Session

7:00 **Contending for the Doctrines** (Jude 3)
Moderator: Bro. Carl Hagensick, *Chicago, IL*
Bro. Ernest Kuenzli, *Orlando, FL*
Bro. Stephen Mengos, *Los Angeles, CA*

8:00 Vesper Service

8:30 Songs in the Night

Monday, July 15

Chairman: Bro. Tim Thomassen
Albuquerque, NM

9:30 Morning Devotions

9:45 Discourse Bro. Tom Ruggirello
Chicago, IL

10:30 Intermission

11:15 Discourse Bro. Raymond Luke
Jersey City, NJ

12:00 Close of Morning Session

2:00 Discourse Bro. Len Griebs
Delaware Valley, PA

2:45 Intermission

3:15 Praise and Testimony Bro. John Trzeciak
Grand Rapids, MI

4:00 Intermission

4:30 Discourse Bro. Charles Martig
Pittsburgh, PA

5:15 Close of Afternoon Session

7:00 **The Dark Night of John 9:4**

Individual: Bro. Wade Austin
Los Angeles, CA

Dispensational: Bro. Michael Nekora
Los Angeles, CA

(with joint discussion among the speakers)

8:00 Songs in the Night

Tuesday, July 16

Chairman: Bro. Frank Nemesh
Detroit, MI

[All morning sessions at the
Wyatt Park Christian Church]

9:30 Morning Devotions

9:45 **Baptismal Discourse**

Bro. Carlton Chandler
Portland, OR

Followed by Immersion Service

12:00 Close of Morning Session

2:00 Special Testimonies **"How I Got the Truth"**

Bro. Stephen Suraci
New Haven, CT

2:45 Intermission

3:15 Discourse

Bro. Burton Brown
Los Angeles, CA

4:00 Intermission

4:30 Discourse

Bro. E. F. Lankford
Sacramento, CA

5:15 Close of Afternoon Session

7:00 Elders Meeting

Wednesday, July 17

Chairman: Bro. William Harp
Cincinnati, OH

9:30 Morning Devotions

9:45 Convention Business Reports

Bro. Walter Blicharz
Detroit, MI

10:30 Short Recess

10:45 Convention Business Meeting

12:00 Close of Morning Session

2:00 Discourse

Bro. Sid Jones
Winnipeg, MB

2:45 Intermission

3:15 Praise and Testimony

Bro. Jim Parkinson
San Gabriel Valley, CA

4:00 Intermission

4:30 Discourse

Bro. Stephen Jeuck
Orlando, FL

5:15 Close of Afternoon Session

7:00 **Truth Movement Highlights Since 1916**

Bro. Leo Post
The Dawn

7:45 Vesper Service

8:15 Songs in the Night

Thursday, July 18

Chairman: Bro. Byron Keith
Seattle, WA

10:30 Morning Devotions

10:45 Praise and Testimony

Bro. Robert Goodman
Orlando, FL

11:30 Discourse

Bro. Walter Blicharz
Detroit, MI

12:00 Close of Morning Session

2:00 Discourse

Bro. Kenneth Fernets
Vernon, BC

2:45 Intermission

3:15 Discourse

Bro. George Passios
New York, NY

4:00 Intermission

4:30 Discourse

Bro. Richard Suraci
New Haven, CT

5:15 Close of Afternoon Session

7:00 Closing Discourse

Bro. Michael J. Balko
Orlando, FL

7:45 Melodies of Praise

8:30 Love Feast

SPEAKERS' APPOINTMENTS

The speakers listed below are routed through the Pilgrim Department of the Dawn. Visits are furnished free upon request. Write to: The Dawn Pilgrim Dept., East Rutherford, NJ 07073. Visits are arranged whenever possible.

M. Balko		D. Bruce	
Columbus, OH	May 13	Bremerton, WA	May 21 (a.m.)
Greenfield, OH	14	Gresham, OR	21 (p.m.)
Cincinnati, OH	15	Grants Pass, OR	22
Huntsville, AL	16	Upper Lake, CA	23
Atlanta, GA	17	S. Jones	
Louisville, AL	19	Germany	May 22-31
Orlando, FL	26		

The listings in this schedule have been arranged by local ecclesias cooperating with the Dawn:

