

# The Dawn

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## CONTENTS

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### HIGHLIGHTS OF DAWN

Death Shall Be Destroyed 2

### BIBLE STUDY

People of the Word 14  
People with Hope 16  
Steadfast Workers 18  
The Christian Challenge to Value 20  
Committed to Christian Growth 22

### CHRISTIAN LIFE AND DOCTRINE

The People of the Bible  
Part XXII—The Book of Esther  
Queen Esther, King Ahasuerus, Mordecai, and Haman 24  
"This Thing Is From Me." 42  
Weekly Prayer Meeting Texts 13

### "FRANK AND ERNEST"

Radio Schedule 34

### THE BIBLE ANSWERS

Television Schedule 36

### TALKING THINGS OVER

General Convention Program 53

### SPEAKERS' APPOINTMENTS

Great Britain 63  
United States 63

### CONVENTIONS

General Convention Reservation Form 61

### OBITUARIES

64

# Highlights of Dawn

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## Death Shall Be Destroyed

**“Then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?”—I Corinthians 15:54,55**

EVER since that first fatal tragedy took place, when Cain slew his own brother Abel, the great enemy Death has brought unending sorrow to the entire human race. Every day of the year some 150,000 human beings succumb to the ravages of sin-induced disease and go down to the grave; every day some 150,000 grieving families mourn the passing of their loved ones; and daily an even larger number are born into this world, eventually to go down into death as did those who preceded them.

The whereabouts, the condition, and the ultimate lot of these billions who have died over the ages has engrossed the mind of man since his advent on this earth. Proponents of the great religions and the heathen peoples alike have long considered the subject and offered various conclusions, if not solutions. Wise men and philosophers down through the ages have filled innumerable books with their thoughts and opinions. Even Job, who could say of God, “Though he slay me, yet will I trust him,” asked the question that is so much on the hearts of all, “If a man die, shall he live again?”—Job 13:15; 14:14

In most of the religions of the world some sort of immortality is implied, if not specifically expressed. Hinduism, for example, teaches the existence of a universal soul, or being, to which individual souls will be united after **maya** (time and space) is conquered. The established

Christian religions, both Protestant and Catholic, as well as Islam, teach that after death the "souls" of the faithful will pass to a heavenly existence, while the unfaithful will be consigned to a "hell" of more or less suffering, for a greater or lesser period of time. The Indians of North America spoke of their dead as going to the happy hunting grounds. The truth is that all mankind instinctively recoils at the thought of extinction that is implicit in the fact of death.

The reason for this state of mind is not difficult to find. It is not "natural" for man to die; every fiber of man's being rebels at the thought of death. For man was not created to die, but to live. Had he been obedient to the righteous laws of his Creator, he would have lived on this wonderful Planet Earth forever. The reason man dies is that Father Adam disobeyed and was condemned to death and took the entire human race down into death with him. The Apostle Paul confirms this point, stating plainly that "in Adam all die."— Gen. 3:17-19; I Cor. 15:22

And so it has been. But because it is truly natural for man to desire to cling to life, there have arisen over the ages the many different concepts of "immortality" to which dying man, in desperation, turns longingly for hope.

In the past it has generally been the religionists who have promoted the various concepts of life after death and of the immortality of the soul. In recent years, however, we find physicians, psychologists, psychiatrists, and others exploring the subject, some of whom believe they have found evidence that something in man continues to live beyond the death of the body. The conclusion advanced in most of these cases is that man does not really die at all. And this, of course, is just what all wish to believe, including the investigators.

The deep and widespread interest that exists in this subject is indicated in the popularity of a book written in 1975 by Dr. Raymond Moody, Jr., under the title "Life After Life," which has already sold more than a million copies. Noted psychiatrist Dr. Elizabeth Kübler-Ross is also in the forefront

of the present effort to prove that there is indeed life after death, citing the supposed "return from death" of a number of medical patients.

