

The Dawn

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Highlights of Dawn

Doubtless many millions of words have been spoken in the age-old argument over the proper day to keep as a sabbath.

Is it Saturday?

Or is it Sunday?

Or, maybe we have missed the point altogether!

What does the Bible say?

The Christian's Sabbath

"He that is entered into his rest, he also hath ceased from his own works, as God did from his."

Hebrews 4:10

IN THE Old Testament, the word sabbath, in most instances, is a translation of a Hebrew word which means 'intermission', with the texts in which it appears indicating that the intermission was for the rest from servile and gainful work. Our word rest comes closest to defining the word sabbath. Its meaning in the New Testament is the same.

In the New Testament, the word sabbath appears, in all, sixty times. Many of these uses are in narratives of events which occurred on the sabbath, such as the reading of the Scriptures in synagogues, or visiting synagogues. We are also informed of the accusations against Jesus for healing the sick on the sabbath. In reply to these charges, Jesus explained, "My Father worketh hitherto [on the sabbath], and I work." He also explained that "the sabbath was made for man, and not man for the sabbath."—Mark 2:27; John 5:17

Jesus gave no direct commands concerning the sabbath. Neither did any of the apostles. The only use of the word in all the epistles of the New Testament is found in Colossians

2:16, which reads, "Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath." In the **King James Version**, the word *days* is added to sabbath in this text, but it is in italics, indicating that it is an arbitrary addition, not appearing in the Greek text. There is no reference to the sabbath in the Book of Revelation.

Beginning with Cornelius, Gentiles began accepting Christ and coming into the Early Church. Their background of religious thought and experience was vastly different from that of their Jewish brethren, and this presented a problem to those first believers in Christianity. To what extent should the Gentile believers be expected to conform to Jewish customs and viewpoints?

An apostolic conference was called at Jerusalem to consider this problem. The conclusions reached are set forth in a message, or letter, which was sent to the churches. This letter reads, omitting the two opening paragraphs, "It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul, men that have hazarded their lives for the name of our Lord Jesus Christ. We have sent therefore Judas and Silas, who shall also tell you the same things by mouth. For it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well."—Acts 15:25-29

It is noteworthy, we think, that in these necessary things from which the Gentile believers were to abstain, no mention is made of refraining from work on the seventh day. Undoubtedly the reason is that the apostles understood the Jewish Law was not binding upon the followers of Jesus, except those moral fundamentals pertaining to adultery, etc., and in his Sermon on the Mount Jesus had given these a higher or magnified meaning.

Most students of the Bible are quite willing to agree the ordinances of the Law are not binding upon Christians. But some feel that the Decalogue, or Ten Commandments, were not, to use a scriptural expression, "nailed to the cross." Paul does not agree with this. In II Corinthians 3:11 he speaks of that which was "done away," and going back to verse seven we find that the Law to which he is referring is that of the commandments which had been "written and engraven in stones." All of the many and various ordinances of the Law were not engraven in stones—only the Ten Commandments. This leaves no doubt whatever that the Decalogue was done away insofar as Christians are concerned.

Moses summed up the intent and spirit of the ten commandments to mean that we should love the LORD with all our hearts, and our neighbors as ourselves. (Deut. 6:5; Lev. 19:18) The "new commandment" which Jesus gave to his disciples goes beyond this, for it calls for the sacrifice of life on behalf of our neighbors, our brethren. We are invited to lay down our lives for them.—John 15:13; I John 3:16

Obviously to have such a love for God as would lead one to follow in the sacrificial footsteps of Jesus would, of necessity, result in purity of life and conduct. One who is laying down his life in the service of God and of his fellows does not need to be told not to steal; not to covet; not to commit adultery; and not to murder.

The sabbath commandment called for abstention from servile and gainful employment on the seventh day. The true Christian is one who has consecrated all that he has and is to the LORD and to his service. All that he may gain by working he acquires for the LORD, so that all his work is holy. Those who have such a viewpoint of, and purpose in life, need not to be told to consider one day a week holy to the LORD, for they have already consecrated every day to him.

Early Church Customs

It is clear from the record that the apostles, when

opportunity afforded, visited the Jewish synagogues on the sabbath. This was not because they themselves were strict observers of the Jewish sabbath, but because they knew they would find devout Jews in the synagogues on these days to which they could witness the Gospel of Christ.

They were just as alert for opportunities to serve on the first day of the week, when the Early Christians formed the habit of meeting on that day for the breaking of bread in commemoration of the resurrection of Jesus, as they were on any other day. One example of this is Paul's experience at Troas where, when he had preached until midnight, a young man fell asleep and tumbled out of the window and was killed. After restoring the young man to life, Paul preached the remainder of the night.—Acts 20:7-12

This does not mean that the apostles had adopted the first day of the week to be observed as the Christian sabbath. It simply means they were ready and glad to serve their brethren and to bear witness to the Gospel wherever and whenever opportunity offered, regardless of what day of the week it might be.

A Rest Day Beneficial

In connection with the sabbath, Moses reminded Israel of their slave days in Egypt when, apparently, no day of rest was provided. It is a well recognized fact that human beings need this day of rest from their ordinary occupations, and certainly Christians should rejoice in the opportunities it affords them for worship and service of the LORD. Now, of course, in this modern age of labor-saving machinery, millions enjoy two days a week from their gainful employment. The predictions are that this will not long hence be increased to three.

The commandment relating to the sabbath simply stated that there were to be six days of labor, and the seventh was to be a day of rest. No indication is given as to when the six days would or should begin to count. Evidently the spirit of the

commandment is that one day in seven was to be a day of rest. Some may insist that man has kept such accurate time that the exact same seventh day of the week which we now call Saturday is the seventh day on which God rested when he had finished the creative work, and therefore no other day could properly be called the sabbath.

But several difficulties are encountered in connection with this thought. The first one is that God's rest day was not one of twenty-four hours. (See the article in this issue of *The Dawn* entitled, "**Days of Creation.**") No definite starting day can therefore be arrived at in this manner.

Scriptural days are measured from sundown to sundown, and here we are confronted with another difficulty, which means that the days of necessity vary according to where one may be located on the earth. For example, this variation is so great that when the international date line is crossed, there is a whole day's difference, so our "seventh" day might be the "sixth," or the "first," on the other side of the earth!

Besides, for those who may live north of the arctic circle, or south of the antarctic circle, there is really only one "day" in the whole year—six months of sunshine, and six months of darkness. In these areas of the earth twenty-four hour time divisions are wholly arbitrary, being governed by humanly made mechanical time-measuring devices.

All of this, of course, is relatively unimportant to our subject, except to emphasize the difficulties of endeavoring to establish a particular day out of seven as one which the LORD has made holy, or sacred, above the others. We have already quoted Paul's instructions that Christians are not to be judged upon the basis of whether or not they observe certain days above others, or keep the Jewish sabbath; and when we take all the facts into consideration we can see how truly wise Paul was in giving Christians such advice.—Col. 2:16

God's Rest

Our text indicates that Christian believers enjoy a sabbath, or rest, which is similar to the rest which God began when the work of the six creative days was finished. Did God cease all activity in order to rest, in the sense that we think of resting? Was God weary, or tired? The Prophet Isaiah wrote, "Hast thou not known? Hast thou not heard, that the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of his understanding."—Isa. 40:28

No, God was not tired! God did not need to rest. It is apparent, therefore, that there is a deeper meaning attached to the statement that we, who have believed, "have ceased from our own works, as God did from his." Examining the general lesson of which our text is a part, some interesting facts appear. The first verse of the chapter reads, "Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it." Certainly the rest here referred to is something far beyond physical rest during one day in seven, whether it be the first or the seventh day.

Verses three and four read, "We which have believed do enter into rest as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world. For he spoke in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works." Here is a direct reference to the seventh day of God's rest, with the explanation that the Israelites had failed to enter into his rest—although the works were finished from the foundation of the world.

How revealing are these texts! It was not that God had been resting one twenty-four hour day in seven from the foundation of the world, and that the Israelites had failed to rest with him on those seventh days. No, the works were finished from the foundation of the world, and God had been

resting ever since. His rest had been continuous, all the time, and the Israelites had failed to share it with him because of their unbelief.

The apostle then explains that because the typical Israelites had not entered into God's rest, therefore it remaineth that some must enter therein: (vs. 6) Verse seven quotes a prophecy from Psalm 95:7 referring to a day, or period, when God's people of this age would be given an opportunity to enter into his rest. Paul explains that if Joshua (margin) had given rest to God's people in the Jewish Age, then the LORD through the psalmist would not have spoken of another day.

Now the point we wish to emphasize here is that this apostolic lesson pertaining to Christian sabbath-keeping could not possibly be applied to resting one day in seven from physical labor. Paul is not discussing the importance of one day above another, but is encouraging the Christian to enter into a rest of faith every day.

Verse nine continues the lesson and reads, "There remaineth therefore a rest to the people of God." The marginal translation of this text, which is true to the meaning of the original Greek text, reads, "There remaineth therefore a keeping of a sabbath to the people of God." This seems to be a reference to a far more realistic sabbath, or rest, which the faithful people of God will attain in the future; but again the reference is to a continuous rest, not an intermittent one-day-in-seven cessation from physical labor.

Then comes our text. It speaks of those who enter into God's rest, and explains that those who do, cease from their own works as God ceased from his. Here, also, the reference is to something far more comprehensive and important than resting one day in seven. A Christian ceases from his own 'works', not for the seventh day of each week, merely, but for every day. His rest is as continuous as God's rest has been; and as verse three indicates, his has been an uninterrupted rest from the foundation of the world.

What, then, are the works from which a Christian ceases? Is it his daily employment by which he makes a living? No! We believe the Scriptures reveal clearly that they are the works of righteousness by which one might attempt to secure the favor and blessing of the LORD. Paul refers to them as the "works [and deeds] of the Law" by which "there shall no flesh be justified."—Rom. 3:20; Gal. 2:16; 3:11

How do we cease from these works? It is by placing our faith and trust in the finished work of Christ. Christ, through his shed blood, has provided justification and salvation for us which we could not attain by our own imperfect efforts, or works. Our rest of faith, therefore, is in him. It is a blessed rest we enjoy, because that which we struggled unsuccessfully to attain has been provided by another.

"As God Did From His"

From this standpoint, Paul's comparison of the Creator's rest with ours is most interesting and enlightening. During all those long days of creation, Jehovah and his beloved Son together carried forward the work of preparing the earth to be man's eternal home. John wrote concerning Jesus in his pre-human existence that "without him was not anything made that was made." (John 1:3) This was as the Logos, and this title means representative, or mouthpiece. Jehovah directed the work, so we hear him saying to his Son, "Let us make man in our image."—Gen. 1:26

But, with the creation of man, the work of those six days was completed. Man had been created in the image of God, with the ability to know right from wrong. He was told it was wrong to disobey the Creator's law, and disobedience would lead to death. He had been created a free moral agent. Divine power would not, therefore, be used to restrain him from sin; so man partook of the forbidden fruit and was sentenced to death.

There began the long night of sin and death. The Creator still loved his human creation, but justice demanded the

death penalty continue to be carried out. However, in his wisdom, God had formulated a plan for human recovery from sin and death, a plan which permitted man to experience evil, and to profit therefrom, thus adding to his original perfection that which could be acquired only by experience.

