

The Dawn

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

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

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

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Highlights of Dawn

The Day the World Ends

"The heavens and the earth, which are now . . . are kept in store, reserved unto fire . . . [until] the day of judgment and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day is with the LORD as a thousand years, and a thousand years as one day."—II Peter 3:7, 8

IN THE paradoxical world of today, various patterns of belief are manifesting themselves. An increasing number of distraught people of the earth are losing practically all faith in God and in religion, as the dark clouds of atheistic communism inch their way over more and more of the earth's surface.

Then there are others attending the churches of the land in what is wishfully hoped to be a religious revival, who have no particular religious convictions, but hope that in some way membership in a church may stand them in good stead when the much-feared third world war begins.

Besides, there is a minority of deeply religious people—"fundamentalists," they call themselves—who see in the present global-wide chaos and distress of nations what they believe to be certain evidence that the second advent of Christ will take place at any moment, and that this will signal the end of the world. To these earnest souls the end of the world means the destruction of the earth, and of everyone on the earth except a saintly few who will be found worthy to be caught up into heaven to spend eternity with the LORD.

We share the belief of these that present world events are indeed related to the return of our Lord Jesus and the end of the world, but we do not agree that the end of the world which is taught in the Bible denotes the destruction of the

earth. To us the Scriptures clearly teach that "the earth abideth forever."—Eccles. 1:4; Matt. 5:5

Isaiah 45:17, 18, reads, "Thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the LORD; and there is none else." Here we are assured by the LORD that he has established the earth, and that he formed it to be inhabited.

This is fully in keeping with the Genesis record of creation, where we learn that when God created our first parents in his image he commanded them to multiply and to fill the earth, and subdue it. (Gen. 1:27, 28) This indicates God's purpose in the creation of the earth. It was created to be man's eternal home, and man was created to live and enjoy the good things of this earthly home, not for a brief time, but forever.

It is true that man transgressed divine law and was sentenced to death, but this does not mean that the Creator's purpose concerning him has failed; for the Scriptures reveal that God, in his love, provided redemption for fallen man. It was for this purpose that Jesus came into the world at his first advent. The Scriptures declare that Jesus was made flesh for the suffering of death, "that he by the grace [or favor] of God, should taste death for every man."—John 1:14; Heb. 2:9

Paul expresses this hope for fallen humanity in greater detail in his first epistle to the Corinthians. He wrote: "Since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive."—I Cor. 15:21, 22

In a sermon recorded in the third chapter of the Book of Acts, the Apostle Peter explains that this restoration of the human race takes place following the second advent of Christ, during an era which he described as "times of restitution of all things." Peter informs us that this future time of human restoration had been foretold by the mouth of all God's holy prophets since the world began.—Acts 3:19-23

Categorically, therefore, all of God's holy prophets denied that the earth would be destroyed when Jesus returned, for they taught, instead, that then the human race would be restored to life on the earth. This means that the original purpose of God in the creation of man will be realized, and that he did not create the earth in vain.

The World that Ends

However, the prophecies do foretell the end of a world. One of these prophecies is associated with an admonition to Christians not to love the world. I John 2:15-17 reads, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And **the world passeth away**, and the lust thereof: but he that doeth the will of God abideth forever."

From this passage of Scripture it is evident that the world which passes away, or comes to an end, is not the earth, but the selfish, sinful associations of the people on the earth, here called a world. The Greek word here translated world is **kosmos**, which simply means order, or arrangement. In this context, and in other prophecies of the Bible relative to the end of the world, it corresponds in a general way with what we describe as a social order.

Jesus said to his disciples, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." (John 16:33) In John 16:11, Satan, the devil, is identified as being "the prince of this world." This is why it is an evil world. It is a world, or social order, that is characterized by sin, selfishness, greed, oppression, crime, war, sickness, pain, and death—in fact by all the evils which we properly hate.

Who will not be glad to see a world like this come to an end? Surely all right-thinking people should welcome any evidence that its end is near, and that in its place a new world will be established on the same everlasting planet Earth—a

world in which goodness, peace, health, and happiness—yes, even eternal life— will be the common heritage of all who obey its laws of justice and righteousness.

Satan will then be bound, and Christ Jesus will be ruler of that new world. (Rev. 20:1-3) Psalm 72:4-8 describes some of the blessings of Christ's rulership over the earth. We quote: "He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. . . . He shall come down like rain upon the mown grass: as showers that water the earth. In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth."

A Time of Trouble

We are glad that this present evil world is coming to an end, and that it will be replaced by a social order in which Jesus, The Prince of Peace, will be the supreme ruler. (Gal. 1:4) In the prophecies of the Bible which forecast the end of Satan's world, it is revealed that, to a large extent, the nations of earth and the various elements of society become opposed to one another, and in a clash of rival human passions, destroy themselves. In a general description of this holocaust the Prophet Daniel refers to it as "a time of trouble, such as never was since there was a nation."—Dan. 12:1

Various symbols are used in the prophecies to help us understand some of the details involved in this time of trouble which destroys Satan's world. Fire is one of these. Fire is one of the most destructive elements known to man, and fittingly depicts the heated and raging human passions which lead to a disintegration of the forces of law and order which hold the social order together and enable it to function.

In our text the Apostle Peter uses the terms heavens and earth to denote the spiritual and material aspects of the present social order, and tells us that they are reserved unto fire until "the day of judgment and perdition of ungodly men." To this he adds the explanation that "one day is with

the LORD as a thousand years, and a thousand years as one day."

In other words, Peter wants us to know that the day of judgment which follows the destruction of the present evil world, is not a twenty-four hour day, but a day which is a thousand years in length. It is the time during which the Christian's prayer, "Thy kingdom come. Thy will be done in earth, as it is in heaven," will be fully answered.—Matt. 6:10

But Peter wants us to know that ungodly men will not be destroyed in the day of judgment until they have had a full opportunity to repent and to obey the laws of Christ's kingdom which will then be ruling throughout the earth. He wrote: "The LORD is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance."—vs. 9

Jesus also taught that the day of judgment would be a period in which the people of all nations would have an opportunity to indicate their harmony with his righteous laws, and thereby prove worthy of life, or demonstrate their willful opposition to righteousness and thus prove unworthy of everlasting life. This lesson is taught by Jesus in his parable of the sheep and the goats, as recorded in Matthew 25:31-46. The sheep and the goats of this parable are not the saints and sinners of the present age. The Scriptures reveal that the true followers of Jesus during the present age will share with him in the future judging of the people of earth. (I Cor. 6:2,3) These are the holy "messengers" who are on the throne of his glory with Jesus, as indicated in the parable. Jesus said of these believers that they will not come into judgment.—John 5:24, RSV

Restitution

The parable states that the sheep are given a position on the right hand of the Lord. This is simply a symbol of the fact that they have proved worthy of receiving his favor. It is to these that the Lord says, "Come, ye blessed of my Father,

inherit the kingdom prepared for you from the foundation of the world." This is the kingdom given to the human family at the time our first parents were created. (Gen. 1:27,28) Its restoration to the sheep class during the judgment day is what Peter described as the "restitution of all things."—Acts 3:21

Those who will then receive this restored inheritance—the dominion of earth which was prepared for them from the foundation of the world—will prove worthy of it by their entering into the unselfish spirit of the new age, and cooperating in its works of love. In the parable, it is to these that Jesus says, "I was hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me." Thus is revealed the spirit of love this class manifests.

But in the parable they seem surprised that they had rendered these services to the Lord, and they ask about it. The Lord's reply is, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (vss. 34-40) Since man's fall into sin and death, selfishness has been the motivating force behind nearly all human activity. But, through the reign of Christ, this is to be changed. The people will be taught the ways of love, and in the parable those who prove worthy of having the original dominion of earth restored to them are those who yield to the influences of love, and adopt it as the mainspring of their lives.

Life Restored

Those in the judgment day parable who prove worthy are also given life. These are the righteous of the next age who receive life eternal. Adam, by his transgression of the divine law, lost life for himself and his progeny, as well as dominion over the earth; so life, as well as the lost dominion, will be restored to the worthy ones, the sheep of the parable. This was made possible by Jesus, who took the sinner's place in death.

No wonder Peter wrote that God "is not slack concerning his promise." (II Pet. 3:9) And how wonderful is the LORD'S promise! He promised Abraham that through his seed all families of the earth would be blessed. Paul explains that Jesus, and associated with him his faithful followers of the Gospel Age, are this promised seed of blessing, and that the great work of blessing all the families of the earth will be accomplished during the day of his kingdom; the day in which "he will judge the world in righteousness."—Gal. 3:8, 16, 26-29; Acts 17:31

There are many prophecies and promises which describe the work of the LORD during that day, and the blessings which will be showered upon the people—God's promised blessings of peace and joy and everlasting life. It will be a time when nations will beat their swords into plowshares, and their spears into pruninghooks; a day in which they will learn war no more.—Isa. 2:4

It will be a day when every man will, symbolically speaking, sit under his own vine and fig tree, and when none will make afraid. (Mic. 4:1-4) Yes, then the people will have security and freedom from fear. The only ones then who will have cause to fear will be those who willfully oppose the rulership of that new day. These are the ones in Jesus' parable who are symbolized by goats. They fail to enter into the spirit of the new age. They continue to be interested only in self. Instead of receiving life eternal, they "go away into everlasting punishment," or, as the Greek text indicates, into an everlasting cutting-off from life.—Matt. 25:46, **Diaglott**

Thus seen, earth's new day will be one of peace and joy and life for all those who, when given an opportunity, accept the divine provisions of grace through Christ, and obey the laws of his kingdom. However, for all who refuse to do this it will be a day of perdition, or destruction. Peter confirmed this, saying that the soul which will not hear that prophet shall be destroyed from among the people.—Acts 3:23

New Heavens and New Earth

As we have seen, in Peter's prophecy of the day in which the world ends symbolically, he describes the spiritual and material aspects of the present evil world as the heavens and the earth which are now. He speaks, likewise, of the new world; he wrote, "We according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." —II Pet. 3:13

Peter speaks of the Lord's **promise** of the new heavens and a new earth. This promise is recorded in Isaiah, chapter sixty-five, verses seventeen through twenty-five. The promise is that in this new heavens and new earth "there shall be no more thence an infant of days, nor an old man who hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed."—vs. 20

This translation is somewhat vague, but the thought is that only those who prove to be willful sinners will die, and that even these will be given a hundred years during which to repent and turn to the LORD in full obedience. In Revelation, chapter twenty-one, verses one through five, the blessings of the new heavens and new earth are further described, and here we read that there shall be "no more death," and no more pain, "for the former things are passed away."

Isaiah further wrote that "They shall build houses and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall make them long enjoy the works of mine hands." (vss. 21,22, margin) The elect here mentioned are Christ and his glorified saints. Not only do these intervene in human affairs to end the present time of tribulation, but they will also be the dispensers of God's promised blessings of joy and life everlasting in that glad new day now dawning.