"New Evidence of Life After Death" heads up an article in another publication. The "evidence" is based on the study of some fifty people who had had a "close brush with death," according to a report in *The National Enquirer*. The results of the study were considered of sufficient interest to be published in the journal of the Florida Medical Association. "A California study has produced surprisingly similar results," the article stated. "Twenty-one per cent of . . . California patients surveyed reported they, too, had moved out of their bodies or to another world." Some said they had seen relatives or friends, and others stated they had been "sent back" because their time had not come.

The doctrine of the immortality of the soul is not new. It is of ancient origin, possesses many shades of meaning, and is widely accepted. As long ago as the 5th century B.C. the Greek philosopher Plato defined his understanding of the destiny of the soul in several of his dialogues. The ancient sages of Tibet described man's consciousness as passing through many varied and fanciful experiences while awaiting reincarnation. Baruch Spinoza, Dutch philosopher of the 17th century, said, "We feel and experience ourselves to be immortal." His particular form of immortality was belief that all existence is embraced in one substance—God (or Nature). Victor Hugo, French poet, novelist, and dramatist, stated: "I feel immortality within myself. The nearer I approach to the end the more plainly I hear around me the immortal symphonies of the world to come."

Contemporary writer Otto Wolfgang sums it up by saying: "Man has pondered over the meaning of life and death since prehistoric days, from the unlit cave to the palatial desks of contemporary philosophers and mystics. The preponderant belief is that man does not die, that his soul is immortal and will live on in some form and manner."

Wolfgang rightly concludes: "Of course, science can never really prove immortality. It can never be found in a test tube or a computer, nor deduced in the limited calculations of the mundane mind." Robert M. Herhold, a Lutheran pastor at San Bruno, California, goes along with this assessment: "Life after death is, by definition, beyond the range of scientific research," he states.

Other modern investigators do not agree. "Immortalists Believe They Can Conquer Death," says a headline in The Sunday Olympian (January 29, 1978). "When the history of this century is written," says A. Stuart Otto, of San Marcos, California, "the achievement that will stand head and shoulders above the rest will not be the landing on the moon, the splitting of the atom or the emergence of the computer, marvelous as those things are, but the conquest of death." The article goes on to say that Otto is chairman of the Committee for Elimination of Death, an association of scientists, doctors, philosophers, metaphysicians, and theologians who believe "that physical death can and should be conquered." Otto says, "I think we are at a point now that is comparable to where we were with regard to the conquest of space before World War II."

This movement takes its name from a book written in 1969 by Alan Harrington, "The Immortalist," which states categorically that "death is an imposition on the human race, and no longer acceptable." We are told the movement is growing. Indeed, a course called "Towards Physical Immortality" is now being conducted by author F. M. Estandary at the New School for Social Research in New York City.

In 1977 Dr. Moody, author of the aforementioned best-seller, "Life After Life," brought out another book, "Reflections on Life After Life." This was as a result of having subsequently interviewed many more people who had supposedly died and who had (also supposedly) returned to life, with detailed descriptions of their experiences in their "life after life."

In a review of Dr. Moody's latest book in The Reader's Digest (July, 1977), the writer carefully describes the subjects as having been "**clinically**" dead, or as having come "**very close** to death." Elsewhere in the article we find the expression "a typical **near-death**" experience and the words "death" and "died" enclosed in qualifying quotation marks. In other words, the article carefully avoids stating that the subjects involved in these experiences had actually and provably died, as in truth they hadn't.

An examination of the conclusions put forward by these various investigators gives rise to a number of questions. Whence comes life? What is the soul? Is it immortal? What is death? If death is truly real, is there any hope of life beyond death? Those who have faith in God as the wise and loving Creator of man and of the entire universe will turn trustingly to his Word, the Bible, and there find comforting and mind-satisfying answers.