God's plan called for a Redeemer, one who would take the sinner's place in death, and, being raised from the dead, serve as the reconciler of the world to God. The one chosen for this was none other than his own beloved Son, the Logos. Now God's Son, who had worked under his supervision in creating all things, was assigned the responsibility of restoring fallen man, and thus completing the Creator's ultimate design concerning the earth.—Isa. 45:18

So God rested from his creative work; rested, that is, in the sense of entrusting its completion to another, even to his own beloved Son. Since the Creator's confidence in his Son was complete, his rest has been complete. He knew from the beginning that his Son would willingly, gladly, and faithfully carry out every detail of his plan for the redemption and recovery of fallen man from sin and death.

Paul wrote, "God was in Christ, reconciling the world unto himself." (II Cor. 5:19) The Creator is the Author of the plan of reconciliation; but, as Paul explains, it is accomplished through Christ, and God rests the matter with him. Now we can see how it is that our rest is like God's rest. We have ceased from our own works as God did from his, because, like God, we look to Jesus to accomplish what we could not do for ourselves.

God could not set aside the death penalty and restore sinful man to life because the sentence of death was just, and divine justice could not be set aside. But Jesus became a ransom, a corresponding price, and thus made possible the release of man from the penalty. We, as members of the fallen race, are imperfect, and cannot approach God in our own merit. But upon the basis of the ransom provided by

Jesus, he becomes our Advocate before the Father, so we can be at peace with him, and enjoy a hope of life through Christ.

The Creator's confidence in Christ has always been complete. The extent of our rest in Christ depends upon the degree of faith we exercise in this loving provision which our Heavenly Father has made for us. Our Heavenly Father is active on our behalf even while resting. Jesus said that no one could come to him unless drawn by the Father. And Jesus promised that those who are thus drawn, he would in no wise cast out, but would raise up at the last day.—John 6:44,37

Yes, God draws the sinner, not directly to himself, but to Jesus. Nor can the sinner go directly to God. He also must recognize the need of redemption through Jesus. What is true in the case of one individual member of the fallen race is true of all. Having brought upon himself the divine penalty of death by transgressing the divine law, if man were ever to live again something must be accomplished for him that the Creator could not personally do. He must be redeemed, and God gave his Son the opportunity to be the Redeemer.

The divine permission of evil in human experience might properly be considered as the completion, in the sense of a refining, of the human creation. It is a refining work involving the operation of man's free moral agency. Isaiah wrote that God created the earth "not in vain, he formed it to be inhabited." (Isa. 45:18) God knew that inexperienced man would transgress his law. He knew he could not overlook this transgression. But he also knew his beloved Son would gladly take the sinner's place in death, and thus provide for his recovery.

Thus the Creator could look down to the close of his day of rest, and know the earth would be inhabited by restored man, who would not only be perfect mentally, morally, and physically, but possessed also of that strength of righteous character that could be acquired only by experience. So God

rested from his work pertaining to man that this ultimate attainment might be reached through the ministry of Jesus.

The seventh creative day, God's rest day, like the others, began in obscurity. Actually, from the standpoint of light and darkness, it has been more like night than day. However, this long period during which evil has been permitted for the further development of man, is to end in a glorious morning of joy. The psalmist prophesied, "Weeping may endure for a night, but joy cometh in the morning."—Ps. 30:5

The work of the final thousand years of this seventh day is described by the Apostle Paul as the time of Christ's reign. Not only did Jesus provide redemption for the human race, but during his mediatorial reign will actually restore redeemed humanity to life and to harmony with God. Paul says that Christ must reign until all enemies are put under his feet, and the "last enemy that shall be destroyed is death."—I Cor. 15:25, 26

Then Paul adds, "When all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." (vs. 28) It was because God put all things under Christ—all things, that is, pertaining to the redemption and restoration of fallen man—that he rested. But with the recovery of man complete, with all the families of the earth restored to perfection and able to obey the Creator's perfect law, Christ's work will have been completed, and the Creator will resume his direct relationship with his human creation. The work of the last creative day will then be finished, and it can, perhaps will, be recorded, "The evening and the morning were the seventh day."

Meanwhile, what a glorious incentive we have for fully resting in Jesus to accomplish the divine purpose both in ourselves as individuals, and on behalf of the whole world. If our rest of faith is complete our peace and joy in him will be deep and full and rich. If we have fully believed, then we can fully rest. □

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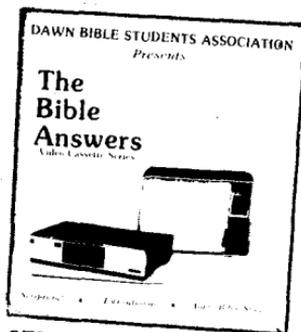
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International Bible Study Lessons

LESSON FOR APRIL 6

A Hope Built on Truth

KEY VERSE: "I have no greater joy than to hear that my children walk in truth."—III John 4

SELECTED SCRIPTURE: II John 1-11; III John 2-4

TO WALK with God it is required that we walk in truth. In his first epistle, John wrote: "God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness we lie, and do not the truth."

Through the Prophet Amos the LORD asked the question, "Can two walk together except they be agreed?" While in principle the thought of this text applies to human relationships, God asked the question of those who professed to walk with him with the intent of pointing out to them that this could be true only if they were in full agreement with him and with his will. We can walk with God only if our hearts and lives are in agreement with him. God does not change his course in order to walk with us. Instead, we must find out the way he would have us walk, and agree to walk that way if it is to be true of us that we are walking with God.

In Genesis 5:22,24, we are

told that Enoch "walked with God." Not a great deal is said in the Scriptures concerning Enoch, but we are assured that he had faith in God and was faithful in bearing testimony to the truth which God had revealed to him. (Heb. 11:3) Enoch's walk with God consisted of his faithfulness to the **light then due to be understood**. His heart was in agreement with God's plan, and his lips bore testimony thereto.—Jude 14

Genesis 6:9 declares that "Noah walked with God." He was a chosen servant of God to perform a very definite mission in connection with the ending of the "world that then was." (II Pet. 3:6) It required great faith in God and **utmost confidence in his instructions** to perform the task assigned to him, but it was his faithfulness in obeying the divine will that constituted Noah's walk with God.

Abraham walked with God, his great faith enabling him to

believe and act upon the promises made to him. But his being in agreement with God cost him a great deal, changing the whole course of his life. Abraham's faith in the LORD and his agreement with the divine will constituted him a friend of God.

It was at Jordan that Jesus began his walk with God. There he entered into a covenant with his Heavenly Father, agreeing to do all that had been written of him "in the volume of the Book." (Heb. 10:7-9) Being guided by the Word of God, he was able to walk with God. Jesus knew that moral uprightness alone did not constitute walking with God. He knew that God had a definite plan for the redemption and recovery of the human race. He knew he had come into the world to perform a service in connection with that plan. He knew, therefore, the only way to be pleasing to his God was to discover from the Word—the volume of the Book—just what that plan was, and the exact manner in which he was to serve in connection with it. There were certain things God wanted done, and certain ways to do them, and it would have been unthinkable for Jesus to undertake a service for God along any other line.

On many occasions during the self-sacrificing ministry of Jesus

we find him emphasizing his agreement with God. Is it not likewise essential for his followers to commit their ways fully to the LORD? This point cannot be emphasized too strongly! Satan has made great inroads of deception with the argument that, after all, it doesn't matter so much how one serves the LORD, or **what he believes**, but the important thing is to be sincere in what we do and the way we live—that this is all the LORD requires. Sometimes even among those enlightened by present truth there is a tendency to adopt this easy-going viewpoint of what it means to walk with God.

We often sing, "Send out thy light and truth, O LORD, Let them our leaders be." But the mere singing of these words is not enough. Two great truths are involved in these words. First, we are to make sure we are following the leadership of the truth, which is the leadership of the LORD; and if we are doing this we will also be laying down our lives by making known his truth to others, as far as possible giving the whole world an opportunity to hear the glad tidings. Thus we will be walking with God, and in the very nature of things we will be walking with one another. What greater joy could there be? □

A Hope Worth Guarding

KEY VERSE: "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen"—Jude 24, 25

SELECTED SCRIPTURE: *Jude 1-4, 17-25*

WE ARE being prepared to be presented before the greatest of all kings, the King of kings, and LORD of lords, who rules with unfathomable glory and majesty, dominion and power both now and forever. Only those who are faultless can stand before his righteous presence. How unthinkable for wretched men such as we, possessing this body of death!

But let us not stagger at our weakness, but have faith in the great ability of the only wise God, our savior, who has given to us "exceeding great and precious promises, that **by these** ye might be partakers of the divine nature."—I Pet. 1:4

The promises of God are very potent factors in the Christian life, so powerful that in our text the apostle indicated that by our yielding to their blessed implications we are made ready for exaltation to the divine nature. In Hebrews 4:1, the Apostle Paul urges us to be on the alert lest we "come short" of any of

the promises which the LORD has made on our behalf. Practically all of God's promises have conditions attached to them, and failure to comply with these conditions is what the apostle describes as coming short. It is our faithful compliance with the conditions attached to the promises which qualifies us to be partakers of the divine nature and to have an abundant entrance into the everlasting kingdom of our Lord and Savior, Jesus Christ.

God's promises are of value to us only in proportion to our faithfulness in obeying his precepts. God is pleased when his people actually believe what he has promised. Of Abraham we read that he "staggered not at the promises of God." Instead he was "strong in faith." Being persuaded that God was able to perform that which he had promised, Abraham's faith was "imputed to him for righteousness."—Rom. 4:20-22

We too are justified by our

faith in the promises of God, particularly those promises which give assurance that the blood of Christ cleanses us from all unrighteousness. "Being justified by faith, we have peace with God through our Lord Jesus Christ." (Rom. 5:1) But this must be a living, working faith, a faith that staggers not at the promises of God, but impels us to take a course in life consistent with our professions of faith.

Many and varied are the promises which assure us of our acceptance with God, through Christ, and an abiding faith in these promises is essential if we are to be made partakers of the divine nature. We know that by nature we are sinners, children of wrath even as others. Every day we are in close contact with our imperfections; and besides, those around us know about them and do not hesitate to keep us reminded of them. Our great adversary, the devil, also knows our weaknesses and uses them to discourage us, hoping we will give up running for the prize of the high calling. But if our confidence in the promises remains firm, we will not fear, for our God has said, "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This

is the heritage of the servants of the LORD, and their righteousness is of me, saith the LORD." —Isa. 54:17

"Their righteousness is of me"—what a blessed assurance! If we can grasp the full meaning of this promise, we will realize that despite our imperfections we stand justified before God, that there is no condemnation from him. True, a proper recognition of this fact should keep us humble, ever remembering that our own righteousness is as filthy rags, and that the pure, white robe of righteousness which God sees as we stand before him is not our own, but Christ's, the robe of his righteousness. This is confirmed by Paul in his letter to Titus, where he writes: "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of the regeneration, and the renewing of the Holy Spirit; which he hath shed on us abundantly through Jesus Christ our Savior."—Titus 3:5, 6

What a blessed lot is ours! Truly the LORD has given us "good doctrine" (Prov. 4:2), so let us yield ourselves to its transforming influence and thus be made ready for that abundant entrance into the kingdom, where we shall be like him, and see him as he is.—I John 3:2 □

The Holy Spirit and Jesus' Birth

KEY VERSE: "The angel answered and said unto her, the Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. — Luke 1:35

SELECTED SCRIPTURE: Luke 1:35-42; 2:25-32

JUST as it was the holy power of God which brought forth life in the first man, Adam, stated in Genesis as breathing into his nostrils the breath of life, so also was the second perfect man, Jesus, brought forth directly through the power of the Holy Spirit of God. While the method used was that common to mankind through childbirth, yet the scriptures are very clear in stating that Jesus, born of Mary, was not conceived by Joseph, but rather in a miraculous way through the power of the Heavenly Father.