“As the days of a tree are the days of my people,” says the LORD of those who obey the laws of the messianic kingdom. The trees here used as symbols are the ancient cedars of Lebanon. These trees had a very long life. While generations of humans would come and go, these trees continued to live, so the LORD uses them to suggest the idea of eternal life; and, indeed, all the obedient of that new day will receive life eternal. This is the assurance given to us over and over again in the Word of God.

“It shall come to pass,” the LORD continues, “that before they call, I will answer; and while they are yet speaking, I will hear.” (vs. 24) The prayers of the LORD’S people for all the good things which he has promised will then receive a quick response. There will be no doubt on the part of the righteous that God does answer prayers which are in harmony with what he has promised to do for his obedient people.

Today, as we know, the hearts of the people are filled with fear, but we are commissioned in Isaiah, chapter thirty-five, to say to “them that are of a fearful heart, Be strong, fear not: behold your God will come with vengeance, even God with a recompense; he will come and save you.” (vs. 4) The present time of trouble by which Satan’s world is being destroyed is a manifestation of God’s vengeance against a sinful social order, but God is not vindictive. It is in order that salvation and life may be brought to the people through the agencies of the new world.


And how rich will be those new world blessings! We read that “then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.”— vss. 5, 6

Again, “An highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous


beast shall go up thereon, it shall not be found there; but the redeemed shall walk there: and the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."—vss. 8-10

The ransomed of the LORD are those for whom Christ died, which is the whole world of mankind. Their promised returning is from the land of the enemy, the state of death. This is simply another way in which the LORD has assured us of the resurrection of the dead. And, because "in Christ shall all be made alive," we know that the dead will be awakened and given an opportunity to share in the blessings of the new day.

Let us then rejoice in the assurance that soon this present evil world will be no more, and that throughout the thousand years of earth's coming glory, the kingdom of Christ will shower upon the people all those good things implied in God's promise to bless all the families of the earth. Yes, LORD, may thy kingdom come and thy will be done in earth, as it is in heaven!—Matt. 6:10 □



"Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God."—Psalm 90:2



Weekly Prayer Meeting Texts

JULY 4—Who hath believed our report and to whom is the Arm of the LORD revealed?—Isaiah 53:1 (Z. '99-10, 11 Hymn 281)

JULY 11—Whosoever is begotten of God sinneth not, . . . but keepeth himself, and that wicked one toucheth him not.—1 John 5:18 (Z. '99-58 Hymn 361)

JULY 18—In the last days perilous times shall come. Men shall be traitors, heady, . . . lovers of pleasures more than lovers of God.—II Timothy 3:1, 4 (Z. '99-102 Hymn 340)

JULY 25—There is one Lawgiver, who is able to save and to destroy: who art thou that judgest another?—James 4:12 (Z. '99-139 Hymn 362)

International Bible Study Lessons

LESSON FOR JULY 7

The LORD'S Constant Love

KEY VERSE: *"I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies."*—Hosea 2:19

SELECTED SCRIPTURE: Hosea 1:2-9; 3:1-5

HOSEA'S prophecy concerning Israel is allegorically woven around his personal experience with a wife, who, after bearing him children, became unfaithful, was cut off, and went into slavery. Later Hosea's sympathy went out to her, and he redeemed her again for his wife, as recorded in chapter three. God's dealings with Israel were thus expressed—his tender compassion toward them as his espoused, who so frequently and persistently went after other gods, their cutting off into long centuries of slavery, and his eventual sympathetic redemption of them.

Under the typical environment in which these ancient scriptures were written, Israel's covenant with the LORD was used as a prototype of a future worldwide covenant. Therefore the prophecies directed to Israel, in the larger scope of their meaning, relate to the future of the entire world of mankind. This becomes quite evident in Hosea's prophecy, when we

consider the verse preceding our text. "In that day [the day of Israel's redemption] will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground." How similar are these words to those which were used to express man's original dominion over the earth, as it was represented in Adam, the father of the human race, before he fell. "God blessed them [Adam and Eve] and God said unto them, be fruitful and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."—Gen. 1:28

The deep import of this rather simplistic expression, becomes evident when we realize the utter inability of Adam's children, because of the fall, to fulfill God's purposes in the earth. Nowhere is that more evident than in the sad plight of the lower animal kingdom. God's

commission to our first parents implied that as their descendants—the human race—multiplied and spread out over the earth, they would have a responsibility for the survival, care, and maintenance of the other forms of life God had previously created on our planet. This has not happened to any great extent. Many hundreds of species that then existed are extinct today, through the subsequent ravages of humans, and many hundreds more are severely threatened by the rapidly expanding technology of our times which is destroying both their habitat and the balance of nature required for their survival. And this continues unabated, notwithstanding the existence of very aroused and active conservation efforts worldwide.

God speaks through the Prophet Hosea, saying that man's lost dominion will be restored by Jehovah himself. "In that day will I make a covenant for them." (vs. 18) The involvement of the animal kingdom in the expression of this covenant tells us in simple language that by God's arrangement man will be brought back to the necessary perfection which Adam possessed when God gave him dominion originally. It also implies that this authority to rule was not to be exercised over fellow man.

The scripture of our lesson uses a symbolic expression which is substantiated throughout the Bible as illustrating a covenant—that of marriage. (The wives of Abraham are a case in point. Gal. 4:24) How beautifully this symbolism shows the love, honor, respect, and tender feelings that are inculcated in God's relationships with man. The word used in our text is betroth. "I will betroth thee unto me forever." In this is expressed God's great love for the world, and his intention of restoring them to a place of everlasting favor.

"Yea I will betroth thee unto me in righteousness and in judgment, and in lovingkindness and in mercies." These words are beautiful expressions of our Heavenly Father himself. When he said, "Let us make man in our image," it implied that all of these wonderful, godlike qualities were imparted to man in his creation. These were the attributes which made him a true reflection of God in the exercise of his dominion. What sad but important lessons have been learned with their loss, and how cherished they will be when restored.

"I will even betroth thee unto me in faithfulness; and thou shalt know the LORD."—Hos. 2:20 □

God's Patience and Human Sin

KEY VERSE: *"For I desired mercy and not sacrifice, and the knowledge of God more than burnt offerings."*—Hosea 6:6

SELECTED SCRIPTURES: Hosea 4:1, 2; 5:15; 6:1-6

IN THE **Revised Standard Version**, the first part of this text reads: "For I desire steadfast love and not sacrifice." This does not mean that God was displeased with the efforts of his typical people who in sincerity brought their annual sacrifices to him in keeping with the prescribed arrangements of the Law. It is true as stated that often there was a lack of genuine sincerity in their offerings, and ultimately those typical ceremonies deteriorated into mere formalism, with which God was greatly displeased. But even at best, he received no pleasure in the realization that those animal sacrifices could not take away sins, and therefore could not effect a way for the sin-cursed and dying race of mankind to return to him and enjoy his fellowship and blessing.

The psalmist, speaking prophetically of our Lord Jesus at his first advent, wrote: "Sacrifice and offering thou didst not

desire, mine ears hast thou opened, burnt offering and sin offering hast thou not required." (Ps. 40:6) The thought in this text is similar to our key verse. Jesus comprehended that the hundreds of thousands of animals sacrificed only served to prove the need of a more effective way for salvation. And this was made known to him—"mine ears thou hast opened." The will of God did not require that he offer more burnt offerings and sin offerings according to the Law, but rather in understanding the typical meaning of these things of the Law, "the volume of the book," he found what God's will was for him. With this **knowledge** he possessed a **steadfast love** to accomplish his mission. "I delight to do thy will, O my God, yea thy law is within my heart."—Ps. 40:8

Paul, in the twelfth chapter of Hebrews, expounding somewhat on the meaning of this

prophecy, and repeating part of the psalm for emphasis, goes on to show that God's will was the offering in sacrifice, once for all, of his only begotten Son, the man Christ Jesus. "Then said he, Lo I come to do thy will O God. He taketh away the first, that he may establish the second." (Heb. 10:9) In the type, there was a dedication of the Tabernacle and of the priesthood which were to serve under the terms of the Law Covenant. That was the 'first' arrangement by which the sins of the people were expiated, and sinners reconciled to God. But it did not take away sin. It merely called attention to the real sacrifice that would make this possible, and to a New Covenant under which sinners redeemed by the blood of Christ would be restored to at-one-ment with God.

So far as God was concerned, that typical covenant and all the sacrifices associated with it came to an end with Jesus' death. Beginning with Jesus' ministry, preparation for the New Covenant arrangement began. First, the Head of the antitypical priesthood, Jesus, consecrated himself to God and to his service, and the work of consecrating the priesthood has continued throughout the entire age, and is still going on. This is not the work of the New

Covenant, but the preparation for it, "that he may establish the second."

"By the which will we are sanctified through the offering of the body of Christ once for all." (Heb. 10:10) This is the same will of God that Jesus understood. In the will of God for Jesus there was a provision for him to have a church, who would be sanctified as he was by the Spirit of truth. This would be possible based upon the ransom-merit of his blood provided first for them, that they, too, might be prepared to serve in the interests of the New Covenant.

As with Jesus, so our 'ears' have been opened, God's will in the "volume of the book" has been made known, and like Jesus, with this **knowledge** we should have a **steadfast love** for our mission and its accomplishment. For through it, the world, under the New Covenant, will come to say, in the words of Hosea: "Come and let us return unto the LORD . . . he will heal us . . . he will bind us up . . . he will raise us up and we shall live in his sight. Then shall we know, if we follow on to know the LORD. His going forth is prepared as the morning, and he shall come to us as the rain, as the latter and former rain unto the earth."—Hos. 6:1-3 □

Where There's Love, There's Hope

KEY VERSE: *"I will heal their backsliding, I will love them freely, for mine anger is turned away from him."*—Hosea 14:4

SELECTED SCRIPTURE: Hosea 11:1-4, 8; 14:1-4

THESE words from God were spoken to Israel, following a plea for them to return. "O Israel return unto the LORD thy God, for thou hast fallen by thine iniquity." (vs. 1) In the preceding chapter is a detailed account of the many and varied sinful practices in which Israel had corrupted themselves, and been turned away from God. But God who is rich in mercy, pleads with them once again through the Prophet Hosea to recognize their fallen condition and repent. He intimates that they would be saved from the kingdom of Assyria which was threatening to destroy them, not by any change of heart in their enemy, but by the power of God which would watch over and protect them, if they would return to a recognition of him, and would not say any more to the works of their hands, "Ye are our gods." (vs. 3) Israel ignored this plea and eventually destruction came, when the LORD'S hand did not stay the armies of the Assyrians.

Centuries later, through the Prophet Malachi, God spoke again to the subjugated remnant of that once great nation: "Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me and I will return unto you, saith the LORD of hosts." (Mal. 3:7) This entreaty carried with it the promise of untold blessings. "Prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it."—Mal. 3:10

While this opportunity to return was also ignored by most of Israel, there were a few who heeded it. And, true to the prophecy, their lives were blessed beyond measure. It was Jesus who opened the windows of heaven, from whence the blessings came. "Lo the heavens were opened unto him, and he saw the Spirit of God descending . . . and lighting upon

him." (Matt. 3:16) Thus was signified that the enlightening power of the Holy Spirit would make known to him the plans of God concerning the kingdom of heaven which until then was a hidden, closed mystery. Jesus passed on this special revelation as a legacy to his church.