A. Allers		W. Harp	
Asilomar, CA	May 24-27	West Newton, PA	May 5
W. Blicharz		B. Keith	
Asilomar, CA	May 24-27	Asilomar, CA	May 24-27
D. Bruce		E. Kuenzli	
Asilomar, CA	May 24-27	St. Petersburg, FL	May 12
C. Chandler		E.F. Lankford	
Asilomar, CA	May 24-27	Buffalo, NY	May 19
G. Eldridge		Jos. Panucci	
West Newton, PA	May 5	Hampton, NH	May 19
K. Fernets		G. Passios	
Asilomar, CA	May 24-27	Buffalo, NY	May 19
R. Gorecki		Asilomar, CA	24-27
Middletown, NY	May 5	R. Shahan	
Agawam, MA	19	Claymont, DE	May 19

CONVENTIONS

These conventions are listed by request of sponsoring classes. So your convention can be listed in time, make your request in writing 3 months before the convention to: Dawn Magazine, 199 Railroad Ave., East Rutherford, NJ 07073.

HARTFORD, CT, May 4,5—
Please Note New Address:
 Howard Johnson's, 400 New
 Britain Ave. Plainville, CT. For

information, contact: Mrs. D.
 Slivinsky, 42 Andrew Dr., East
 Hartford, CT 06108
 Phone: (860) 289-0116

WEST NEWTON, PA, May 5—Sewickley Grange Hall, Rt. 136, West Newton. Contact: John Krasonic, Sr., R.D. #4, Belle Vernon, PA 15012. Phone: (412) 872-6215

AGAWAM, MA, May 18,19—Harley Hotel, 1 Bright Meadow Blvd., Enfield, CT 06082. Contact: Mrs. Sophie Zielinski, 21 Silver St., Agawam MA 01001. Phone (413) 786-1216

BUFFALO, NY, May 18,19 —Holiday Inn, 5440 Camp Road, Hamburg, NY. Contact: Mr. Eugene Buczkowski, 85 Rogers Dr., Cheektowaga NY 14225. Phone: (716) 631-8121

DETROIT, MI, May 19—Redford YMCA, 25940 Grand River, Redford Twp. Contact: Frank Nemesh, 2183 Babcock Dr., Troy MI 48084. Phone: (810) 649-6588

GARY AREA BIBLE STUDENTS CONVENTION, May 19—The Spa Banquet Center, 333 North Mineral Springs Road, Porter, IN 46304. Contact: Tom Trzeciak, 5002 Kellee Lane, Valparaiso, IN 46383. Phone: (219) 464-1478

ASILOMAR CONVENTION, May 24-27—Pacific Grove, CA. For reservations, contact Tom Marshall, 1089 Bluebell Dr., #1108, Livermore, CA 94550. Phone: (510) 443-0567

CHICAGO, IL, May 25,26, 27—Plainfield High School, 611 W. Fort Beggs Drive, Plainfield, IL 60544. Phones: (708) 207-1799, (312) 218-5653. For information, contact: Joy Kandel, 802 Fairmont Ct., Des Plaines, IL 60018. Phone: (847) 298-6579

WATERBURY, CT, June 1,2—June 2 will be at the Litchfield Fire House, Litchfield, CT. For information and programs, contact: Mrs. Anthony Tsimonis, Secretary, c/o Waterbury Bible Students, P.O. Box 14494, Waterbury CT 06721.

ALLENTOWN, PA, June 7,8,9 —Moravian College, Bethlehem, PA. Contact: Mrs. Margaret Young, P.O. Box 3214, Allentown, PA 18106. Phone: (610) 867-5418

PORTLAND, OR, June 28,29, 30, July 1—Collins Retreat Center, Eagle Creek. Reservations and information: Tim Krupa, 1801 N.E. 201st Ave., A3, Troutdale, OR 97060 (or e-mail: drtkrup@aol.com). Phone: (503) 669-4191

OKANAGAN BIBLE STUDENTS, July 13,14—Eagles Hall, 5101 29th Avenue, Vernon, BC. For information and reservations please contact Mrs. Bernice Blencowe, 5335 Pearson Rd., Vernon, BC, Canada V1B 3K8. Phone: (604) 545-0780

BIBLE STUDENTS GENERAL CONVENTION, July 13-18—Missouri Western State College, St. Joseph, MO. Additional information is available on pages 55-62 in this issue.

ALBERTA BIBLE STUDENTS, July 27,28—Fort Ethier Lodge, Wetaskiwin, Alta., Can. Contact: Janice Neumeier, Box 428, Fox Creek, Alta. T0H 1P0, Canada

INTERNATIONAL CONVENTION, August 4-9—Miskolc, Hungary. Write: International Convention, 1425 Lachman Lane, Pacific Palisades, CA 90272 (or e-mail: nekora@aol.com). Phone: (310) 454-5248