Jesus was the Son of God, the one who, in his prehuman state, was known as the **Logos**, or Word of God. (John 1:1) The transfer of the life of the Logos to the womb of Mary in order that he might be made flesh was quite within the power of the Creator to accomplish. We cannot understand it, but neither can we understand how human beings—or even the lower animals, for that matter—are de-

veloped and born in what we call the normal way. The life principle and how it operates is a divine secret, and from our standpoint, is always miraculous.

The Prophet Isaiah wrote, "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." (Isa. 7:14) It was by this arrangement that the Word, or Logos, became flesh and dwelt on the earth, suffering and dying for the sins of the world. (John 1:14) Mary did not become the mother of God, as some suppose. At the time of the angel's announcement she did not fully understand all that was involved, but she did rejoice in God's providences, and she recognized the God of Israel was acting to bring deliverance, and so she refers to him as a Savior.

God is the great Author of the plan of salvation. Through Jesus he has provided salvation for Adam and the entire human race fathered by Adam. (1 Cor. 15:21, 22) But God himself did

not come to earth and die on the cross. It was his Son, Jesus, who was made flesh for the suffering of death. And it was by the grace of God that Jesus tasted death for every man. He was God's representative on the earth, and it was therefore appropriate that the name Immanuel, meaning 'God With Us', should be given to him.—Heb. 2:9

When, as a man, many years later Jesus asked the question, "Whom do men say that I the Son of man am?" he received a variety of answers. These reported opinions of the general public as to the identity of Jesus were all good. They indicated the people as a whole believed that Jesus was a prophet sent of God, even one of the ancient prophets raised from the dead. They had been impressed with his miracles, and with the gracious words which he spoke.

The same has been true of Jesus throughout all the centuries since. Few, if any, have ever criticized his personality, nor have very many found fault with his moral and ethical teachings, except that they seemed unattainable. Even in the unbelieving world of today most people are willing to acknowledge that the impact of Jesus' life upon mankind has been powerful and good; and many will agree that in some way he was a special

prophet sent of God. Millions have claimed Jesus was a third part of a trinity of gods, and as such was coequal with God—in fact was God. But all of these viewpoints come far short of the real truth.

Jesus, not satisfied with the general idea of the people concerning him, then asked the disciples what they thought. It was in reply to this that Peter said, "Thou art the Christ, the Son of the living God." (Matt. 16:16) "Blessed art thou, Simon Barjona," was the Master's prompt reply to this true identification, and then added, "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

With God's help, Peter recognized in Jesus the one whom the prophets had foretold would be sent by Jehovah to redeem and restore Israel, and to bless all the families of the earth. He was the Messiah, the sent of God, the one who would fulfill all the wonderful promises of blessing to the people which had been made dependent upon his coming to earth as a man, equal in nature and perfection with Adam before he fell: a ransom price.

This was accomplished when the great power of God overshadowed the life of Mary, and miraculously brought forth Jesus. □

The Holy Spirit and Jesus' Calling

KEY VERSE: "The Spirit of the LORD is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the LORD."—Luke 4:18, 19

SELECTED SCRIPTURE: Luke 3:15-17, 21, 22; 4:16-19

JESUS had agreed to do all that had been written of him "in the volume of the Book." (Ps. 40:7, 8) At his baptism the Holy Spirit came upon him, anointing him to be the Messiah, the Christ. This anointing was authorization for him to begin his ministry of the Gospel, including those good tidings which he found in the prophecy of the sixty-first chapter of Isaiah, and quoted on this occasion.

After his baptism, and after his temptation in the wilderness, Jesus "returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about." (Luke 4:14) Then he went to Nazareth, his home city, and on the sabbath day he went into the synagogue, and it was there that he read the outline of his commission from the prophecy of Isaiah, saying to his hearers, "This day is this scripture fulfilled in your ears."—vs. 21

There are various aspects of the Holy Spirit's commission to proclaim the Gospel. First, the Gospel is to be preached to the "poor." In his Sermon on the Mount, Jesus said, "Blessed are the poor in spirit: for their's is the kingdom of heaven." (Matt. 5:3) The very wealthy may be "poor in spirit" in the sense of realizing their great need of God, whereas a pauper might be very proud of heart and have no hearing ear for the Gospel. Jesus was commissioned to proclaim the Gospel to the poor in spirit, those who were hungering and thirsting after righteousness.

Jesus was also commissioned to "heal the brokenhearted." Jesus said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." (Matt. 11:28) The truth of the Gospel is a powerful healing agency for those who are weary and sad because of the evils with which they are surrounded. It is

“the power of God unto salvation.”—Rom. 1:16

Jesus was commissioned to “preach deliverance to the captives.” Isaiah’s account reads, “To proclaim liberty to the captives, and the opening of the prison to them that are bound.” (Isa. 61:1) Jesus quoted this as “bruised,” Greek, ‘crushed’, as in death. This does not refer to captives and prisoners in the ordinary sense. The reference here, rather, is to those held captive in the great prison-house of death. The Gospel is a proclamation of liberty for all who are in the grave. Jesus said that all these would hear his voice and come forth. The fact of the resurrection is a very vital aspect of the Gospel, and the Holy Spirit commissioned Jesus to give assurance to all who would hear that the prisoners of death would be released. And that commission carries through to the kingdom time, when Jesus, as the resurrection and the life, will actually call the dead from death.

The anointing or commission of the Holy Spirit included proclaiming the “acceptable year of the LORD.” This is a reference to the special work of God during the Gospel Age; that is, the calling and preparation of those who are to live and reign with

Christ in his kingdom. These are invited to lay down their lives in sacrifice, and assured that their sacrifice is made acceptable to God through Christ. The age in which this work of sacrifice is being accomplished is therefore called the acceptable year, or time, in the divine plan.

This same anointing of the Holy Spirit is upon the followers of Jesus, because they are members of his mystical body. We, too, are commissioned to proclaim every aspect of the Gospel, including the acceptable year of the LORD.

There is one feature of the divine commission for service mentioned in the original list, as given by Isaiah, which Jesus did not apply to himself; that is, to declare “the day of vengeance of our God.” (Isa. 61:2) This day of vengeance was not due until the close of the Gospel Age, the present distress of nations with perplexity. It is our privilege now to proclaim this truth.

While Jesus walked on this earth, not many received his ministry, but he nevertheless delighted in proclaiming these with all who have come under his anointing. God’s precious promises of salvation are like a burning fire shut in our bones, and we cannot stay, even though few there be that hear.—Jer. 20:9 □

What It Means to Partake of Our Lord's Memorial

IN THE institution of the Memorial supper, Jesus prepared a very meaningful way for his followers ever since to have brought forcefully before their minds the meaning and the importance of his sacrifice unto death. Jesus and his twelve apostles had gathered in the upper room to keep the feast of the Passover, which was required of them according to Israel's Law. It was in harmony with this type, the killing of the Passover lamb on the fourteenth day of the first month, that our Lord was to die as the antitypical Passover Lamb—the Lamb of God which taketh away the sin of the world.

As the Jews were commanded to select the lamb of sacrifice on the tenth day of the month, and to receive it into their houses on that date, Jesus appropriately offered himself to them on that date when, five days before the Passover, he rode into the city on an ass. The multitudes cried, "Hosanna to the son of David, blessed is he that cometh in the name of the LORD." Five days later, on the same night in which he was betrayed, and the same day in which he died as the antitypical Lamb, he celebrated the typical Passover of the Jews, eating with his twelve apostles the lamb which represented himself—his own sacrifice for the sins of the world.

On this occasion, after the Passover observance was finished, Jesus took some of the remaining unleavened bread and some of the wine, and instituted a memorial of his own death as the antitypical Passover Lamb. We read concerning this, "As they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat;

this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the New Testament [Covenant], which is shed for many for the remission of sins."—Matt. 26:26-28

Our Lord's evident intention was to fix in the minds of his followers the fact that he is the antitypical Lamb to the antitypical firstborn. The expression, "Do this in remembrance of me," implies this new institution should take the place of the former one which would become obsolete by reason of fulfillment. As it would not have been lawful or proper or typical to celebrate the Passover at any other time than that appointed by God, likewise it is still not appropriate to celebrate the antitype at any other time than its anniversary. The Apostle Paul wrote in I Corinthians 11:26, "As oft as ye eat this bread, and drink this cup, ye do show forth the Lord's death till he come." This shows us the disciples clearly understood the annual celebration on the fourteenth day of Nisan had a new meaning, the broken loaf representing the Lord's flesh, and the cup representing his blood. Although this new institution was not given as a law, the Lord knew well all who trusted in him and appreciated his sacrifice would be glad to take up the memorial he suggested; and so it is still.

The broken bread and the wine, the product of the crushed grape, denotes suffering and death. Jesus used the bread to symbolize his flesh, his perfect humanity, broken in death as a ransom for mankind, and wine to represent his poured-out life. Thus in the two-fold symbolism employed in the Memorial Supper we are reminded, not only that a life had been poured out for us and for the world, but that it was a perfect human life. How appropriate it is once each year to be so forcefully reminded of the basis of our reconciliation with God and of our eternal salvation from death.

As we partake of these emblems we are saying to one another and to the Lord that we recognize our need of his sacrifice on our behalf because of the fact that we are by

nature members of a fallen and sinful race. Jesus said on another occasion, the only ones to receive life through him would be those who eat his flesh and drink his blood. And it is this that is symbolized by our partaking of the bread and of the cup. John 6:51-54 reads, "I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world. . . . Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day."

It was difficult for the disciples, prior to their receiving the Holy Spirit, to understand how they could eat Jesus' flesh and drink his blood. Noting this, Jesus said, as recorded in verse sixty-three, "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are Spirit, and they are life." In other words, we partake of the flesh and blood of Jesus, symbolically speaking, by our obedience to his teaching and to the teaching of the entire Word of God. This means we do not partake of Christ merely on the evening of the Memorial Supper, but daily throughout the entire course of our earthly pilgrimage. It is through the teachings of the Word that we learn we are sinners and estranged from God. It is through the Word we learn the need for repentance, and acceptance of Jesus and his redemptive work. It is through the Word we hear the invitation to consecrate ourselves to the doing of God's will. We hear Jesus invite us to deny ourselves, take up our cross, and follow him.—Matt. 16:24

It is through the Word we are given all the helpful admonitions to faithfulness in laying down our lives in divine service. Through the Word we are counseled to humble ourselves under the mighty hand of God, to be submissive to his will, and thus to work out our own salvation while he works in us to will and to do of his good pleasure. (Phil. 2:12, 13) And as

we give heed to all these wonderful things of the Word of God, applying them in our lives to the best of our ability, we are, symbolically speaking, eating the flesh and drinking the blood of the Son of man. Our partaking of the bread and the cup at the Memorial Supper is merely a reminder of the fact that, if we are living up to our privileges, we are feasting on Christ through his Word every day of the year.