The offer of returning to the favor and blessing of the Heavenly Father was made possible by the redemption provided by our Lord Jesus upon the cross. Through his ransom sacrifice, Jesus' followers could receive the justification that would heal their backsliding and have God's anger turned away. And being begotten as sons of God, they could bask in the sunlight of his favor and love, even as promised in the statement of our Key Verse: "I will love them freely." (Hos. 14:4) The hope and prospect of sharing with Christ in the glories of his kingdom, is to spiritual Israel like the refreshing dew, "I will be as the dew unto Israel," and this shall cause them "to grow as the lily and cast forth his roots as Lebanon." (vs. 5) Lebanon, as a symbol (meaning white mountain), in the latter verses of this chapter is associated with a description of the millennial kingdom. The Gospel Age work of selecting those who shall rule in that kingdom is described as

a tree putting forth roots or foundation (accomplished by Jesus at his first advent) from which his branches shall spread like an olive tree.—vs. 6

The Apostle Paul, elaborating on the Biblical symbolism of the olive tree, describes it as being rooted in the Abrahamic promise to bless all the families of the earth. The development of the seed of blessing he likened to its branches, some of which were grafted in. (Rom. 11:17-24) Its purpose in the Millennial Age is described in Hosea's prophecy as offering a way of returning, revival, growth, example, sustenance, protection, and everlasting life to the world of mankind who will dwell in its shade.

"They that dwell under his shadow shall **return**, they shall **revive** as the corn, and **grow** as the vine, the scent thereof shall be as the **wine** [teachings] of Lebanon. Ephraim [Israel—symbolic of the world of mankind in the kingdom] shall say, What have I to do any more with idols? I have **heard** and **observed** him; I am like a **green fir tree** [symbol of everlasting life]. From me is thy **fruit** found."—Hos. 14:7, 8

Hosea concludes: "*Who is wise, and he shall understand these things, prudent and he shall know them.*" □

God's Inclusive Love

KEY VERSE: "*The LORD . . . is longsuffering to usward, not willing that any should perish, but that all should come to repentance.*"—I Peter 3:9

SELECTED SCRIPTURE: II Peter 3:5-15

IT MIGHT seem strange that this affirmation by the Apostle Peter of God's patience and longsuffering, and his unwillingness that any should perish, is couched in a very graphic description of his destruction of two worlds. The first is described as the world, or order that existed before the Flood, "whereby the world that then was, being overflowed with water perished." However, when we consider the evil that grew rampant during the 1,656 years of that world, we appreciate in a measure the patience of our Creator. "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually, and it repented the LORD that he had made man in the earth, and it grieved him at his heart."—Gen. 6:5, 6

The second world, or "the heavens and the earth which are now" (II Pet. 3:7), was termed by the Apostle Paul the present evil world. While this order of

things which has existed since the Flood has much good in it, evil still predominates. To emphasize the longsuffering of our Heavenly Father during the more than 4,000-year span of this world, Peter writes, "Be not ignorant of this one thing, that one day is with the LORD as a thousand years, and a thousand years as one day."—vs. 8

While four thousand years might indeed seem a very long time to mankind, we are reminded that God's concept of time is much different than ours. From man's point of view it might appear that promises God made long ago to bless all the families of the earth have either been forgotten, or at best he is slack in their fulfillment. And with the dire threat of destruction hanging over the nations as it is today, one might wonder about God's unwillingness that any should perish. In fact, it is God's purpose that this second world shall perish, for Peter described its destruction in these symbolic words: "The

day of the LORD will come as a thief in the night in the which the heaven shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up.”
—vs. 10

Contrary to how some may interpret the world situation today as a lack of concern and interest on the part of God for keeping his promises to mankind, just the opposite is true. Peter refers to the period which accomplishes the destruction of the second world as “the day of God” (vs. 12), and the Old Testament is replete with prophetic references describing the “day of Jehovah” as a time when his special attention is turned to the earth. God’s termination of this present evil world is, in fact, one of the many promises found in his Word.

Peter reminds us that the fulfillment of this time of trouble prepares the way for the accomplishment of another vital promise, that of the establishment of the kingdom of Christ, which he terms new heavens and a new earth. “Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.”

This long-range plan for man’s salvation, involving the longsuf-

fering of God through the permission of evil, our Heavenly Father, in his great wisdom, saw was the best way to insure an effective opportunity for everlasting life for all people. Not willing that any should perish, but that whosoever will may come to full repentance through a knowledge of good and evil.

With this understanding, what an encouraging message of hope we have for a dying and suffering world. The dark night of sin and trouble is about to break in the dawning of a new day where the principles of righteousness will bring life and happiness to all mankind, even those who have gone down into the grave. “For as in Adam all die, even so in Christ shall all be made alive.”—I Cor. 15:22

Mankind, looking back to this time, will not see the angry, vindictive, punishing God their distorted vision now conjures up, but rather they will see a loving, concerned, and attending Heavenly Father, sitting vigil through a long, dark night, waiting patiently for the dawning to bless his children with health and life.

Peter reminds us, “Seeing that we look for such things,” we can “account that the long-suffering of our LORD is salvation.”—II Pet. 3:14, 15 □

Christian Life and Doctrine

THE CREATOR'S GRAND DESIGN—Part 6

Deliverance Promised

"The LORD God said, . . . I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

—Genesis 3:14, 15

MAN, the highest of all God's earthly creatures, endowed with faculties reflecting the image of the Creator, failed to pass the simple test of obedience to which he was subjected. He had transgressed the law of God and now must die: "Dust thou art, and unto dust shalt thou return." (Gen. 3:19) In the divine wisdom all of Adam's progeny inherited the death penalty. All are born imperfect and, unable to resist the ravages of disease, ultimately die, for "the wages of sin is death."—Rom. 6:23

But God still loved his errant human children, and even when sentencing Adam and Eve to death, he gave an indication that an opportunity of deliverance from the penalty would be provided. This promise of deliverance is not plainly stated, but it is clearly implied in the statement to the 'serpent' that the seed of the woman would bruise his head. But even this obscure assurance seemed to give our first parents a measure of hope that the Creator would remedy their plight, for when Seth was born Eve said, "God . . . hath appointed me another seed instead of Abel, whom Cain slew."—Gen. 4:25

Eve, of course, did not understand that the seed mentioned by God was the great Deliverer, the Messiah of promise and prophecy, and that it would be more than six thousand years before the head of the serpent would be bruised by this Seed. As the Creator's plan unfolds throughout his Word, it

becomes clear that the work of deliverance implied by God's statement to the serpent will be accomplished by a powerful government, or kingdom, under the control of the Seed of promise.

In the twentieth chapter of Revelation we are presented with much information concerning this kingdom and the deliverance it will bring to humanity. According to the assurance here given, even the dead are to be restored to life. But first comes the binding of that old serpent. Verses one and two read: "I saw an angel come down from heaven. . . . And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years." This language recalls to mind the serpent's activity in Eden and, together with the remaining verses of the chapter, assures us that the bruising mentioned by the LORD implies a complete deliverance from the miasma of sin and death into which humanity was plunged when induced by Satan to disobey God's law. Sin and death are not to continue forever.

Promise to Abraham

A more definite promise of deliverance was given to Abraham. To him God said, "In thy seed shall all the nations of the earth be blessed." (Gen. 22:18) In the New Testament reference is made to this promise to Abraham, and the explanation given that in reality Christ is the Seed. (Gal. 3:8, 16) What is the blessing that God promised would come to all the families of the earth through the seed of Abraham, which is Christ?

This question is answered by the Apostle Peter in Acts 3:19-25. This passage of scripture is a report of a sermon delivered by Peter in which he drew a lesson from the miracle just performed by him and John, the miracle of healing a man who had been lame from his birth. He explains in his sermon that following the second coming of Christ there would be a time of general restoration, or restitution, as it is translated in our **Authorized Version Bibles**; that just as this

one man was restored to health, so all are to be restored in the due time of the divine plan. Then he concludes, "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed."

Jacob's Prophecy

The promise of deliverance which God made to Abraham was reiterated to his son, Isaac, and to his grandson, Jacob. Jacob had twelve sons, and toward the end of his life he gathered them around him and pronounced blessings upon them individually. These parental blessings took the form of prophecies. To his son, Judah, Jacob said: "Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."—Gen. 49:9, 10

This prophecy was uttered by Jacob while he was living in Egypt, and the reference to the couched lion reflects this. In Egypt at that time the claimed royal right of the pharaohs to rule was symbolized by a couched lion. By thus employing this symbol Jacob was saying in his prophecy that the scepter or the right to rule so far as the promises of God are concerned, belonged to his son, Judah, and that in due time there would be born a descendant of Judah whose name would be Shiloh. To him would the gathering of the people be; that is, through Shiloh all the families of the earth would be blessed.

The name Shiloh means 'tranquil', or 'peaceful'. It is one of the Old Testament titles assigned to Christ, the Messiah, and suggests that this promised Deliverer would be a peacemaker, not only among the people who would be gathered to him, but a peacemaker also between God and men, restoring the harmony that existed before man transgressed divine law. In one of the prophecies of Jesus' birth he is referred to as "The Prince of Peace," and we are

assured that "of the increase of his government and peace there shall be no end."—Isa. 9:6, 7

In this same prophecy of Isaiah we are informed concerning The Prince of Peace that "the government shall be upon his shoulder." This is the government over which Shiloh holds the scepter, or the right to rule. It is the messianic kingdom, and in Micah 4:1-4 it is presented under the symbol of a mountain, "the mountain . . . of the LORD." We are assured that in this mountain, or kingdom, the people will learn God's ways and as a result will "beat their swords into plowshares, and their spears into pruninghooks," and will learn war no more.

Other Kingdom Blessings

In Isaiah 25:6-9, the LORD God presents us with another promise descriptive of the blessings which will reach the people in his mountain, the messianic kingdom. One of these blessings will be the destruction of death. "He will swallow up death in victory," the promise reads, and will "wipe away tears from off all faces." Another blessing to reach the people through Christ's kingdom is described as the destroying of "the face of the covering cast over all people." This is a covering, or veil, of superstition and misunderstanding pertaining to God and to his loving purpose in the creation of man, and his plan for restoring him to life.

Included in this covering which hides God's truth from the people are all the God-dishonoring theories arising out of Satan's lie, "Ye shall not surely die." The majority have been pleased to believe that there is no death. But we thank God that this beclouding lie, together with all the other false notions which Satan has woven into a covering, and thrown over the eyes of the people, will be removed.

The "Sour Grape" of Sin

Another very interesting and reassuring promise of deliverance from the result of original sin is found in Jeremiah 31: 29, 30. This passage reads, "In those days [the days of Messiah's rule] they shall say no more, The fathers have

eaten a sour grape, and the children's teeth are set on edge. But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge." The lesson here is obvious. It was father Adam who ate the original sour grape of sin. The result has passed on to the entire human race, and all have suffered from this act of disobedience; all have died, or are dying.

But this is to change, the LORD assures us. In those days when the promised Seed of Abraham is ruling as The Prince of Peace, he will also be dispensing blessings of health and life. This will be possible because Jesus took the sinner's place in death, and during his reign will offer to every individual of the human race an opportunity to obey and live. No longer will people die because of Adam's sin. If they die at all, it will be because they have individually eaten the sour grape of sin. This will be during the times of restitution of all things, and Peter explains that then it will be only those who disobey who will be "destroyed from among the people."—Acts 3:23

Christ Is Born

The birth of Jesus confirmed the truthfulness of the prophetic testimony concerning a coming deliverer, and deliverance for the sin-cursed race. The angel, in announcing Jesus' birth, said: "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a savior which is Christ the Lord. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, goodwill toward men."—Luke 2:10, 11, 13, 14

The expression, unto you is born this day, marks the essential difference between this angelic announcement and the promises and prophecies which the Creator had previously given through the holy prophets—these promises and prophecies now began to be fulfilled. One of the prophecies identified the city in which the promised ruler would be born.

It was to be in Bethlehem, the ancient "city of David." (Mic. 5:2) So, when the angel announced the birth of earth's coming ruler, he called special attention to this: "Unto you is born this day in the city of David a Savior, which is Christ the Lord." All of God's promises, beginning with his statement in Eden that the serpent's head would be bruised by a seed, implied a coming deliverance from death. And now the angel confirmed this. The one who was born in Bethlehem was to be a Savior, and this Savior was Christ, the Messiah of promise.

It was a dramatic moment for those shepherds on the Judean hills to whom the angel announced the birth of the Savior, the Messiah. "Suddenly," we are told, "there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, goodwill toward men." This heavenly host of angels had served God faithfully for the many centuries during which he was making his promises of a coming seed that would bless the people. They did not understand all the implications of those promises, but they knew that they were expressions of God's goodwill toward his fallen human creatures. How enthusiastically, therefore, they must have proclaimed the birth of Jesus, knowing it to be a manifestation of this foretold goodwill and the beginning of the fulfillment of God's promises!

Jesus' Ministry

Jesus entered upon his ministry at the age of thirty, a ministry which fully harmonized with the prophetic testimony concerning him. We read that "he went throughout every city and village, preaching and showing the glad tidings of the kingdom of God." (Luke 8:1) These glad tidings, the angel said, were to be unto all people. The Creator had sent a savior, and had made provision for the establishment of a kingdom through which the blessings of salvation from sin, sickness, and death would reach the people.

It did not at once become apparent to the followers of Jesus that his kingdom would not immediately be established. Only



JESUS HEALING THE MAN POSSESSED WITH A DEVIL

later did they realize that it was necessary for the Savior to die for those he had come to save before they could be permanently delivered from sickness and death. True, he announced to them that he would give his flesh "for the life of the world," but they did not understand from this statement that his

humanity would go into death as a substitute for the forfeited life of Adam and for the entire human race.—John 6:51

The twelve apostles were with Jesus as he preached and showed the glad tidings of the kingdom. They had witnessed his miracles of healing the sick, cleansing lepers, casting out devils, and raising the dead. They cannot be blamed for supposing that this was the beginning of the actual foretold work of deliverance and that his kingdom would soon be fully established, and its blessings of health and life extended to all the families of the earth, as God promised would be done through the seed, even the Messiah.

The disciples did not realize at the time that the marvelous miracles performed by Jesus were intended merely as illustrations—illustrations of the worldwide program of miracles they thought was then beginning, but which must await the accomplishment of other aspects of the Creator's grand design for deliverance. It is true—gloriously true—that in God's due time all the blind eyes will be opened, all the deaf ears unstopped, all the halt and the lame made sound of limb, and none will say, "I am sick"—no, not any of the people. And in that due time those who "sleep in the dust of the earth shall awake." The sentence, "Dust thou art, and unto dust shalt thou return" (Gen. 3:19), having been set aside by the sacrificial death of the Savior, will no longer be effective against the teeming millions who have long been locked in the great prison of death; for all will be called forth from the grave.—Dan. 12:2; John 5:28, 29; Acts 24:15

No More Curse

In the last chapter of the Bible—Revelation 22—we have the hope of deliverance through Jesus and the kingdom presented to us in meaningful symbolic language. First we see a throne—"the throne of God and of the Lamb." (vs. 1) The throne symbolizes the kingdom. It was the glad tidings concerning the establishment of this kingdom that Jesus and his disciples so faithfully preached. The Lamb is symbolic of

Jesus and his sacrifice on behalf of mankind. Thus, we are shown that God's promised blessings of life will reach humanity through the agencies of a divine government, being made available through the death of "the Lamb of God, which taketh away the sin of the world."—John 1:29

These promised blessings are pictured by "a pure river of water of life, clear as crystal," which flows from "the throne of God and of the Lamb. In the midst of the street" of this river, "and on either side of the river, was there the tree of life, which bare twelve manner of fruits, . . . and the leaves of the tree were for the healing of the nations." (vss. 1, 2) This language takes our minds back to Eden, when Adam and Eve were expelled from the garden to prevent their partaking of the tree of life and living forever. In the messianic kingdom, life will again be made available, not to Adam and Eve alone, but to all mankind.

Verse three declares: "There shall be no more curse." A terrible curse has rested upon humanity—the curse of sin and death. It has blighted the peace and happiness of all mankind. No one has been free from it. All die as a result of Adam's transgression. But God loved the race of lost and dying sinners, and provided a savior, the seed of promise, who, as the Lamb, gave his life in sacrifice as the price of redemption. And now, in this last chapter of the Bible, we are assured that from the throne of God and the Lamb, water of life, clear as crystal, will flow out to all mankind. All will be invited to partake of this life-giving water. "Come, . . ." the word will go out, "And take the water of life freely."—Rev. 22:17

The Larger Seed

We have focused attention on Jesus as the promised seed of blessing, the one who would bruise the serpent's head. And certainly all honor should be given to him for the place assigned to him by the Creator in the divine plan for deliverance of the human race from sin and death. However, the Scriptures point out that Jesus will have associates in his work

of ruling and blessing the people. The Apostle Paul reveals this. After telling us, in Galatians 3:16, that Jesus is the promised seed of Abraham through whom the people would be blessed, he explains further, saying, "If ye be Christ's, then are ye Abraham's seed and heirs according to the promise."—Gal. 3:27-29

There are many texts of scripture which corroborate this point. Paul wrote that those who suffer and die with Jesus, will live and reign with him. (II Tim. 2:11, 12) This group of faithful followers of the Master is identified in Revelation 20:4, 6, and here we are told that they will live and reign with Christ a thousand years. In order that these might live and reign with Christ, they are brought forth from death in what the Scriptures describe as "the first resurrection."—Vs. 5

A Mystery

The fact that the Messiah of promise would have associates who would share his messianic name and glory had been kept secret by the LORD throughout all the ages prior to the coming of Jesus at his first advent. Writing to the Colossian believers, the Apostle Paul said, "To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory."—Col. 1:27

In I Corinthians, chapter twelve, Paul uses a human body to illustrate the relationship between Jesus and those associated with him in the messianic arrangement. In this illustration, Jesus is the Head, and his faithful followers are the members of the body. One of the main points of the lesson set forth in this chapter is, as Paul states it, that "ye are the body of Christ [the Messiah], and members in particular." (I Cor. 12:27) As we have seen, the Messiah is the Seed that was mentioned by God in Eden when he said that this seed would bruise the serpent's head; and the Apostle Paul wrote, "The God of peace shall bruise Satan under your feet shortly."—Rom. 16:20

Jesus' original disciples believed he was the promised Messiah, and that he would establish his kingdom at his first advent. Not until after being enlightened by the Holy Spirit at Pentecost did they understand that before the kingdom could be established, those to be associated with Jesus as rulers in that kingdom would have to be called from the world, tested, and otherwise made ready for their exalted position with Jesus as rulers in his kingdom.

This preparation of the body members of Christ has been the work of the LORD in the earth throughout the centuries since Jesus' first advent. It has been accomplished largely through the preaching of the Gospel of Christ; the Gospel itself containing the invitation to those who hear and believe to take up their cross and follow the Master into sacrificial death. Jesus commissioned his followers to go into all the world and preach the Gospel, and this commission has been carried out by the faithful in each generation. These have rejoiced in their privilege of making known the glad tidings.

A Spiritual Hope

Man's deliverance from sin and death through the agencies of Christ's kingdom will see mankind restored to life as perfect humans here on the earth. This is in keeping with the Creator's original design. But those who qualify during this present Gospel Age through obedience and sacrifice to live and reign with Christ in his kingdom will receive a spiritual, or heavenly reward. Jesus said to his disciples, "I go to prepare a place for you. And if I go, . . . I will come again, and receive you unto myself; that where I am, there ye may be also." —John 14:2, 3

Jesus prefaced his promise to prepare a place for his followers with the statement, "In my Father's house are many mansions: If it were not so, I would have told you." (John 14: 2) Jesus did not promise these particular mansions to his followers, but said that he would prepare a special place for them. As for the mansions, he simply observed that they

already existed in his Father's house. It seems reasonable to conclude that the Father's house is the entire universe. It all belongs to him and is all his domain. In this domain are various mansions, or dwelling places—planes of existence or spheres of life.

The earth is one of these spheres of life. This is the sphere of life in which God designed that his human creatures should spend eternity—the mansion which God created for man. And “he created it not in vain, he formed it to be inhabited.” (Isa. 45:18) But as Jesus promised his disciples, he went away to prepare a place for them. Much is said in the Bible concerning this place. It is vaguely foretold in the Old Testament and described in the New Testament as an “inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven.” (I Pet. 1:4) Those for whom this place is prepared are said to be “partakers of the heavenly calling.”—Heb. 3:1

In our study of the Bible it is essential to keep in mind that its heavenly promises are only to the footstep followers of Jesus, and that these followers are to be associated with Jesus in the grand work of restoring all mankind to life on the earth. Keeping this distinction in mind, we will find harmony in the many wonderful promises of the sacred Word, and will rejoice as we look forward to the deliverance of mankind from sin and death through the promised seed, which is to bind and ultimately destroy Satan and bless all the families of the earth. □

FAITH

Now faith is the substance of things hoped for, the evidence of things not seen. . . . Through faith we understand that the worlds were framed by the Word of God, so that things which are seen were not made of things which do appear. . . . Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. —Hebrews 11:1, 3, 6

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Groton	WSUB	8:15 a.m.	Port Henry	WHRC-FM 92.1	8:30 a.m.
DISTRICT OF COLUMBIA			OHIO		
Washington	WYCB	2:30 p.m.	Cincinnati	WNOP	8:00 a.m.
FLORIDA			OREGON		
Cypress Gardens	WGTO 540	7:30 a.m.	Portland	KLIQ 1290	7:00 a.m.
Jacksonville	WBIX 1010	1:15 p.m.	PENNSYLVANIA		
GEORGIA			Allentown	WHOL 1600	10:45 a.m.
Albany	WALG 1590	6:15 a.m.	Berwick	WBRX 1280	12:00 noon
Augusta	WHGI	10:45 a.m.	Jenkintown	WBF (Wed.)	2:00 p.m.
Vidalia	WVOP 970	1:00 p.m.	Pottstown	WPAZ 1370	12:45 p.m.
HAWAII			SOUTH CAROLINA		
Honolulu	KNDI	11:45 a.m.	Charleston	WOKE 1340	7:06 p.m.
ILLINOIS			Lancaster	WAGL 1560	9:30 a.m.
LaSalle	WLPO 1220	4:30 p.m.	TEXAS		
Rockford	WXTA	6:15 a.m.	Fort Worth	KFJZ 870	6:15 a.m.
West Frankfort	WFRX 1300	9:15 a.m.	Pearsall	KVWG 1280	9:15 a.m.
INDIANA			VIRGINIA		
Hammond	WJOB 1230	8:30 a.m.	Richmond	WGGM	7:45 a.m.
LaPorte	WCOE	10:00 a.m.	WASHINGTON		
KENTUCKY			Clarkston	KCLK	10:00 a.m.
Bowling Green	WLBJ 1410	8:00 a.m.	Kirkland	KARR	8:15 a.m.
Winchester	WWKY 1380	10:30 a.m.	Spokane	KUDY 1280	9:45 a.m.
MAINE			Tacoma	KAMT 1360	7:30 a.m.
Portland	WDCS-FM	9:45 a.m.	Yakima	KUTI 980	6:45 a.m.
			WISCONSIN		
			Milwaukee	WLZZ-AM	7:15 a.m.