It is specifically stated that Jesus broke the bread and personally offered the cup to his disciples on that original Memorial night. How well this signified the willingness of our Lord to offer himself in sacrifice—his body was not broken by others and his life was not taken from him—but, rather, he himself willingly, and lovingly, laid it down during the three-and-one-half years of his ministry. He endured suffering and affliction for the Gospel's sake, and finally a painful death upon the cross. Jesus said, "On account of this the Father loves me, because I lay down my life, that I may receive it again. No one taketh it from me, but I lay it down of myself. I have authority to lay it down, and I have authority to receive it again. This commandment I received from my Father."—John 10:17, 18, **Diaglott**

It was the prospect of receiving his life again—receiving into his possession the ransom benefits of his sacrificed human life—that inspired him to lay it down. The receiving of it again implied his resurrection from death to a position of power and privilege which would enable him to bestow the life-giving merit of his ransom price upon, first of all, the church, and then to all the remainder of mankind. Paul tells us this prospect was a joy that was set before him which enabled him to endure the cross and to despise the shame.—Heb. 12:2

In the prophecy of our Lord's life, recorded in the fifty-third chapter of Isaiah, it is stated that he was led as a lamb to the slaughter. He opened not his mouth to save himself. He stated to Peter, who tried to save him from death, that he could call upon twelve legions of angels for protection. But,

heeding the desire of Jesus, the angels stood aside and allowed him to be cruelly crucified by man. He was despised and rejected by those to whom he was sent. Even though he knew through the prophets that Israel would not receive him, it brought him sadness. He sorrowed at their hardness of heart and wept over Jerusalem: "O Jerusalem, Jerusalem, . . . 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) He was a man of sorrows and acquainted with grief, feeling so acutely the elements of sin and degradation around him, and sympathizing so keenly with human suffering.

Perhaps it is hard for us to appreciate what a difficult course of life his was. To think for the whole time of his ministry he was aware of the exact time and manner of his death! How his humanity must have rebelled at this, and how his love for righteousness and appreciation of his Heavenly Father must have recoiled at the idea of dying the death of the cross, condemned as a blasphemer of God. Yet, it was Jesus' choice to endure all this contradiction of sinners against himself for our benefit, and so that a way could be prepared for us to follow in his footsteps.

The Apostle Paul tells us that after having poured out his human life unto death, having broken himself on earth as the living bread, he, being raised to the divine nature, appeared in the presence of God for us. There he offered the merit of his ransom sacrifice for our justification. We, standing upon the foundation of his imputed righteousness, can lay hold upon the words and the deeds of his life as a guide for our discipleship.

In the three-and-a-half years of his ministry, Jesus taught by precept and example the pattern of life required of all who would be his followers. He taught by personal example what was meant when he stated if any man would be his disciple he must take up his cross, and follow him. In the cross was represented the sacrificial death Jesus had consecrated his

all to carry out. This involved divesting himself of all personal interests in this world, and devoting his time and strength to serving the kingdom of heaven. This brought suffering upon him from the many who opposed him. His devotion to God was constantly tested by demands upon his physical strength in serving the people.

The Apostle Paul wrote that we have a partnership in his ministry when he said God was in Christ reconciling the world unto himself. He also stated that the LORD hath given unto us the Word of reconciliation. (II Cor. 5:18-20) Paul further explains that this makes us the ambassadors of Christ—we represent Christ in the world, even now, and through us the Word of reconciliation reaches those who have a hearing ear. But the god of this world has blinded the minds of nearly all mankind, and because of this, Christ's ambassadors are often repudiated and persecuted. This leads to our suffering with Christ, and thereby gives us the opportunity of proving our worthiness to live and to reign with him.

This future hope of sharing in his resurrection glory, if faithful in sharing in his suffering and death, was referred to by Jesus when he said the wine represented his blood of the New Testament, or New Covenant. Centuries before Jesus came to die for the sins of the world, God made a wonderful promise concerning a New Covenant he would bring to pass: "Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which covenant they brake. . . . But this shall be the covenant that I will make with the house of Israel, . . . I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people."—Jer. 31:31,32

While this promise states the New Covenant will first be made with restored Israel, other prophecies indicate that in

time it will extend to all the world of mankind. There was shedding of blood associated with the establishment of the old covenant. This blood pointed forward to the sacrificial work of Jesus, typifying the fact he would shed his blood in order that a New Covenant might be established with the world. For this reason Jesus referred to the cup as representing his blood of the New Testament, or New Covenant. This New Covenant was not made at the time of our Lord's first advent; but what did begin was the work of the selection and training of those whom Paul refers to as "able ministers of the New Testament," or New Covenant. These are the true footstep followers of the Master who are being prepared to be co-administrators with Jesus in the future establishment of the New Covenant under which the entire world of mankind will be blessed.

Paul wrote, "Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God; who hath made us able ministers of the New Testament [Covenant]." (II Cor. 3:5,6) No member of the sinful and dying race could qualify for such a high position, but, as Paul explains, our sufficiency is of God. He has made a provision, through the blood of his Son, which qualifies us to share in the fulfillment of his promise to bring all mankind into covenant relationship with him during Christ's thousand-year kingdom. The blood of Christ is used during this present age to cover the imperfections of those who are being prepared to be associated with him in making the New Covenant. Thus it is properly referred to as the blood of that covenant. It will be this same blood, or merit, of Jesus' sacrificed life which will seal that covenant when it is made with the world of mankind.

When we partake of the Memorial emblems, we are not only reminded of the riches of God's grace to us, but also are expressing our faith and our confidence in God's purpose to extend the blessings of life through Christ to all mankind during the Millennial Age.

Drinking blood was forbidden by the Jewish Law. God said in the blood was represented life. The blood of the animals sacrificed under the Law arrangement so often symbolized, or pointed forward to, the precious blood of Jesus, our Redeemer. Because of this it must have seemed strange to the disciples when Jesus said to them unless they drank his blood they could have no life in them. Now Jesus wanted his disciples to know they **must** drink his blood if they were to have life. When we drink Jesus' blood we do have life—his life. Paul wrote, "The life which I now live in the flesh I live by the faith of the Son of God."—Gal. 2:20

When we present our bodies a living sacrifice, our offering is acceptable because we partake of the life provided by Jesus' shed blood. We see, then, that as we partake of the symbols of Jesus' sacrifice, we appropriate to ourselves, by faith, the merit of that sacrifice. But we do more than this—we consecrate our lives to share in that sacrifice. In his letter to the church at Corinth, the Apostle Paul said, "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?"—I Cor. 10:16, 17

The Greek word which is here translated communion, has the meaning of 'partnership', or 'sharing'. We, then, partake of the justifying merit of Christ's sacrifice in order that we, in turn, may also lay down our justified lives in sacrifice, "filling up that which is behind of the sufferings of Christ." (Col. 1:24) The Revelator wrote, "These are they which follow the Lamb whithersoever he goeth."—Rev. 14:4

We, too, as part of Christ's body, are required to be broken, to be sacrificed, to share in his sufferings. This we agreed to do when we consecrated ourselves to the LORD. The eating of the symbolic bread and the drinking of the symbolic wine is a confirmation of our vow of consecration to share with Jesus in laying down our lives, following closely the example he set for us in his life. How well this was expressed in his words to us, "Love your enemies, bless them

that curse you, do good to them that hate you and pray for them that despitefully use you and persecute you, that ye may be the children of your Father which is in heaven."— Matt. 5:44, 45

So it is when we drink of the cup, it is with deep appreciation of the gracious privilege extended to us of being crucified with Christ—for the prospect of sharing in the hope of his resurrection! And our appreciation of this glorious privilege can best be expressed to the LORD by a renewal of our determination to fulfill our vows of consecration. Let nothing stand in the way of our being faithful unto death! □



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HAWAII Honolulu	KNDI 1270	11:45 a.m.	TENNESSEE Memphis(Sat.)	WMSO 640	11:30 a.m.
ILLINOIS LaSalle	WLPO 1220	9:45 a.m.	TEXAS Fort Worth	KFJZ 870	6:15 a.m.
Rockford	WXTA 1330	6:15 a.m.	Pearsall	KVWG 1280	9:15 a.m.
West Frankfort	WFRX 1300	9:15 a.m.	VIRGINIA Richmond	WGGM 1410	7:45 a.m.
INDIANA Hammond	WJOB 1230	8:30 a.m.	WASHINGTON Clarkston	KCLK 1430	10:00 a.m.
LaPorte	WCOE-FM 96.7	10:00 a.m.	Everett	KWYZ 1230	9:30 a.m.
KANSAS Goodland	KLOE 730	8:15 a.m.	Spokane	KUDY 1280	9:45 a.m.
KENTUCKY Bowling Green	WLBJ 1410	8:00 a.m.	Tacoma	KAMT 1360	7:30 a.m.
Winchester	WHRS	10:30 a.m.	Yakima	KUTI 980	6:45 a.m.
MAINE Portland	WDCS-FM 106.3	9:45 a.m.	WISCONSIN Milwaukee	WNOV 85.6	7:00 a.m.
MARYLAND Baltimore	WCBM 68	6:45 a.m.	WYOMING Cheyenne	KSHY 1370	10:15 a.m.
MICHIGAN Pontiac	WPON 1460	6:45 a.m.	Sheridan	KWYO 1410	12:00 noon
Pontiac	WPON 1460	10:00 p.m.	PUERTO RICO Aguadilla	WABA (Fri.)	8:00 p.m.

U.S. BROADCASTS—Spanish Language

ARIZONA
 Nogales KFBR 1340 9:00 a.m.

FLORIDA
 Miami WRHC 8:30 a.m.

CANADIAN BROADCASTS

ALBERTA
 Edmonton CJOI 3:00 p.m.
 Lethbridge CJOC 7:15 a.m.

BRITISH COLUMBIA
 Castlegar CKQR 8:45 a.m.
 Duncan CKAY 9:00 a.m.
 Duncan CKAY 7:30 p.m.
 Grand Forks CKGF 9:00 a.m.
 Penticton CIGV 10:15 p.m.

LABRADOR
 Churchill Falls CFLC-FM 97.9 7:15 a.m.

MANITOBA
 Winnipeg CKJS 9:00 a.m.

NEWFOUNDLAND
 Corner Brook CFCB 570 7:15 a.m.
 Deer Lake CFDL-FM 97.9 7:15 a.m.
 Goose Bay CFLN 1230 7:15 a.m.
 Pt. au Choix CFNW 790 7:15 a.m.
 Pt. aux Basques CFGN 1230 7:15 a.m.
 St. Andrews CFCV-FM 97.7 7:15 a.m.
 St. Anthony CFNN-FM 97.9 7:15 a.m.
 Stephenville CFSX 910 7:15 a.m.
 Wabush CFLW 1340 7:15 a.m.

NORTHWEST TERRITORIES
 Yellowknife CJCD 9:00 a.m.

ONTARIO
 Hamilton CKOC 7:00 a.m.
 Leamington CHYR 5:00 p.m.
 St. Thomas CHLC 10:45 a.m.

QUEBEC
 Montreal CFMB 5:15 p.m.

SASKATCHEWAN
 Prince Albert CKBI 900 7:30 a.m.
 Weyburn CFSL 1190 7:15 a.m.

YUKON
 Whitehorse CKRW 9:30 a.m.

OVERSEAS BROADCASTS

BRITISH ISLES
 Radio Caroline (Tues.) KHZ962 8:45 p.m.

BRITISH WEST INDIES
 Grand Cayman Radio Cayman 9:30 a.m.

CEYLON
 Columbo Radio Sri Lanka (Sat.) 7:15 p.m.

ITALY (Italian)
 Europa Radio Milano 83.3-FM 11:30 a.m.

Euro Tele Radio Calabria
 MHZ 102 (Fri.) 5:30 p.m.

Radio Corleone Centrale
 FM-88-500 FM92 11:00 a.m.

MEXICO (Spanish)
 Mazatlan XEQC 8:30 a.m.