WYOMING

Cheyenne KSHY 1370 10:15 a.m.
 Sheridan KWOY 1410 12:00 noon

PUERTO RICO

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

FOREIGN RADIO BROADCASTS

BRITISH ISLES

Isle of Man MANX Radio 7:00 p.m.

BRITISH WEST INDIES

Grand Cayman RadioCayman 9:30 a.m.

CANADA

Edmonton, Alta. CJOI 3:00 p.m.

Lethbridge, Alta. CJOC 7:15 a.m.

Castlegar, B.C. CKQR 8:45 a.m.

Grand Forks, B.C. CKGF 9:00 a.m.

Penticton, B.C. CIGV 10:15 p.m.

Vancouver, B.C. CJJC 800 9:45 a.m.

Churchill Falls, Lab. CFLC 7:15 a.m.

Winnipeg, Man. CKJS 9:00 a.m.

Fredericton, N.B. CFNB 10:15 p.m.

Corner Brook, Nfld. CFCB 570 7:15 a.m.

Deer Lake, Nfld. CFDL-FM 7:15 a.m.

Goose Bay, Nfld. CFLN 7:15 a.m.

Pt. au Choix, Nfld. CFNW 7:15 a.m.

Pt. aux Basques, Nfld. CFGN 910 7:15 a.m.

St. Andrews, Nfld. CFCV-FM 7:15 a.m.

St. Anthony, Nfld. CFNN-FM 7:15 a.m.

Stephenville, Nfld. CFSX 7:15 a.m.

Wabush, Nfld. CFLW 7:15 a.m.

Yellowknife, N.W.T. CJCD 9:00 a.m.

Hamilton, Ont. CKOC 7:00 a.m.

St. Thomas, Ont. CHLO 10:45 a.m.

Windsor, Ont. CKLW 9:00 a.m.

Montreal, P.Q. CFMB 5:15 p.m.

Prince Albert, Sask. CKBI 900 7:30 a.m.

Whitehorse, Yukon CKRW 9:30 a.m.

CEYLON

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

ITALY (Italian)

Europa Radio Milano
 FM-83.300 11:30 a.m.

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

Radio Corleone Centrale
 FM88-500 FM9211:00 a.m.

MEXICO (Spanish)

Mazatlan XECQ 8:30 a.m.

NEW ZEALAND

Dunedin 4XD 11:15 a.m.

Whakatane DX 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 9:00 p.m.

SPAIN (Spanish)

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

TONGA

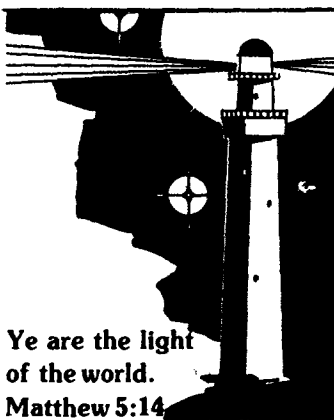
Nuku' Alofa (Mon.) 5:30 p.m.

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

U.S. RADIO BROADCASTS SPANISH LANGUAGE

ARIZONA

Nogales KFBR 1340 9:00 a.m.

Phoenix KPHX 1480 7:00 a.m.

CALIFORNIA

El Centro KICO 1490 10:30 a.m.

Fresno KGST 1600 12:15 p.m.

FLORIDA

Miami WRHC 8:30 a.m.

The BIBLE ANSWERS

REGULAR TELEVISION BROADCASTS

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

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

SATELLITE TRANSMISSION CABLE NETWORK SCHEDULE

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

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

CITY CHANNEL

KANSAS-8:00 a.m.
 Roland Park 5A, 10A
 Wichita 13

KENTUCKY-9:00 a.m.
 Bowling Green 20
 Covington B-16
 Dayton B-16
 Lexington 31
 Louisville 25
 Westwood 21

LOUISIANA-8:00 a.m.
 Lafayette 7
 St. Bernard Parish K(24)

MASSACHUSETTS-9:00
 Arlington 32
 Beverly 43
 Boston B5
 Lynn 27
 Quincy 43

MARYLAND-9:00 a.m.
 North Brentwood A-22

MICHIGAN-9:00 a.m.
 Birmingham 51
 Clinton 10
 Coldwater 27
 Dearborn 38
 Flint 23
 Lincoln Park 31
 Plymouth 39
 Southfield 43
 Warren 10

MINNESOTA-8:00 a.m.
 Alexandria UHF34
 Richfield 34
 N.W. Minneapolis 56
 St. James 48

MISSISSIPPI-8:00 a.m.
 Lafayette 12
 Meridian 7

MISSOURI-8:00 a.m.
 Chesterfield 32
 Columbia 11
 Kansas City 8
 Overland 23
 St. Louis 13A, A13, 28, 33

NEBRASKA-8:00 a.m.
 Columbus 29
 Lincoln 36
 Omaha 29

CITY CHANNEL

NEW JERSEY-9:00 a.m.
 Fort Lee-Edgewater S
 Suffern (NY) 10
 Newark 24
 Trenton 34

NEW MEXICO-7:00 a.m.
 Alamogordo 26
 Albuquerque 12
 Santa Fe 22

NEVADA-8:00 a.m.
 Las Vegas 21

NEW YORK-9:00 a.m.
 Albany 29
 Brookhaven 6
 Buffalo 11
 Manhattan 10
 Niagara Falls 3
 Rochester 12, 32
 Schenectady 8
 Syracuse 17

NORTH CAROLINA-9:00
 Apex 17
 Greenville 27
 Rocky Mount 26

OHIO-9:00 a.m.
 Blue Ash 38
 Cincinnati 33
 Cleveland 17
 Columbus 5, 8, 19
 Mentor-on-Lake 12
 Poland Village 10
 Youngstown 0

OKLAHOMA-8:00 a.m.
 Tulsa 10

OREGON-8:00 a.m.
 Portland 20, 44
 Salem 26

PENNSYLVANIA-9:00
 Aston 3
 Erie B29
 Lansdale 18
 Norristown 29
 Pittsburgh 57
 Stroudsburg 23
 Uniontown 22

RHODE ISLAND-9:00
 Lincoln 46

CITY CHANNEL

Providence 30
 Warwick 30

SOUTH CAROLINA-9:00
 Charleston P
 Columbia 4, 19F

TENNESSEE-8:00 a.m.
 Bristol (VA) 18
 Chattanooga 18
 Knoxville H, 15, 21

TEXAS-8:00 a.m.
 Arlington 41
 Austin 16
 Brownwood 17
 Bryan 19
 Dallas 71
 El Paso 13
 Fort Worth 16
 Galveston 31
 Harris 25
 Hitchcock 31
 Houston 22, 31
 Irving B30
 Odessa 25
 San Antonio 34
 Victoria 55
 Waco 17

VIRGINIA-9:00 a.m.
 Alexandria 30
 Chesterfield 28
 Danville A
 Newport News 13
 Richmond 11
 Staunton 8

WASHINGTON-8:00
 Tacoma 10
 Vancouver 28
 Yakima 16

WISCONSIN-8:00 a.m.
 Ashwaubenon 31
 Green Bay 12
 Hustisford 28
 Madison 29
 Manitowoc 30
 Milwaukee 31A/B
 New Berlin 31
 Portage 33
 Sheboygan 13

WYOMING-8:00 a.m.
 Douglas 7

PUERTO RICO
 San Juan 24

Christian Life and Doctrine

Entering God's Rest

"There remaineth therefore a rest to the people of God."

—Hebrews 4:9

THE keeping of a Sabbath, of entering into rest, was one of many laws given to the nation of Israel after they had been liberated from the bonds of slavery in Egypt. One might say that a Gospel message, or good news, was preached to them, and the exodus showed they accepted that message. If you did not know the story, you might think that after marching between two walls of water, and following the cloud which led the way, the people would have been overjoyed to enter into the promised rest God had planned for them. But such was not the case. Just a few weeks after the exodus, Moses assembled twelve men to spy out the land and bring back a report. This is what they said:

"We came unto the land and surely it floweth with milk and honey, and this is the fruit of it. Nevertheless the people be strong that dwell in the land and the cities are walled and very great. And Caleb said, Let us go up at once and possess it, for we are well able to overcome it. And all the children of Israel murmured against Moses and against Aaron and the whole congregation said unto them, Would God that we had died in the land of Egypt! Or would God we had died in this wilderness! And they said one to another, Let us make a captain and let us return into Egypt." (Num. 13:27, 28, 30; 14:2, 4) After hundreds of years of slavery, and with absolute proof of God's power exercised on their behalf, the people wanted to go back to slavery. This decision was to cost them their lives. "The LORD said unto Moses, How long will this people provoke me and how long will it be ere they believe me, for all the signs which I have showed among them?" (Num. 14:11) The promise of entering into God's rest was

going unfulfilled. As a group they were doubtful, they tempted God, they grumbled, were disobedient and rebellious. This certainly was **not** rest.

Into the Promised Land

After forty years of wandering in the wilderness, all who had been twenty years old or older when they left Egypt were dead, with the exception of Joshua and Caleb. Now the nation thought they were ready to enter the land and receive the rest that was promised. Eventually they did settle in the land. But instead of resting from their own cares and concerns and relying on the providences of God, they soon found themselves in the same state as their fathers. As a whole, they were not faithful.

“The incense that ye burned in the cities of Judah and in the streets of Jerusalem, ye, and your fathers, your kings and your princes, and the people of the land, did not the LORD remember them, and came it not into his mind? So that the LORD could no longer bear, because of the evil of your doings and because of the abominations which ye have committed; therefore is your land a desolation and an astonishment and a curse, without an inhabitant as at this day. Because ye have burned incense and because ye have sinned against the LORD and have not obeyed the voice of the LORD nor walked in his Law nor in his statutes nor in his testimonies.” (Jer. 44:21-23)

Later, the time came when the Prophet David wrote, “Today if ye will hear his voice, harden not your heart as in the provocation and as in the day of temptation in the wilderness, when your fathers tempted me, proved me, and saw my work. Forty years long was I grieved with this generation and said, It is a people that do err in their heart and they have not known my ways: unto whom I swore in my wrath that they should not enter into my rest.”—Ps. 95:7-11

David could not have been referring to the promise of receiving the land, because Israel was already in the land. He was talking about an opportunity to enter God’s rest in a way

they had not yet experienced. But it was no use; they did not avail themselves of that opportunity. They continued to forsake God, and eventually were carried off as slaves to Babylon.

Christ Arrives

Time passed and eventually, as prophesied, Israel's Messiah arrived, and with him a promise of rest: "Come unto me all ye that labor and are heavy laden and I will give you rest." (Matt. 11:28) What was Jesus talking about? What kind of rest was this? We can best answer by looking at his life and particularly the relationship he had with his Father. "Then said Jesus . . . I do nothing of myself; but as my Father hath taught me, I speak these things." (John 8:28) Speaking of his followers, Jesus said, "I have given them thy Word; and the world hath hated them, because they are not of the world, even as I am not of the world. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do."—John 17:3, 4, 14

There was no doubting, tempting, grumbling, disobedience, or rebelliousness exhibited in Jesus' life. He had complete rest in doing the will of the Father. And what is most marvelous, this same rest is available to those who come unto Jesus today: "The peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus."—Phil. 4:7

But merely **entering** into the way of the LORD is not enough. Israel **entered** the right way when they left Egypt in the exodus. At a later time they **entered** the right way again when they crossed Jordan into the Promised Land. But they did not **stay** in the right way, and therefore they failed to receive the promised rest. "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea. . . . But with

many of them God was not pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; . . . neither let us tempt Christ, . . . neither murmur ye. . . . Now all these things happened unto them for ensamples [types]: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he stand take heed lest he fall.' (I Cor. 10:1-12) These experiences happened to Israel as examples for us, today, who are in a similar position of being offered the promise of God's rest.

Hebrews, Chapter Four

Paul's letter to Jewish Christians assumed they knew about the history of their nation. He began by contrasting their state with that of their forefathers: "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord." (Heb. 2:1-3) This word spoken by angels was a reference to the giving of the Law. The martyr, Stephen, said Israel had "received the Law by the disposition of angels and have not kept it." (Acts 7:53) "The word preached did not profit them, not being mixed with faith in them that heard it."—Heb. 4:2

As we near the end of the third chapter of Hebrews, Paul shows that because of unbelief, the people of Israel were not able to enter into God's rest. As the people of God of this age, we must not let that happen to us. "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. For unto us was the Gospel preached as well as unto them." (Heb. 4:1) The Gospel, or good news, preached to Israel was that their days of servitude were over. And that is the good news being

preached now to the church—our days of servitude to sin and death are over when we accept Christ.

Josua and Caleb had the faith to claim God's promise of the land. But no one else shared that faith. The **Jerusalem Bible** says, "They did not share the faith of those who listened." (Heb. 4:2) They wanted to turn back to Egypt and slavery.

"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. And in this place again, If they shall enter into my rest. Seeing therefore it remaineth that some must enter therein and they to whom it was first preached entered not in because of unbelief. Again, he limiteth a certain day, saying in David [in Psalm 95], Today, after so long a time, as it is said, Today if ye will hear his voice, harden not your hearts.'" (Heb. 4:3-7) As we have noted, the Israelites of the exodus did not receive God's rest, so, Paul argues, that rest must be ready and waiting for others. Psalm 95 implies, if the hearers would not harden their hearts, they would attain this rest.

But they failed also. "If Jesus [margin: Joshua] had given them rest, then would he [meaning God speaking through David] not afterward have spoken of another day. There remaineth a rest [margin: keeping of a Sabbath] to the people of God. For he that is entered into his rest, he also hath ceased from his own works as God did from his. Let us labor therefore to enter into that rest lest any man fall after the same example of unbelief." (Heb. 4:8-11) This rest is available to us now, just as promised rest was available to the people of the exodus—all they needed was faith. But because of unbelief, they were doubtful, they tempted God, they grumbled, they were disobedient and rebellious. Are we? If so, we have not learned from their example. We are suffering from unbelief and are in danger of dying in the wilderness, just as they did.

There is a beautiful scripture in Isaiah which shows how God will bless us if we refrain from pursuing our own business, and rest in him, as pictured by the Sabbath: "If thou turn away thy foot because of the Sabbath, from pursuing thy business on my holy day; and call the Sabbath a delight, and the holy of the LORD honorable; and shalt honor it, not doing thy wonted ways nor pursuing thy business, nor speaking thereof; then shalt thou delight thyself in the LORD, and I will make thee to ride upon the high places of the earth, and I will feed thee with the heritage of Jacob thy father; for the mouth of the LORD hath spoken it." (Isa. 58:13,14, **Jewish Publication Society/Masoretic text**) Remember the Master: he demonstrated in his consecrated walk what God's rest was all about. He rested from the works of this earthly nature, and never grumbled or rebelled against the will of his Father. We should copy that example, and do nothing of or for ourselves. We are not part of the world with its earthly hopes, aims, and ambitions. We should dedicate ourselves to finishing the work God has given to each of us, individually.

Conclusion

The experiences of Israel are types and pictures which stand as an example to us. In particular, we see how Israel lost their faith in the God who brought them out of slavery, and baptized them in the sea and in the cloud. Their experience illustrates that **merely to begin** a new and living way is not enough. We must **continue** in that way.

Faithful Christians enter God's rest today, just as Jesus entered that rest during his consecrated walk here on earth. "There remaineth therefore a rest to the people of God."—Heb. 4:9

The sin which doth so easily beset us is the sin of unbelief. May the LORD grant us the strength to stamp out this great sin and faithfully make our calling and our election sure. "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us."—Heb. 12:1 □

Encouraging Letters

THE LORD'S WILL ONLY

Dear Friends: Thank you for The Dawn. I have enjoyed it for many years, and "The Divine Plan of the Ages" has been a real blessing. We are so thankful for the LORD'S plan for the world. God bless you in your work. Reading The Dawn each month helps, and our Reprints, to keep our minds on the important things in life—trying to do the LORD'S will in all things.

—WA

"AN INSPIRATION"

Dear Sirs: I would like to obtain the six volumes of "Studies in the Scriptures." I would also like to have the Question Books on volumes one to six. Please also renew my Dawn subscription. It has been an inspiration and a blessing. Thank you. Cordially. —GA

LOVES THE DAWN

Dear Ones: I just love your magazine, and so does everyone else. Thanks for reminding me that it is due for renewal. Sincerely. —VA

SEARCHING FOR HELP

To Whomever It May Concern: I would like very much to obtain a copy of your booklet entitled, "The Judgment Day." To be very honest, I have been looking at the Bible from an evangelical point of view, or, to be more specific, a viewpoint that suggests the judgment day will be a time of grief for many. You seem to say this will not be so. Any help would be appreciated. Best regards and prayers. —CANADA

"VERY ENLIGHTENING"

Dear Sirs: I received the packet of information I requested from the Parade information center. The material was very enlightening. I am now asking you to enter me as a subscriber to The Dawn magazine. I would also like a copy of "Armageddon, Then World Peace," and a set of six volumes of "Studies in the Scriptures." I am enclosing a check to cover the cost of these items. Very truly yours. —NC ☐

Christian Life and Doctrine

“This One Thing I Do”

“Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.”—Philippians 3:13, 14

IN THIS text, the apostle shows us that the Christian should have a definite, chief objective towards which he is to bend all his energies. That objective is to run the Christian racecourse of consecration with sincerity and whole-heartedness, so that the LORD will give him the prize of the high calling.

Jesus, in Matthew 6:33, tells us that we are to have this singleness of purpose: “Seek ye first [chiefly] the kingdom of God, and his righteousness; and all these things shall be added unto you.” Instead of making our primary or chief concern the seeking of what we should eat, drink, and wear, it should be that of making our “calling and election sure” by becoming copies of God’s dear Son.—II Pet. 1:10; Rom. 8:28, 29

In the Morning Resolve, our attention is again called to this chief aim of the Christian. It reads: “Remembering the divine call, ‘Gather my saints together unto me; those that have made a covenant with me by sacrifice’, I resolve that by the LORD’S assisting grace I will today, as a saint of God, fulfill my vows, continuing the work of sacrificing the flesh and its interests, that I may attain unto the heavenly inheritance in joint-heirship with my Redeemer.”

If one is in good physical health, he will get far more enjoyment out of life than if he is weak and sickly. His food will be enjoyable and not distasteful. He will rejoice in the great outdoors—the flowers, and trees, and the beauties of field and sky. Likewise, if we are in good spiritual health, we will get

keener enjoyment out of the study meetings, the various Bible helps, Manna texts and comments, as well as of our fellowship with the brethren. Jesus blazed the trail for us in this respect by seeking to do only those things that pleased his Heavenly Father and by traveling the road of sacrificial death as a sin-offering. In this connection, note the words of St. Paul, "In that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."—Rom. 6:10, 11

The word 'unto' is translated 'by' in Dr. Wilson's **Diaglott**. Therefore, the thought in the expression 'unto sin' is 'by reason of' or 'on account of' sin. Jesus was never alive unto sin in the sense of being a sinner, and, therefore, could not have died unto or because of sin. He laid down his humanity as a sin-offering for Adam and his entire progeny. (Eph. 5:2; Heb. 10:10) He also lived for God, and sought at all times to do the will of his Father. The apostle tells us that we should, likewise, reckon ourselves to be dead, laying down our little all on the altar of sacrifice. We do not add anything to the ransom merit of Jesus, but we do share in his sacrificing experiences so that thereby we may be fitted as new creatures in Christ Jesus to be part of the great High Priest who, in the Millennial Age, will minister the kingdom laws with kindness and mercy for the benefit of the willing and obedient of mankind.

Keep Under the Body

Notice also that Paul uses the word 'reckon'. The flesh, the old will, is only reckonedly dead and seeks continually to reassert itself. Suppose a boy had gone swimming and upon seeing a log floating on top of the water should decide to play by keeping the log submerged under the water. When he would get one end down, the other end would come up. If he would straddle the log in the middle and try to get all of the log under water at one time, he would be likely to 'turn turtle' and find himself tipped into the water. The moment he would cease to put forth effort to submerge the log, it would come to the surface and float away.

In Galatians 5:7, Paul uses the expression, "Ye did run well," and urges the brethren not to be driven back (margin) in their zeal for the LORD. If we are to attain to a place in the kingdom, we will need, not only to have run well in the past, but to continue running well to the very finish of the racecourse. Our past reputation as good runners in the Christian racecourse does not justify slackening the race now that we are nearing the goal. Indeed, our zeal and fervor should be intensified as we realize that we are nearing the journey's end.