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

NIGERIA
 Radio Africa (Wed.) 8:00 p.m.

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

PHILIPPINES
 Manila (Sat.) DWXX 1026KH2 7:15 p.m.

SOUTH AFRICA
 Joubert Park (Thurs.)

SWAZI Music Radio 1400 &
 shortwave 49 & 60 9:00 p.m.

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

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

URUGUAY (Spanish)
 Montevideo (Sun.) 9:15 a.m.

Radio El Espectador 810

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



Ye are the light
 of the world.

Matthew 5:14

CITY	CHANNEL	CITY	CHANNEL	CITY	CHANNEL
KANSAS-8:00 a.m.		NEW JERSEY-9:00 a.m.		Providence	30
Roland Park	5A, 10A	Fort Lee-Edgewater	S	Warwick	30
Wichita	13	Suffern (NY)	10	SOUTH CAROLINA-9:00	
KENTUCKY-9:00 a.m.		Newark	24	Charleston	P
Bowling Green	20	Trenton	34	Columbia	4, 19F
Covington	B-16	NEW MEXICO-7:00 a.m.		TENNESSEE-8:00 a.m.	
Dayton	B-16	Alamogordo	26	Bristol (VA)	18
Lexington	31	Albuquerque	12	Chattanooga	18
Louisville	25	Santa Fe	22	Knoxville	H, 15, 21
Westwood	21	NEVADA-6:00 a.m.		TEXAS-8:00 a.m.	
LOUISIANA-8:00 a.m.		Las Vegas	21	Arlington	41
Lafayette	7	NEW YORK-9:00 a.m.		Austin	16
St. Bernard Parish K(24)		Albany	29	Brownwood	17
MASSACHUSETTS-9:00		Brookhaven	6	Bryan	19
Arlington	32	Buffalo	11	Dallas	71
Beverly	43	Manhattan	10	El Paso	13
Boston	B5	Niagara Falls	3	Fort Worth	16
Lynn	27	Rochester	12, 32	Galveston	31
Quincy	43	Schenectady	8	Harris	26
MARYLAND-9:00 a.m.		Syracuse	17	Hitchcock	31
North Brentwood	A-22	NORTH CAROLINA-9:00		Houston	22, 31
MICHIGAN-9:00 a.m.		Apex	17	Irving	B30
Birmingham	51	Greenville	27	Odessa	26
Clinton	10	Rocky Mount	26	San Antonio	34
Coldwater	27	OHIO-9:00 a.m.		Victoria	55
Dearborn	38	Blue Ash	38	Waco	17
Flint	23	Cincinnati	33	VIRGINIA-9:00 a.m.	
Lincoln Park	31	Cleveland	17	Alexandria	30
Plymouth	39	Columbus	5, 8, 19	Chesterfield	28
Southfield	43	Mentor-on-Lake	12	Danville	A
Warren	10	Poland Village	10	Newport News	13
MINNESOTA-8:00 a.m.		Youngstown	0	Richmond	11
Alexandria	UHF34	OKLAHOMA-8:00 a.m.		Staunton	8
Richfield	34	Tulsa	10	WASHINGTON-6:00	
N.W. Minneapolis	56	OREGON-6:00 a.m.		Tacoma	10
St. James	48	Portland	90, 44	Vancouver	28
MISSISSIPPI-8:00 a.m.		Salem	26	Yakima	16
Lafayette	12	PENNSYLVANIA-9:00		WISCONSIN-8:00 a.m.	
Meridian	7	Aston	3	Ashwaubenon	31
MISSOURI-8:00 a.m.		Erie	B29	Green Bay	12
Chesterfield	32	Lansdale	18	Hustisford	26
Columbia	11	Norristown	29	Madison	29
Kansas City	8	Pittsburgh	57	Manitowoc	30
Overland	23	Stroudsburg	23	Milwaukee	31A/B
St. Louis 13A, A13, 26, 33		Uniontown	22	New Berlin	31
NEBRASKA-8:00 a.m.		RHODE ISLAND-9:00		Portage	33
Columbus	29	Lincoln	46	Sheboygan	13
Lincoln	36	WYOMING-8:00 a.m.		PUERTO RICO	
Omaha	29	Douglas	7	San Juan	24

Christian Life and Doctrine

THE CREATOR'S GRAND DESIGN—Part 15

The Holy Spirit of God

WE HAVE noted the mighty works of God as revealed in creation and have examined the scriptural testimony concerning his purpose in the creation of man. We have found that while man transgressed divine law and was sentenced to death, it is the Creator's design to restore him to life as a human, on the earth, where, if he is then obedient, he may live in perfection forever. We have found that in the outworking of the Creator's grand design, Jesus was raised from the dead and exalted to immortality on the divine plane of life and that his faithful followers are promised this same exaltation, to be with Jesus and reign with him for the restoration of mankind to perfect human life.

It is recognized that the outworking of such a grand design calls for the exercise of mighty power—power beyond the ability of the human mind to conceive—and it is this almighty power to which the Bible refers as the Spirit, or Holy Spirit, of God. The Spirit of God is referred to hundreds of times in the Bible. In the New Testament it is usually designated the Holy Spirit, often mistranslated Holy Ghost in an attempt to convey the traditional misconception of the Dark Ages that the Holy Spirit is a person.

In the Old Testament, Spirit is translated from the Hebrew word **ruwach**, which Professor Strong defines as 'wind'. The same word is many times translated 'breath'. In the New Testament, the word Spirit is translated from the Greek word **pneuma**, meaning, according to Professor Strong, 'breath, or current of air'. Let us not conclude, however, that the Holy Spirit of God is merely wind, or a blast of air. The ancient Hebrew and Greek languages did not contain specific words for everything, and this was particularly true in expressing

thoughts pertaining to God and to his mighty works. However, through use, many words containing specific meanings took on accommodated or additional meanings. Thus **ruwach** in the Hebrew language, and **pneuma** in the Greek language, because of their original application to the invisible power of the wind, came to mean any invisible force or power, and were used to describe the invisible power of God.

Broadly speaking, then, the Spirit of God is the invisible power of God by which he accomplishes all his good purposes. It is that almighty power which cannot be thwarted and which enables the Creator to accomplish all the good pleasure of his will. Jehovah declares, "I have spoken it, I will also bring it to pass; I have purposed it, I will also do it." (Isa. 46:11) The Creator also asserts, "My word . . . that goeth forth out of my mouth . . . shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."—Isa. 55:11

A Creative Power

The Spirit, or power, of God is manifest throughout all creation. It was the Spirit of God that transformed this planet from an empty, shapeless mass into the beautiful earth that it now is, making it capable of sustaining countless varieties of things, animate and inanimate. In this work of transformation, it was God's Spirit that set the bounds of the mighty oceans, so that the Creator could say, "Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed."—Job 38:11

It was God's power that brought forth the grass and herbs in the earth. It was his Spirit that implemented his decree, "Let the waters bring forth abundantly the moving creature that hath life." (Gen. 1:2,20) It was God's Spirit that fulfilled his Word, "Let the earth bring forth the living creature after his kind." (Gen. 1:24) It was God's power that operated in the creation of man.—Gen. 1:27

It is the Spirit of God, directed in secret processes known only to him, that enables all life on earth to reproduce its

kind. Solomon wrote: "Thou knowest not what is the way of the Spirit, nor how the bones do grow in the womb of her that is with child: even so thou knowest not the works of God who maketh all." (Eccles. 11:5) Solomon was the wisest of all men in his day, but he acknowledged his lack of understanding the manner in which the Spirit of God operates; and our scientists today are as limited in their knowledge of the operation of God's Spirit as Solomon was.

We cannot understand the workings of divine power. We can only marvel at what it accomplishes. Like the wind, it is truly an invisible power. Gravitation is one of its manifestations: "He hangeth the earth upon nothing." (Job 26:7) But the earth is only an infinitesimal speck in God's great universe. Think of the countless heavenly bodies, all of which are likewise hung upon nothing, yet they spin around in the orbits designed for them, kept in place by what we call the law of gravitation.

Think of the power of God that is contained in our sun and is given off under a controlled process which furnishes our earth with light and heat! We are told that the sun gives off as much energy in one second as man has used with all his implements ever since he has been on the earth. And even the power or energy utilized by man has its origin with God. Many cannot produce power except by utilizing the created things of God.

Man has now discovered the tremendous energy locked up in a single atom. Try to figure out the number of atoms contained in all of God's vast creation! It is impossible for the human mind to fathom, but the mere thought of it may help us grasp a little more realistically the almighty power of God. It was a simple matter for a Creator possessing such unlimited power to prepare the earth for human habitation.

The Power of Life

The Spirit of God is a life-giving power. In Genesis 6:17 **ruwach** is translated 'breath' in the expression, "Breath of

life.” We could say, then, that the Spirit of God which moved upon the face of the waters was the Spirit of life. Confirming this, Job 12:10 reads, concerning the Creator, “in whose hand is the soul [margin, life] of every living thing, and the breath [ruwach] of all mankind.” It is this thought that Paul expressed in his sermon on Mars’ Hill when he said concerning God, “In him we live, and move, and have our being.”—Acts 17:28

God’s Spirit is the power of inanimate as well as animate life. “Only God can make a tree,” the poet wrote, and this highlights the fact that but for the Spirit of God there would be no trees, no flowers, no grass, no fruit, no vegetables. Scientists can put together all the elements found in a blade of grass, but they cannot make their blade live. In his sermon to the Athenians, Paul said that God is “not far from every one of us.” (Acts 17:27) Certainly the Spirit of God is manifest all around us—in the beauty and fragrance of the flowers, in his loving provisions of food, and in the gorgeous landscapes which enrapture us with their beauty, formed by the blending of myriad varieties of inanimate life.

When Paul sought an illustration of Christian activity in proclaiming the Gospel, he likened it to sowing and watering; but he explained that it is God who gives the increase. (I Cor. 3:7) How futile would be the work of a farmer in sowing seed in the springtime if God did not give the increase! Some farmers realize, when they see the tiny plants push up the earth and spread forth their leaves, that the power of God is working to give the increase; but others do not realize this. How much more every manifestation of life with which we are surrounded would mean if we could just keep in mind that what we see is not a mere chemical process, not a fortuity of blind nature, but the working of the Spirit of God!

God’s Spirit Everywhere

Some speak of the omnipresence of God, meaning he is present everywhere at the same time. God’s Spirit, his power, is indeed present everywhere and all the time; there

is no situation in the entire universe over which he does not have full control, or of which he could not instantly take control. David wrote: "Such knowledge is too wonderful for me; it is high, I cannot attain unto it. Whither shall I go from thy Spirit, or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell [**sheol**, the death condition], behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me."—Ps. 139:6-10

Here David is expressing his confidence that even in death, that is, hell, he would not be beyond the reach of divine power. How strange the psalmist's statement would be if hell were a place of fire and torment! But when we accept the scriptural fact that hell is the state or condition of death, this expression becomes rich with meaning. It is simply David's poetic way of affirming his belief in the promises of God to restore the dead to life. It means that God's Spirit will reach down into the death state and awaken the dead. This was confirmed in the resurrection of Jesus Christ from the dead by the almighty power of the Father. God did not leave Jesus' soul, his being, in hell, the state of death.—Ps. 16:10; Acts 2:27, 28, 32; Eph. 1:19, 20

God's Thoughts

Another manner in which God has been using his power to accomplish his purposes is through the influence of his thoughts over and in the lives of those whom he calls into his service in the outworking of his plan, particularly during this present era. We all recognize the power of thought. The life of each one of us is controlled by thoughts—either our own thoughts, or those of others which we allow to influence us.