But how often, after one has run well for awhile, the adversary seeks to tempt such an one to lay aside his zeal for the LORD and take a compromising course. Then come suggestions such as, "Look at all the fun you are missing," "You have done your share," or, "Is it not time for you to take it easy?" If these arguments are unavailing, another subtle suggestion may come, "Why bother about attending Bible study meetings? You can gain just as much by reading and studying at home!" This latter suggestion nullifies the LORD'S instructions "not to forsake the assembling of ourselves together." (Heb. 10:25) But to the Christian who is awake to his privileges and has learned to love the brethren warmly and deeply, such ideas have no appeal. He is continually seeking to overcome any obstacle which might arise to interfere with his regular attendance with Bible Study groups.

Support the Weak

Paul was not only a teacher who taught us to seek first the kingdom, but he set us a noble example. Notice his words to the elders of the church, dwelling at Ephesus: "I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." (Acts 20:35) The strong ones should always be ready to help the weak ones. They have learned that the words of Jesus are true, that those who have the spirit of love receive a great blessing when they seek to help the weak ones carry their burdens. How

much more helpful are the lessons of a teacher like Paul who practiced what he preached.

In II Corinthians 5:20 we read, "We are ambassadors for Christ." An ambassador is one who is an official representative of a government and as such is expected to further the interests of the country he represents. He is not to voice his own private opinions but he is obligated to carry out the policies and instructions of his government and to avoid doing or saying anything that would cast a harmful reflection upon his country.

What kind of ambassadors are we? Remember that our actions speak volumes and that we must be careful to honor the LORD not only with our lips but also with our deeds. When Jesus revealed himself to Saul on the road to Damascus, Saul said, "What wilt thou have me to do?" Our prayer each day to the LORD should be a request that he show us what is his will for us, not only in the big things, but also in the little things of life.—Acts 9:6

Reading God's providences and responding to his leadings is like reading music. When first we start to learn the notes they seem difficult and involved. But as we progress in our study and see that the notes are connected one with another like the words in a sentence, and sentences in a paragraph, we not only are able to read the notes and the musical phrases faster, but our mistakes become less and less, and as a result our playing becomes smoother and we are able to put the proper expression into the music.

As we grow in maturity of Christian character, we also find it easier to read in the various circumstances of life and in the LORD'S Word just what his will is for us. When we strike a wrong note, the LORD reproves us, but as we grow in grace and seek more carefully to judge ourselves, our mistakes should be fewer. We should rejoice as we find it easier to discern what the LORD'S will is for us in each experience of life. We find that we can sing with more expression and with more appreciation the "new song."—Rev. 14:3, **Diaglott**

When we came into the light of present truth and were begotten by the Holy Spirit, we were pleased to associate with others who "have obtained like precious faith with us." (II Pet. 1:1) We should never lose our first love for the brethren. If we do, it would indicate that we were no longer seeking first the kingdom of God and his righteousness. In I John 4:12, the apostle tells us: "If we love one another, God dwelleth in us, and his love is perfected in us."

Love Covers Faults

This love for the brethren is not based on the premise that they are perfect. On the contrary, the longer we associate with them, the more we find that, according to the flesh, they are not free from faults and failings. There is a saying that love is blind. Strictly speaking, this is not so. A woman may know all the faults of her husband, she may know just what he is going to do next and she may be able to 'read him like a book', and yet she will love him very dearly, not because of his faults but in spite of them. Likewise, we learn to make a difference between the acts of the flesh of the brethren, and the intentions of their hearts. We see that they are trying to overcome the flesh, trust the LORD, and manifest his spirit; in their hearts they are loving and kind and Godlike. This is the way God, too, judges us—according to the heart. And so we learn to love our brethren not because of their faults, but in spite of them.

If we find that we are getting into a heart condition where the faults of the brethren are magnified and are irritating us, we should beware. We may be losing something of the Spirit of Christ. We should be careful of our thoughts, our words, and our deeds. Like driving a car on icy pavement, that is the time to be especially careful, to allow more time to stop, and to give the other fellow more room. So also, we should be careful not to let the little things in connection with the brethren bother us.

Character Development

Progress in character development is the result of definite

and careful planning. Paul writes, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. He that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." (Gal. 6:7, 8) When a businessman reviews the business transactions for the year, he is interested in finding out the profit for the year. The net profit is made up of many transactions, not necessarily every one yielding a profit by itself. Likewise, we may have an experience here and there where we fail to show a spiritual profit, but if from the failures we learn to be more watchful in the future, and more humble, it will give us final success, and enable us to win the prize of the high calling. If all our experiences taken together result in a character conformed to the image of God's dear Son, then we can be assured that the little failures along the way have been overruled by the LORD, and, perhaps, utilized as a lesson to keep us humble and to make us more sympathetic in dealing with the faults of others.

If a man were to plant a garden in neat rows, put a fence around it, and pay no more attention to it for a long time, he would find the garden overrun with weeds. So, if we do not continually watch our thoughts and our motives, roots of bitterness will spring up. (Heb. 12:15) Just as the fence kept out the chickens but not the weeds, so if we want to keep our hearts free from weeds of selfishness, we will need to give all diligence and continue in watchfulness and prayer.

On the top of the mountains in the southwest, you will find here and there a lonesome pine tree. These particular pine trees are very resilient; they can bend way over without snapping. This is because they have to stand up against such violent windstorms. As they grew and passed through these storms, they gradually developed more and more strength and resiliency. The LORD'S people must also develop the resiliency of meekness and cheerful endurance and fortitude. This can only come by meeting the storms of life in the spirit of full obedience to God and with the one purpose in mind—that of

seeking first the kingdom of God even though it means opposition.

Of all those who have entered into the race for the prize of the high calling of God, only a few remain fully loyal until they have finished their course in death. Let us all say, like the Apostle Paul, "None of these move me, neither count I my life dear unto myself, so that I might **finish my course with joy**, and the ministry, which I have received of the Lord Jesus, to testify the Gospel of the grace of God." —Acts 20:24 ☐



FOR YOUR NEWSPAPER

To the right is a suggestion for a small advertisement in your local newspaper. This outline is designed for three-and-one-half inches in one column.



JULY SPECIAL

On Sunday, July 21st, "Frank and Ernest" will discuss a topic of interest to many. Attractive circulars will be available for announcing this program, and you are invited to send for as many as you can use. They are free. Address your request to: The Dawn, East Rutherford, NJ 07073

CHRISTIAN LIFE AND DOCTRINE

**TUNE IN
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July 21—Can We Talk with the
Dead?
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SEND FOR free booklet offered
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"Frank and Ernest"
Box 60, Dept. N
General Post Office
New York, NY 10116

Your Questions

Christian Suffering

Why does God so severely test those who are really trying to serve him?

IT IS true that God subjects his children to chastening. It is also true that there is a good reason for doing so. He permitted even our Lord to suffer many things during his earthly sojourn. If we can understand why he permitted our Master to suffer, it will help us to know why we also must have trials and temptations. Concerning him it is written, "Though he were a Son, yet learned he obedience by the things which he suffered." (Heb. 5:8) Again, "Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." —Heb. 2:17, 18

These texts are so self-explanatory as to need no comment. We thank God daily that we do have a merciful and faithful High Priest who has been "touched with the feeling of our

infirmities." (Heb. 4:15) We know that his mercy toward us is greater and more sympathetic because of the sufferings which he endured throughout his life and ministry. In the providences of God, those who are now chosen to be joint-heirs with Christ will, during the kingdom reign, have the opportunity to be merciful to those of the world who have been erring and out of the way, for, "Do ye not know that the saints shall judge the world?" (Rom. 8:17; I Cor. 6:2) Therefore, temptation and suffering must come to every Christian that he might be merciful in his future work of assisting the Lord in the kingdom.

Immortality is given to but a few. Our Lord proved his worthiness by loyalty under test, and in his resurrection was rewarded with the gift of inherent life—immortality. So also we, by "patient continuance in well-doing seek for glory and honor and immortality." (Rom. 2:7) A ship's seaworthiness is not proven by calm weather, but by the storms of the sea; and a Christian's worthiness to live and reign with Christ likewise is tested by the storms of life. "The LORD your God proveth

you, to know whether ye love the LORD your God with all your heart and with all your soul.”—Deut. 13:3; Heb. 12:5-8

Had we the ability to choose our own life's experiences, none would have the wisdom to choose aright; but those who have undergone the trial of their faith know that all things work together for their good, and for their perfecting as new creatures in Christ Jesus. (Rom. 8:28; II Cor. 5:16,17) How beautifully is this expressed by the apostle in Hebrews 12:11: “Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.” It requires faith and consecration to be submissive to all the providences of God.



Identity in the Resurrection

Will we see and know our loved ones in the resurrection?

YES! The word resurrection means ‘a restanding’ or ‘a restoration’. The Apostle Peter used the word restitution, and declared that “times of restitution” had been foretold “by the mouth of all his [God’s] holy prophets since the world began.” (Acts 3:19-21) Isaiah was one of God’s holy prophets, and

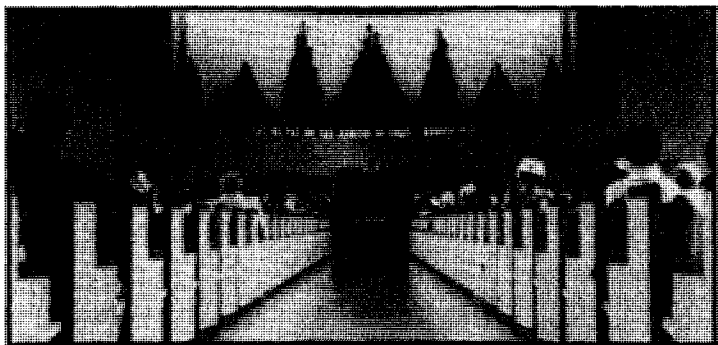
he wrote that “the ransomed of the LORD shall return [from death], . . . with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.”—Isa. 35:10

There is much sorrow and sighing in the world today resulting from the separation of loved ones by death. If the awakening of these loved ones from death will cause sorrow and sighing to flee away, it must be that they will know each other, and rejoice in the fact that they have been reunited. If this is not true, then there would be no point in the resurrection. It is because the dead will be restored as the same personalities that they will not only know themselves, but each other also.

Ezekiel was another of God’s holy prophets who foretold the coming time of restoration. In Ezekiel 16:55 we find a promise of resurrection for the Israelites, and also for the Sodomites and Samaritans. In verse sixty-one of this chapter, it is explained that when the Israelites are restored to their former estate they will remember their former ways. This is proof that in the resurrection people will know who they formerly were, and will remember the various experiences of their past lives. □

Talking Things Over

General Convention Bulletin



"All scripture, divinely inspired, is indeed profitable for teaching, for conviction, for correction, for that discipline which is in righteousness, so that the man of God may be complete, thoroughly fitted for every good work."—

II Timothy 3:16, 17, Diaglott

MINDFUL of the meaning of this text, the General Convention Committee has prepared a program which they believe will be instructive in the Word of God, and, as the children of God, help to fit us for good works in these trying times.