But how does God bring his thoughts, his mind, to bear upon the lives of those in this age who have dedicated themselves to serve him? It is through his written Word. God began the preparation of his written Word through the ancient prophets who wrote and spoke "as they were moved

by the Holy Spirit" or power of God. (II Pet. 1:21) The operation of the Holy Spirit upon the minds of the prophets who wrote the Old Testament was miraculous, the writers themselves only dimly understanding the meaning of what they wrote. Peter explains that it was revealed to them "that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the Gospel unto you with the Holy Spirit sent down from heaven; which things the angels desire to look into."

—I Pet. 1:12

We cannot understand how the prophets were caused to record God's thoughts. The Bible simply explains that it was by the Holy Spirit. With this knowledge we can say the Old Testament Scriptures are a product or work of the Holy Spirit. The thoughts of God recorded in the Old Testament are to be read and pondered at will by his people. But no one can understand the real import of these recorded thoughts of God until the due time arrives, and then the full meaning has to be miraculously revealed, which brings to our attention another accomplishment of the Holy Spirit.

The miraculous revealing of the meaning of the Old Testament messages began with Jesus. Doubtless through Jesus' childhood his mother, Mary, had many times told him the circumstances in connection with his birth—that Joseph was not his father, that he was conceived by the Holy Spirit. This would impress upon Jesus the fact that he was on earth for a special mission, and therefore he would be anxious to learn what that mission was. So we find him in the Temple at the early age of twelve, discussing matters with the doctors of the Law, and asking them questions. He probably learned from them that under the Law it would not be proper for him to enter upon any priestly service for God until he was thirty years old. (Luke 2:42-49; Num. 4:2,3) So he returned to Nazareth and was subject to his mother and foster father until that time came.

When Jesus was thirty years of age he went promptly to John the Baptist at Jordan, and offered himself for baptism.

Then a wonderful miracle occurred. The Holy Spirit came upon him. The record states: "The Holy Spirit descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased." (Luke 3:22) Actually, of course, the Holy Spirit is not in the shape of a dove. The Holy Spirit, as we have seen, is the holy power of God, and here the presence of that power was manifested to John in the likeness of a dove descending upon the Master. The bodily form of a dove was merely an outward demonstration, principally for the benefit of John the Baptist, and to enable him to bear testimony as to what had taken place.

Heavens Opened

In Matthew 3:16 we are informed that when the Holy Spirit came upon Jesus, "the heavens were opened unto him." Here was a functioning of the Holy Spirit different from any that had ever before occurred. The Holy Spirit had been operative in the creation of the universe and had given life to all living things. The Holy Spirit had enabled the prophets to record their messages from God for the benefit of his people in a later age. Now the same Spirit had miraculously revealed to Jesus the meaning of those things which previously even the angels could not understand. Now Jesus could understand them.

In this we see the further working of God's power in communicating his thoughts to the finite minds of those whom he desired should come under their influence in his due time. However, God does not impose his thoughts upon anyone. He did not do this with Jesus. Jesus desired to know his Heavenly Father's thoughts toward him. He wanted to know his Father's will in order that he might do it. Jesus' attitude in this is described in a prophecy concerning him. In this prophecy Jesus is represented as saying, "Lo, I come: in the volume of the Book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart."—Ps. 40:7, 8

The volume of the Book here referred to is the Old Testament, which contained a full expression of God's will for his beloved Son, who delighted to do his Father's will. He wanted his Father to reveal his will to him, and the heavens were opened; that is, the Holy Spirit revealed to him the meaning of what had previously been written. Even before this the perfect mind of Jesus had probably become well acquainted with the Old Testament Scriptures. Perhaps he had even memorized much of what had been written.

Now the Holy Spirit was revealing to him its true meaning concerning his own mission on earth, and also the plan of God as a whole. The record states that Jesus was led by the Spirit into the wilderness, where he remained for forty days. The miraculous revelation of truth which the Holy Spirit had unfolded to him was seemingly so overwhelming and important that he felt the necessity of isolating himself from others for a time that he might have an undisturbed opportunity to adjust himself to the flood of light, of truth, on the Old Testament which had entered his mind, and thus be prepared to fulfill his agreement to do his Father's will.

Jesus' Ministry

Throughout the entire course of Jesus' ministry he was unfolding the various aspects of truth which had been revealed to him. While he did not himself write his teachings, yet, under the later direction of the Holy Spirit, his wonderful words of life were recorded by others and were thus made available for the instruction of all the LORD'S people during the Gospel Age. It was by Jesus' conformity to the thoughts of God, as revealed to him by the Holy Spirit, that he was prepared to be the great future king of earth; and it is through obedience to those same thoughts of God that Jesus' followers are prepared to be associated with him in the future work of the kingdom—that glorious work of blessing all the families of the earth.

In the words and works of Jesus we have revealed the meaning of the Spirit-inspired writings of the Old Testament,

a bringing closer to us of the holy thoughts of God, that they might exert their intended influence in our lives. When we read the teachings of Jesus we may know that they reveal to us the will of God. When Jesus says that we should love our enemies, it means his Heavenly Father wants us to love our enemies. After all, we are being prepared to be Jesus' associates in the future blessing of all mankind, and many of the human race today are enemies of God and of his people. We must learn to love these enemies in order to be properly prepared to deal with them and bless them.

Truth Held Back

But we do not have the full will of God revealed through the personal teachings and example of Jesus. He did not give expression to all the wonderful truths revealed to him by the Holy Spirit. He said to his disciples: "I have many things to say unto you, but ye cannot bear them now. Howbeit when he [it] the Spirit of truth is come, he [it] will guide you into all truth." (John 16:12, 13) The minds of the disciples were not then prepared to grasp all the marvelous truths which had been revealed to Jesus. Much of what he did tell them was only vaguely understood by them, and many of the lessons they failed to remember.

In John 14:26 we have a promise by Jesus to his disciples that in his name the Father would send the Holy Spirit and that it would be to them a wonderful "Comforter." The Spirit, he said, "shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." What a wonderful promise! It means that, while there were many truths which Jesus had not revealed to his disciples, later, through the enlightening power of the Holy Spirit, these would be made known to them. Nothing that they needed to know in order to complete the divine revelation through their oral and written ministry would be omitted when the promise to send the Holy Spirit was fulfilled.

At Pentecost this promise was fulfilled. On that memorable

day there was a mighty demonstration of power. Explaining it, Peter said that Jesus, "having received of the Father the promise of the Holy Spirit, . . . hath shed forth this, which ye now see and hear." (Acts 2:33) The Holy Spirit was shed forth. There was no way the translators could distort this statement to make it seem as though the Holy Spirit was a third person in a trinity of gods. A person cannot be 'shed forth', but a power can be; and it was this power, the Holy Spirit of truth, that came upon the waiting disciples at Pentecost.

While all the disciples who waited at Jerusalem for the coming of the Holy Spirit were richly blessed when it was shed forth, only the apostles received from it a miraculous illumination of their minds. They were specially designated by the fact that a visible manifestation of the Spirit in the form of cloven tongues rested upon them. These, in turn, through their oral teachings and their epistles, have made the vision plain for the remainder of God's people throughout the age. God does not miraculously and directly reveal his truth to his people as a whole, although he helps them to understand truth which has already been miraculously revealed. With the ministry of the apostles, the Spirit-inspired teachings of the Bible were completed.

A Comforter

In promising to shed forth the Holy Spirit upon his disciples, Jesus said it would be a comforter to them. And how true this proved to be! When Jesus was taken from them and crucified, the disciples were made sad of heart. It was much more than the loss in death of a beloved friend. They had accepted Jesus as the foretold Messiah. The disciples knew the God of Israel had promised to send a Messiah through the line of David, and that this great king was to establish a kingdom, a government, which eventually would exert worldwide influence and control. They believed Jesus was this **great** king, and they believed that in **associating themselves with** him they would have a share in his kingdom.

With Jesus's death this hope was shattered, but only until the Holy Spirit was shed forth, for then they realized the messianic kingdom was to be more effective and more glorious than they had ever dreamed it could be. They also realized it had been necessary for Jesus to die in order to redeem the world from death. They now knew that when the Heavenly Father raised Jesus from death he had highly exalted him beyond the comprehension of their finite minds. They now knew that if they became conformed to Jesus' character-likeness and faithfully laid down their lives as his witnesses, they would, in God's due time, share the glory of his kingdom and the glory of his exalted position on the throne of God. How wonderfully they were comforted by the Holy Spirit!

Things to Come

Jesus had said when the Holy Spirit of truth came upon the disciples it would show them "things to come," and it did. (John 16:13) An example of this is found in a sermon preached by Peter shortly after Pentecost. This sermon was prompted by a miracle which he had performed through the power of the resurrected Jesus. It was the healing of a man who had been lame from the time of his birth. Peter explained that Jesus was to come again, and when he did return there would be "times of restitution of all things, which," he added, "God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:19-21) However, not until the Holy Spirit of truth was shed forth at Pentecost did Peter understand this great truth of restitution for a lost world.

The pentecostal outpouring of the Holy Spirit completed the miraculous revelation of divine truth given to Jesus at Jordan. Thus, through his teachings and those of the apostles—including Paul, who also later became one of the inspired apostles—the revelation of the divine will for the followers of the Master was completed and is now contained in the inspired Word. No further miraculous revelation is

needed. Paul emphasized this when he wrote to Timothy, saying, "All Scripture given by inspiration of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."—II Tim. 3:16, 17

The 'all Scripture given by inspiration of God' is what we speak of as the Old and New Testaments. In these two parts of the Bible, therefore, God has recorded and revealed his thoughts—those thoughts which he has designed shall exert power over and in the lives of those who, during the present age in the divine plan, are fully dedicated to him. In this wonderful arrangement, miraculously provided, is manifested the manner in which the power of God, the Holy Spirit of truth, operates in the minds and hearts of those who surrender to its influence, thus accomplishing the Creator's design in the lives of those who have been called to joint-heirship with Jesus in his kingdom.

In conjunction with the written Word, the power of God also operates on behalf of his children of the present age through his providential care over them. These providences, properly interpreted, are always in keeping with the LORD'S written words, and every follower of the Master rejoices in them as he can see the marvelous manner in which the promises of God are fulfilled in the everyday experiences of his life. How grateful every follower of the Master should be to realize the same power of God which brought forth all the works of creation is working in him, preparing him to live and reign with Christ a thousand years for the restoration of the human race from sin and death to righteousness and everlasting life! □



ALL flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the Word of the LORD endureth forever. And this is the Word which by the Gospel is preached unto you. —I Peter 1:24, 25

Christian Life and Doctrine

PART 1—TO BE CONTINUED

The Days of Creation

“God saw everything that he had made, and behold it was very good. And the evening and the morning were the sixth day.”
—Genesis 1:31

IN THE Book of Isaiah, chapter fifty-five, verse nine, the great God and Creator of the universe says, “As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.” A moment’s reflection emphasizes the truthfulness of this statement. Indeed, when we consider the wisdom manifested in the works of God with which we are surrounded, and as demonstrated in all the far-flung reaches of the universe, we realize that his thoughts must be higher than ours. But in his infinite wisdom, and by his great ability, he is able to convey to our puny minds at least some of his high thoughts relating to his human creation.