One session will be a panel discussion on the subject of **Armageddon**. In recent days this subject has come to the forefront in the minds of many people, bringing with it a sense of doom. The Bible, in symbolism, has considerable to say about Armageddon and the purpose it serves in the plan of God. When rightly understood it reveals that, rather than an experience of doom, it is the gateway to peace.

These Bible references will be studied in depth, relating them to the forces involved in Armageddon, and their development in the world today, as well as what we should expect in the future. □

Saturday, July 27

Chairman: Brother Charles Martig
Pittsburgh, PA

- 9:30 Morning Devotions
- 9:45 Welcome by College Mr. Morley Fraser
Director, Continuing Education
- 10:00 Welcome Address Brother Michael Balko
Orlando, FL
- 10:30 Intermission
- 11:15 Discourse Brother Herbert Snyder
Sacramento, CA
- 12:00 Close of Morning Session
- • • • •
- 2:00 Testimony Meeting Brother Robert Wilson
Fresno, CA
- 2:45 Discourse Brother Kenneth Fernets
Vernon, B.C.
- 3:15 Intermission
- 3:45 Discourse Brother Emile Herrscher
Phoenix, AZ
- 4:30 Discourse Brother Stephen Jeuck
Orlando, FL
- 5:00 Close of Afternoon Session
- • • • •
- 7:00 Discourse: "The Lord's Second Presence"
Brother Walter Blicharz
Detroit, MI
- 7:45 Songs in the Night

Sunday, July 28

Chairman: Brother R. Gorecki
Detroit, MI

- 9:00 Morning Devotions
- 9:15 Foreign Report Brother Ernest Penrose
Columbus, OH
- 9:45 Discourse Brother Donald Holliday
England
- 10:30 Intermission
- 11:00 Convention Theme Brother George Jeuck
The Dawn
- 12:00 Close of Morning Session
- • • • •
- 2:00 Discourse Brother Felix Pilarski
France
- 2:45 Intermission
- 3:15 Testimony Meeting Brother Edmund Blicharz
Detroit, MI
- 4:15 Discourse Brother Leo Post
New York, NY
- 5:00 Close of Afternoon Session
- • • • •
- 7:30 Praise Service
- 8:00 Public Meeting: "For This Cause"
Goodrich Chapel

Monday, July 29

Chairman: Brother Mike Balko
West Newton, PA

- 9:00 Morning Devotions
- 9:15 Discourse Brother Burton Brown
Los Angeles, CA
- 10:00 Intermission
- 10:30 Testimony Meeting Brother William Harp
Cincinnati, OH
- 11:15 Discourse: "*The Deliverance of the Church*"
Brother Ray Krupa
Portland, OR
- 12:00 Close of Morning Session
- 2:00 Discourse • • • • • Brother Michael Nekora
Los Angeles, CA
- 2:45 Discourse Brother Ray Rawson
St. Petersburg, FL
- 3:15 Intermission
- 3:45 Panel Discussion: "*Armageddon*"
Moderator: Brother Ernest Penrose
Panel: Brothers Al Lankford
George Jeuck
Leo Post
- 5:00 Close of Afternoon Session
- 7:00 Discourse • • • • • Brother Fred Binns
England
- 7:45 Vesper Service
- 8:15 Songs in the Night

Tuesday, July 30

Chairman: Brother Frank Nemesh
Detroit, MI

- 9:00 Morning Devotions
- 9:15 Baptismal Discourse Brother Al Lankford
(Goodrich Chapel) *Sacramento, CA*
- 10:15 Intermission
- 10:45 Immersion Service & Right Hand of Fellowship
(At nearby church)
- 12:00 Close of Morning Session

• • • • •

- 2:00 Testimony Meeting Brother Nick Kasperowicz
Paterson, NJ
- 2:45 Discourse Brother Ernest Kuenzli
Orlando, FL
- 3:15 Intermission
- 3:45 Discourse Brother George Ibasfalean
Bradenton, FL
- 4:15 Discourse Brother Hercules Gonos
Greece

- 5:00 Close of Afternoon Session

• • • • •

- 7:00 Elders' Meeting

Wednesday, July 31

Chairman: Brother William Vrooman
Orlando, FL

9:00 Morning Devotions

9:15 Discourse Brother James Webster
Boston, MA

10:00 Intermission

10:30 Convention Business Meeting

12:00 Close of Morning Session

• • • • •

2:00 Testimony Meeting Brother Glen Baker
St. Louis, MO

2:45 Intermission

3:15 Discourse Brother Tim Krupa
Portland, OR

4:00 Intermission

4:30 Discourse Brother Joseph Panucci
Groton, CT

5:00 Close of Afternoon Session

• • • • •

7:00 Discourse Brother David Bruce
Seattle, WA

7:45 Vesper Service

8:15 Songs in the Night

Thursday, August 1

Chairman: Brother Edward Lamel, Jr.
Los Angeles, CA

- 9:00 Morning Devotions
- 9:15 Testimony Meeting Brother Ted Trzeciak
Gary, IN
- 10:00 Discourse Brother Mitchell Blicharz
Palo Alto, CA
- 10:45 Intermission
- 11:15 Discourse Brother Carlton Chandler
Portland, OR
- 12:00 Close of Morning Session
• • • • •
- 2:00 Discourse Brother Stephen Suraci
New Haven, CT
- 2:45 Discourse Brother Sam Krystek
Los Angeles, CA
- 3:15 Intermission
- 3:45 Discourse Brother Carl Boughton
Pittsburgh, PA
- 4:30 Discourse Brother Charles Zubowsky
LaSalle, IL
- 5:00 Close of Afternoon Session
• • • • •
- 7:00 Melodies of Praise Brother Tim Krupa
Portland, OR
- 7:30 Discourse: "Take Heed to Yourselves"
Brother Stephen Roskiewicz
Grand Rapids, MI
- 8:15 Love Feast & Breaking Bread

Young People's Bible Classes

PROGRAMS:

SUNDAY SCHOOL

(Ages 5 through 7)

Daily sessions of Bible lessons, singing, games, recreation, and crafts.

INTERMEDIATE GROUPS

(Ages 8 through 9, and Ages 10 through 12)

Sessions of study, recreation, and singing throughout each day of the convention. Daily Lesson Themes will be shown on the Programs for the Intermediate Groups.

YOUNG ADULT MEETINGS

(Ages 13 through 17)

The topics for this year's program are as follows:

Studies: Lessons from the lives of Old Testament characters.

Discussion Sessions: Character development/Self-examination.

There will be assigned discourses to attend in the main auditorium followed by a review session.

Also, special study on the scriptural aspects of Conscientious Objection.

Please write for study notebooks to:

Stephen Jeuck
471 Kentia Road
Casselberry, FL 32707

Include your name, address, and age when writing.

Reservation Form

BIBLE STUDENTS GENERAL CONVENTION

Albion College—Albion, Michigan

JULY 27-AUGUST 1, 1985

	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

Speakers' Appointments

MINISTERING THE GLORIOUS GOSPEL OF CHRIST

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

G. JEUCK		J. TATE	
Fresno, CA	July 3	New Haven, CT	July 21
Los Angeles, CA	5-7	R. WILSON	
G. PASSIOS		San Diego, CA	July 14
Philadelphia, PA	July 28	Tucson, AZ	15
Pottstown, PA	28	Albuquerque, NM	16
L. POST		Oklahoma City, OK	17
Spokane, WA	July 1	Kansas City, MO	18
Portland, OR	2	Camden, MO	19
Allentown, PA	14	St. Louis, MO	20, 21
		LaSalle, IL	23
		Gary Area, IN	24

Obituaries

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

- Sister Dina Horwood, St. Johns, NFLD—January. Age, 82.
 Sister Elsie Letterman, Bloomsburg, PA—April 23. Age, 94.
 Brother Vincent Laciak, Detroit Polish Ecclesia—May 4. Age, 92.
 Sister Sonjia Fay, Los Angeles, CA—May 7. Age, 60.
 Sister Daisy Ryde, Los Angeles, CA—May 10. Age, 91.
 Sister Delia Mershon, Fresno, CA—May 18. Age, 90.

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

IVERY valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the LORD shall be revealed. —Isaiah 40:4, 5

Conventions

These Conventions are listed at the request of the individual Classes who are sponsoring the gatherings.

LOS ANGELES, CA, July 5-7—Arrowhead Springs Christian Conference Center, San Bernadino, CA. Make reservations through Mrs. Nannette Nekora, 1425 Lachman Le., Pacific Palisades, CA 90272

MINNEAPOLIS, MN, July 7—East Side Neighborhood Serv., 1929 N.E. 2nd Street.

CINCINNATI, OH, July 21—At the Harp's Home, 2609 Merrittview Le., 45231

BIBLE STUDENTS GENERAL CONVENTION, Albion, MI, July 27-August 1.

CHICAGO, IL, July 28—Elmhurst Masonic Temple, York Rd., & Arthur St., Elmhurst. B.J. Hack, 3820 W. 118th Pl., Garden Homes 60655

JACKSON, MI, August 31-September 2—Sheraton Inn on Jackson Sq., 1 Jackson Sq. Mrs. Ray Lumley, 2531 Ashton Rd. 49203
Phone: (517) 782-7252

NEW YORK, NY, Labor Day Weekend. Details to follow.

SAN DIEGO, CA, August 31-September 2. Details to follow.

SEATTLE, WA, August 31-September 2—St. Thomas Center, Kenmore Write Mrs. D. Bruce, 6222 102nd Pl. NE, Kirkland 98033
Phone: (206) 822-4607

ST. LOUIS, MO, September 14, 15—Rodeway Inn-South, 3660 S. Lindbergh Blvd., St. Louis. Mrs. Janie

Prutzman, 10709 Wheeling, 63136
Phone: (314) 868-1986

GREAT NEW LONDON CONVENTION, September 15—Mohegan Community College, Mahan Dr., Norwich, CT. Mr. Charles Hall, RFD 3, Westerly, RI 02891
Phone: (401) 322-0332

KALISPELL, HAVRE, SALT LAKE CITY CONVENTION, September 20-22—Flathead Lutheran Camp, Lakeside, MT. Mr. Joy Thompson, P.O. Box 716, Columbia Falls, MT 59912. (Picnic Sept. 23.)

PITTSBURGH AREA CONVENTION, September 21, 22—Sewickley Grange Hall, Rte. 136, West Newton, PA. Mr. Mike Balko, 501 Pittsburgh St., West Newton 15089
Phone: (412) 872-5553

BUFFALO, NY, September 28, 29—Unity Temple Lodge, 1940 Niagara St. Mr. Gene Buczkowski, 85 Rogers Dr., Cheektowaga 14225
Phone: (716) 634-2163

MILWAUKEE, WI, October 5, 6—Aurora Hall, 734 North 26th St. Mrs. John Pazucha, 4454 S. 14th St. 53221
Phone: (414) 282-1076

RICHMOND, VA, October 11-13—Roslyn Conference Center, 8727 River Road. Contact Miss Katharine R. Warren, 2805 Stonewall Ave., 23225

NEW ENGLAND CONVENTION, October 25-27—Please note new location: Quality Inn and Conference Center, Chicopee, MA.