God speaks to us in our own language, for how else could we understand what he says? Speaking of the writers of the Old Testament books, the Apostle Peter explains that they wrote as they were moved by the Holy Spirit; that is, the power of God. (II Pet. 1:21) Just how the power of the Almighty conveyed to the prophets what he wished recorded is beyond the comprehension of our finite minds. This is one evidence of God’s wisdom and ability that is as far above the capacity of our minds to understand as the heavens are higher than the earth.

We open this lesson with these thoughts because it will deal with a chapter in the Bible, which, in its thirty-one short verses, reveals a sequence of steps in which the Creator prepared the earth for plant and animal life, carrying forward the work of establishing the earth until it became a fit habi-

tation for man. Geologists and astronomers have written countless pages on the same subject, and basically have told us nothing that is not contained in these thirty-one verses. Instead, they have done much to confuse and distort the facts as they are now becoming more and more recognized.

Our contention is, then, that only God, who understood all the facts of creation because he was the Master Workman, could have caused them to be written in so few, yet meaningful, words. Even so great a geologist as the late Professor J. D. Dana, of Yale University, asserted with great emphasis that the wisdom displayed in this chapter cannot be accounted for in any other way than to have been inspired by God, the great Architect of creation whose work it describes.

The Beginning

The opening verse of the chapter is a simple statement of fact—"In the beginning God created the heaven and the earth." Few will deny that the heaven and the earth did have a beginning, and here we are told that the Creator was responsible for it. It does not attempt to tell us how. The creative forces put into motion by God which brought into being the countless millions of worlds and set them spinning through space under orderly control would be quite beyond our comprehension in any case. Nor has man, even man of this so-called brain age, discovered any further information concerning creation than the few simple words set forth in this verse. There are many theories of creation, but they are only theories. Astronomers now think the universe is continually expanding, but they are not sure. What seems to be an expanding universe may be merely the astronomers' expanding ability to see more of it.

Oh yes, modern man has acquired a great deal of information. He even knows how to split an atom, but since he does not know how to make an atom, or how atoms were made, he has nothing whereof to boast. Atoms, we are told, are the building blocks of nature. This is doubtless true, but to know this does not take us beyond the simple statement of Genesis

1:1: "In the beginning God created the heaven and the earth."

God could have had that text read, "In the beginning, by the use of atoms, the heaven and the earth were created." But then, how much more would we have known? We would have to ask, "What is an atom?" and the real answer to this question would have been beyond our ability to understand, so the LORD knew it was better not to tantalize us with details which we could never comprehend.

From this simple statement of Genesis 1:1, we learn that the heaven and the earth were already in existence when the work of the six creative days, described in the remainder of the chapter, began. "The earth was without form, and void; and darkness was upon the face of the deep," verse two informs us. The earth 'was', because already created, but 'without form and void', or empty. Its fixed contour, as designed by God, had not been reached. There were neither mountains nor valleys, trees nor shrubs, rivers nor oceans. It was void, or empty, of all forms of life.

"The Spirit of God moved upon the face of the waters." (vs. 2) The word Spirit, used here, translates a Hebrew word the basic meaning of which is 'wind'. Its broader meaning is 'invisible power', and the ancients used it to describe the unseen and inexplicable power of God. The LORD tells us, then, that the shapeless, empty earth was prepared for human habitation through the exercise of his power. More than this we could not understand.

By reasoning from the known to the unknown we reach the conclusion that there are invisible forces beyond the reach of human understanding and control. While in our modern world we believe we know more about power than did the ancients, it would perhaps be more correct to say that man has now learned just a little in the way of harnessing power. Beginning with the steam engine, and then on to the electric dynamo and motor; gasoline engines; electronics; and the split atom, we have witnessed the exercise of power millions

of times greater than is contained in our own brawn and muscle.

Yes, we see railroad trains a mile long hauled along the tracks at sixty to ninety miles an hour, through the controlled use of evaporating water or burning oil; we see a giant flying machine rise from the ground carrying scores of passengers and tons of freight, and force itself through the air at from three hundred to five hundred miles an hour. Seeing these, and the many other modern uses of power, we say to ourselves, perhaps, How wonderful is man, and how marvelous are his creative works!

But hold! Just what has man created? Basically, nothing. He has simply learned how to use—in many instances, misuse—some of the materials which God had already created. He has learned how, in a very limited way, to use these materials without really understanding what they are, or how they were created. The molecules of iron, they say, are held together by magnetism; but what is magnetism? Oh, magnetism is an electrical energy. But what is electricity? No answer!

So on down the line from coal to hydrogen, which, when used to power bombs, might well destroy the world. Should we ask your most brilliant scientists just why, basically, these substances behave as they do, if they replied at all it would be to say they do not know, or else admit the truth, which is that they are creations of God and contain in various forms the invisible and unexplainable power of God. And, after all, how limited is man's control of divine energy which has been bottled up in the things which God has created! How helpless is man, with his gadgets, in the face of a tornado, a flood, or an electrical storm!

So, the Spirit, the power of God moved upon the face of the waters; that is, the creative work continued, as it had begun, by the use of divine power. When we consider the amount of power stored up in a single atom, and realize the Creator produced all the power of all the atoms in the countless

millions of worlds which he had created, our faith can readily lay hold upon the fact that such a God could easily accomplish his design in preparing this planet for the habitation of man.

“God said, Let there be light: and there was light.” (vs. 3) This is in sequence to the statement that darkness was upon the face of the waters. God’s power was exercised. At his command light emerged from darkness. Where did it come from and where did the darkness go when the light took its place? Job was asked this question but could not answer, nor can our Einsteins of today. (Job 38:18-21) Beyond the fact that light thus appeared at this very early stage in the earth’s preparation for man, we know little.

“God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.” (vss. 4,5) Since nothing in this account has yet been said about the sun, which provides the measuring line of our twenty-four hour days, it is apparent that the LORD is here using the word day in its broader scriptural application, to denote, that is, a period of time, or era, during which certain things came about. We speak, for example, of Washington’s day, and Lincoln’s day. The first day of creation was the period of time during which the developments described in verses two through five took place.

Some have mistakenly concluded that because the beginning and closing of the creative days are described as the evening and the morning, the reference must be to twenty-four hour sun days, but the Scriptures do not restrict us to such an interpretation. The Prophet David speaks of the entire period when sin and death reign in the earth as a ‘night’, saying, “Weeping may endure for a night, but joy cometh in the morning.”—Ps. 30:5

The eve of an event looks toward its beginning, so appropriately, the beginning of each creative day is referred to as

the evening. To us the evening introduces the night, which is a time of darkness, and each of the creative days did begin in a measure of obscurity and darkness. Not until the developments designed for each period were nearing completion did the light of the morning reveal the purpose of the mysterious workings of divine power during that day.

The first creative period is properly designed as azoic, meaning lifeless. The main development of this day was the appearance of light, how and from whence, our minds cannot comprehend. The simple statement that it was accomplished by the power of God is all we can grasp. A dog can be taught certain things, but it cannot understand all its master does. But the fact that the dog is so limited in understanding does not prove the things which are beyond its mental grasp are not real, or do not exist.

The Second Day

“God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament Heaven. And the evening and the morning were the second day.” (vss. 6-8) Here is described the creation of the atmosphere surrounding the earth.

Neither animate nor inanimate life on earth can exist without air. Logically, therefore, the creative work of this day must precede the creation of life. And this marvelous arrangement of the water under the firmament and the waters above the firmament contributes to life, not only through the direct use of the hydrogen and oxygen by plants and animals, for we see God's wisdom and economy again displayed in the creative work of this day in the arrangement for the cycles of life-giving waters from the oceans to the clouds, back to earth into the oceans, and again to the clouds, that the land might be kept properly moistened to produce the needed food for man and beast. See Job 38:25-28

Talking Things Over

General Convention Bulletin

WE KNOW you are anxious to make early reservations with Albion College for the General Convention week of July 26th-July 31st, so we are providing the following registration information:

1986 Convention Rates

Registration Fee: \$2.75 per person

Rooms: \$10.00 per night, per person

Meals: Breakfast-\$3.75 • Lunch-\$4.75 • Dinner-\$5.75

- The total convention cost for a registered person using seven nights lodging, and having eighteen meals, is \$158.25.
- For those brethren arriving on Friday, July 25th, dinner will be served between 6:30 p.m. and 7:30 p.m. The cash price for this meal will be \$5.75. Breakfast will be served from 6:30 a.m. to 7:30 a.m. on Friday, August 1st, for a cash price of \$3.75.
- Children, ages one to three, are free. Children, ages four and five, are one-half above prices.

Reservation Information

- **Deposits:** Albion College requires a minimum deposit of \$25.00 per person with each reservation.
- **Cancellations:** To receive a total refund of all prepayment, you must notify the college of the cancellation of your reservation by July 15th. Cancellation notices received by Albion after this date will not have the \$25.00 deposit refunded when prepayment is returned to you.
- **To Avoid Delay** in registering upon arrival at Albion, the College suggests payment by mail of the balance due them before July 15th.
- **To Facilitate Processing your Reservation:**
 1. Designate on the Reservation Form all nights lodging required, all meals desired, and for how many persons.
 2. Individuals desiring to room together must use separate Registration Forms if they do not live at the same address.
 3. Complete the portion of the Registration Form concerning Airport Pickup, if applicable to you.

Airport Pickup Information

- **BATTLE CREEK & JACKSON AIRPORTS**—The charge for transportation from

either of these airports to Albion College will be \$12.50 per person, provided there are three or more persons. Otherwise, the charge will be the exact cost.

- **DETROIT METRO AIRPORT**—The cost will be \$15.00 per person if there are three or more. Otherwise, the charge will be the actual cost—\$40.00.

The first pickup will be at 3:00 p.m., on Friday, July 25th, at the American Airlines baggage area, and a few minutes later at the United Airlines baggage area.

A second pickup will be at 8:00 p.m., on Friday, July 25, at the American Airlines baggage area, and a few minutes later at the United Airlines baggage area.

- Information concerning your arrival should include the name of the airport, the name of the airline, the flight number, and the pickup time, in the space provided on the Reservation Form. With this information, transportation can be arranged in advance.
- In the event of problems, the telephone number to call is:

(517) 629-5511, Extension 324 or 329

Subsidy for Children Six to Seventeen Gives Discount of 50 %

- The Convention Committee has made provision for a fifty percent subsidy to be paid at the close of the convention for young people between the ages of six and seventeen years of age who have qualified by attending at least 75% of the Young People's Bible Classes. This subsidy is designed to help make it possible for young people to attend the General Convention and enjoy the Bible Classes provided for them.
- In making your reservation, pay the full rate to the College for children in this classification.
- To obtain the discount, see the Convention Treasurer, Brother Stephen Roskiewicz, near the close of the convention.



Reservation Form

BIBLE STUDENTS GENERAL CONVENTION

Albion College—Albion, Michigan

JULY 26—JULY 31, 1986

	Breakfast Number	Lunch Number	Dinner Number	Lodging Yes or No
Friday	----	----	----
Saturday	B	L	D
Sunday	B	L	D
Monday	B	L	D
Tuesday	B	L	D
Wednesday	B	L	D
Thursday	B	L	D

AIRPORT PICKUP INFORMATION: Airport Location:

Name of Airline: Flight Number

Time of Arrival: Date Hour a.m. / p.m.

NAME

ADDRESS

CITY/STATE/ZIP

NAMES OF ALL OTHER PERSONS INCLUDED IN THIS RESERVATION:

(Give age if six through seventeen years of age.)

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.....
.....
.....

TOTAL NUMBER of persons for whom reservations are being made:

Checks should be made to: **ALBION COLLEGE**

and mailed to: **Mr. Morley Fraser**
Albion College
Albion, Michigan 49224

Voices from the Past

BROTHER W.T. BAKER, 1948 GENERAL CONVENTION

The Commandments of Christ

PILGRIM Brother W.T. Baker addressed the convention, using as his topic, "The Commandments of Christ." His text was, "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."—John 14:21



We must know the commandments before we can keep them. Many of the commandments of Jesus are found in his Sermon on the Mount, and the Beatitudes introducing the sermon represent a summary of many of the important principles involved in the LORD'S commandments. If we are faithful in keeping his commandments and thus demonstrate our love for him and for one another, then it will be true of us, as Jesus said, that we will be the salt of the earth, and the light of the world.

One of the commandments is that we should let our light shine; and if we do not let our light shine we will be like the man who puts his candle under a bushel, hiding it from others and causing it eventually to go out.

Being imperfect according to the flesh, it is not possible to keep all the commandments of Jesus perfectly, but we can keep the spirit of his commandments in our hearts. But even

though we cannot live up to the full measure of all the commandments which govern the narrow way, our righteousness must exceed that of the Pharisees. We can be consistent and straightforward in our dealings with others, not hypocrites. There is no excuse for a Christian's word being unreliable.

The Pharisees practiced a certain degree of love. Apparently they loved their friends, those who loved them. That is easy for any of us to do. But in order to keep the commandments of Jesus we must love our enemies also. We are not expected to love our enemies in the sense of overlooking the wrong they do, but in the sense that we will not harbor ill will toward them, and will be ready at all times to do what we can to bless them, to help them see the way of the LORD more perfectly.

In Jesus' Sermon on the Mount he gives an example of the proper manner in which to pray. The opening words of that prayer indicate that we should pray in a spirit of true worship and adoration of our Heavenly Father, with the thought of giving him glory, that his glory is the most important consideration of our lives. Acceptable prayer to God—prayer that is in keeping with the commandments of Jesus—should not be in the nature of begging the LORD for favors, but rather, of thanksgiving for his many blessings, and the claiming of the fulfillment of the promises he has made to us. □



1985 CONVENTION DAWN

The special issue of The Dawn magazine reporting on the 1985 General Convention has now been printed. If the secretary of your class has not already made a request for a number sufficient for your ecclesia, he or she may now do so. Requests by individuals not associated with classes will also be gladly filled. Write to: The Dawn, 199 Railroad Avenue, East Rutherford, NJ 07073. □

Encouraging Letters

LISTENED INTENTLY

Dear Friends: I was trying to find something to listen to on my radio this morning, because the rain was pouring down. I came across your program and listened intently. It was an interesting and inspiring message. Please send me a copy of "God and Reason." It will help me greatly I am sure. Sincerely yours. — Canada

WARM APPRECIATION

Dear Dawn Bible Students: We received volumes two through six of the "Studies in the Scriptures," and do want to express our appreciation for your speedy response. We have contacted the nearby Bible Students class and plan to attend the meetings. Enclosed find my order for more publications and a subscription to The Dawn magazine. We enjoy the "Frank and Ernest" broadcast and wish to express our warm appreciation for all of Jehovah's household. Sincerely yours. —IL

FROM THE PHILIPPINES

Dear Brothers, "Frank and Ernest," and all members of the Dawn staff: Loving and warmest greetings from Manila to all of you, in the name of our Lord and Savior, Jesus Christ. I would like to thank you all for the monthly issues of The Dawn, "God and Reason," "Three Keys to the Bible," and the package of literature which you sent. I gave one copy to my son, and the rest I will give to interested people in the office where I am working. I extend my gratitude to all of you for this literature, which is very enlightening with all the wonderful truth it contains. The Dawn Bible Students Association has the truth concerning the Bible teachings, and how I rejoice to know your interpretations. Your work is very unique because the magazine is very low in price—it is almost free! How I marvel, and hope I can help by ordering the six volumes next time. Thank you all once again. Yours in the Messiah. —Philippines □

Speakers' Appointments

MINISTERING THE GLORIOUS GOSPEL OF CHRIST

M. BALKO		E.F. LANKFORD	
Detroit, MI	April 12, 13	Detroit, MI	April 12, 13
G.M. JEUCK		G. PASSIOS	
Detroit, MI	April 12, 13	Berwick, PA	April 20
Boise, ID	25-27	E.K. PENROSE	
E. HERRSCHER		Detroit, MI	April 12, 13
New York, NY	April 6	JOS. PANUCCI	
Detroit, MI	12, 13	Detroit, MI	April 12, 13
N. KASPEROWICZ		S. ROSKIEWICZ	
Allentown, PA	April 27	Detroit, MI	April 12, 13
R.J. KRUPA		J. TATE	
Detroit, MI	April 12, 13	Middletown, NY	April 20

FOREIGN APPOINTMENTS BROTHERS JOS. & VINCENT PANUCCI

Lima, Peru	April 21, 22
Buenos Aires and Monte Grande, Argentina	23-30
Montevideo, Uruguay	May 1, 2
Parana, Brazil	May 3, 4
Cordaba, Argentina	5

Weekly Prayer Meeting Texts

APRIL 3—The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light.—Romans 13:12 (Z. '03-79 Hymn 317)

APRIL 10—Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time.—I Peter 5:6 (Z. '93-7 Hymn 18)

APRIL 17—The anointing which ye have received of him abideth in you—I John 2:27 (Z. '03-223 Hymn 90)

APRIL 24—Let every one of us please his neighbor for his good to edification.—Romans 15:2 (Z. '03-406, 407 Hymn 74)

Obituaries

- Brother Frank Plummer, New Zealand—October 3. Age, 87.
Brother John Carl Schultz, Portland, OR—November 16. Age, 92.
Sister Ruth Roark, Orlando, FL—December 28. Age, 85.
Brother E.H. Frels, Frelsburg, TX—January 27. Age, 86.
Sister Thelma Parks, Cincinnati, OH—January 30. Age, 83.
Brother John Wanio, Muskegon, MI—February 2. Age, 99.
Sister Mary G. Wilkins, Little Rock, AR—February 3. Age, 79.
Sister Catherine Niemczak, Detroit Polish Ecclesia—February 6.
Age, 93.
Sister Magdalen Allbon, England—February 9. Age, 77.
Sister Harriet Feurst, Grand Rapids, MI—February 13. Age, 92.
Sister Evelyn Lewis, England—February 17. Age, 73.
Sister Helene J. Jones, New York, NY—February 23. Age, 101.
Sister Mary Mitchka, Paterson, NJ—February 24. Age, 88.
Brother Gene Fay, Los Angeles, CA—February 24. Age, 61.
Sister Laura J. Kimbler, Cincinnati, OH—February 25. Age, 81.
Sister Mary MacDonald, Vancouver, B.C.—February 28. Age, 86.
Brother Edwin Alexander, Orlando, FL—March 8. Age, 84.

Conventions

NEW YORK, NY, April 6—Rutherford Woman's Club, Montross and Fairview Avenues, Rutherford, NJ. Contact Mr. Leo Post, 24 Lexington Rd., New City, NY 10956

FRESNO BIBLE STUDENTS PRE-MEMORIAL CONVENTION, April 11-13—E.C.C.O, Oakhurst, CA. For information & reservations contact no later than March 31: Mrs. R.E. Wilson, 2103 North Price, #112, Fresno, CA 93703
Phone: (209) 255-2241

DETROIT PRE-MEMORIAL CONVENTION, April 12, 13—Macomb Community College 14500 12 Mile

Road, Warren, MI. Mr. Edmund Blicharz, 200 Hampshire Ct., Dearborn 48124
Phone: (313) 278-8128

ALBUQUERQUE, NM, PRE-MEMORIAL CONVENTION, April 18-20—University of Albuquerque, St. Joseph's Place N.W. Write: Mrs. T. M. Thomassen, Secretary, 402 Bryn Mawr S.E. 87106

WILMINGTON / CHESAPEAKE PRE-MEMORIAL CONVENTION, April 19, 20—Carpenter's Local, Route 9, New Castle, DE. Write: Mrs. R. MacDonald, 135 West Rutherford Dr., Newark, DE 19713

NEW LONDON AREA PRE-MEMORIAL CONVENTION, April 20—

Groton Municipal Building, 295 Meridian St., Groton, CT 06340. Contact Jewel Franco, 29 Cutler St., Groton, CT 06340

BOISE, ID, April 25-27—Holiday Inn Convention Center, Int. I-84 and Vista Ave. Contact Mrs. Allen Allers, 2438 Bruins Circle, Boise, ID 83704 Phone: (208) 375-6873

CINCINNATI, OH, April 20—At the Harp's Home, 2609 Merrittview Lane, 45231. Edith Harp, Secy.

NEBRASKA BIBLE STUDENTS, April 26, 27—Benson Park Pavillion, 7028 Military Ave., Omaha. Call Brother Tom Gilbert, (402) 592-2317

PITTSBURGH, PA, April 27—Seton Center, 1900 Pioneer Ave. Contact Mrs. Barbara Martig, 730 Dunster St. 15226

COVINA, CA, May 4—Industry Hills Convention Center, 1 Industry Hills Parkway, City of Industry. Write: Elaine L. Redeker, Secretary, 5554 North Pal Mal Ave., Temple City, CA 91780

HARTFORD, CT, May 4—Sage Park Jr. H.S., Sage Park Rd., Windsor. Write: Mrs. John Coccia, 10 Light Street, Enfield, CT 06082

RELIGIOUS C.O. SEMINAR, Saturday, May 17—Foxon Community Center, East Haven, CT. Contact Rick Suraci, 36 Valley View Road, Derby, CT 06418
Phone: (203) 736-6443

AGAWAM, MA, May 18—Ramada Inn, 161 Bridge St., (at I-91), Warehouse Point, CT. Write: Mrs. Leslie Hindle, 39 Park Hill, Broad Brook,

CT 06016
Phone: (203) 623-6591

DENVER, CO, May 18—Bonanza, I-25 at 84th Ave, Thornton. Mrs. Marcia Kuehmicel, 10201 Riverdale Rd. #53, Thornton 80229

WEST NEWTON, PA, May 18—Sewickley Grange, West Newton, PA. Write: Mike Balco, Secretary, 501 Pittsburgh St., West Newton, PA 15089

SAN FRANCISCO, CA, May 23-26—Asilomar Convention. Cut-off date for reservations is April 20th. Write Mrs. Wm. Blong, 713 Sycamore Ave., San Bruno 94066
Phone: (415) 588-3982

ALLENTOWN/NEW YORK CONVENTION, May 30, 31, June 1—Cedar Crest College, Allentown, PA. Write: Mrs. Margaret Young, P.O. Box 24, Riegelsville, PA 18077

WATERBURY, CT, June 8—YWCA 80 Prospect St. Write: Associated Bible Students, P.O. Box 1494, Waterbury 06721

WINNIPEG, MAN., CANADA, June 14, 15—Write Secretary, Sidney E. Jones, Box 106, Group 327, R.R. 3, Selkirk

MARSHFIELD, WI, June 21, 22—Sunrise Sunset, 2327 W. Arnold St. Contact: Starr Carpenter, P.O. Box 864, 54449

BIBLE STUDENTS GENERAL CONVENTION, Albion, MI—July 26-31
INTERNATIONAL CONVENTION, Willingen, West Germany, August 2-8—Der Sauerland Stern Hotel. Write: International Convention of Bible Students, 1425 Lachman Lane, Pacific Palisades, CA 90272
Phone: (213) 454-5248