In the first place, the Scriptures inform us that God is the Giver of life. On numerous occasions Jesus referred to the Creator as his Father, and he instructed his followers likewise to call God their Father. (Luke 11:2) The word "father" implies life-giver. And it was God himself who gave life to man. When man was created in the Garden of Eden, God "breathed into his nostrils the breath of life."—Gen. 2:7

God could do this because he possesses inherent life. Jesus said, "The Father hath life in himself." (John 5:26) Indeed, the Apostle Paul tells us he is the source of all life. He said, "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshiped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things."—Acts 17:24, 25

Just what is a soul? When asked this question, many will reply that it is an indefinite, indescribable, undying something that separates from the physical body when the body dies, and thus the real individual does not die but

continues to live. This is not in accord with what the Bible describes as a soul, as found in the account of man's creation recorded in Genesis 2:7. There we read, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and **man became a living soul.**" The English word "soul" is translated from the Hebrew word **nephesh**, which Professor Strong defines as "a breathing creature." Thus we have the Bible assertion, not that man **possesses** a soul, but rather that man **is** a soul, or being, as this passage is properly rendered in the Revised Standard Version.

If the soul was a certain intangible entity within the human body, as many erroneously believe, we would find it doing some very strange things, according to the Bible. We would find this nebulous something pronouncing a blessing (Gen. 27:4); eating a sacrifice (Lev. 7:18); possessing the sense of touch (Lev. 7:21); having the power to hear, to sin, to swear (Lev. 5:1-4), to loath (Num. 21:5), to lust (Deut. 12:15), and to long after (Deut. 12:20). But when we comprehend that the soul, according to the Bible, is a sentient being, then all these statements become reasonable. For a human soul, or human being, can indeed bless, eat, hear, touch, long after, swear, and sin.

According to the dictionary, the meaning of the word **immortal** is "not subject to death; living forever; deathless." Is the **soul** immortal, or deathless? Regardless of what one may suppose the soul to be, the Scriptures tell us that it is not immortal, but rather that it is subject to death. The Prophet Ezekiel wrote, "The soul that sinneth, it shall die." (Ezek. 18:4) But since we have just seen that the human soul is simply a human being, the prophet is really saying, "The **man** that sinneth, **he** shall die."

This is borne out in the context which follows, where the prophet explains, "But if a **man** be just, and do that which is lawful and right, . . . **he** shall surely live." (Ezek. 18:5,9) Here the prophet is clearly contrasting the destiny of the soul

(or the man) who sins with that of the soul (or the man) who is just. The one dies, the other lives. Rotherham, one of the most careful translators of the Bible, uses the word "person" in place of the word "soul" in Ezekiel 18:4, and renders this passage, "The **person** that sinneth the same shall die."

The Apostle Peter confirms the fact that the **soul** is not immortal. He tells us something of the righteous rule that will hold sway during Christ's coming thousand-year kingdom reign and of the obedience that will be required of all who would then gain life. He says: "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every **soul**, which will not hear [obey] that prophet, **shall be destroyed** from among the people."—Acts 3:22,23

This passage is a quotation by Peter from a prophecy recorded in Deuteronomy 18:15-19, wherein Moses foretells the coming of a Greater Mediator than he, to bless the whole world of mankind in the times of restitution. In the original prophecy Moses said: "And the Lord [Jehovah] said unto me, . . . I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that **whosoever** will not hearken unto my words which he shall speak in my name, I will require it of him."

In this prophecy be it noted that Moses stated that **whosoever** of mankind would not obey God's words in that future time would be punished; whereas Peter, in quoting the prophecy, used the word **soul** for the word **whosoever**. Placing Moses' statement alongside of Peter's, we see that (1) the human soul and the human being are one and the same thing, and that (2) this human soul is not immortal, but subject to death.

Since, therefore, man (the human soul) is not immortal, but subject to death, just what is this condition of death to which

man passes? The Reader's Digest Dictionary defines death as "the permanent cessation of all vital functions in an animal or plant." When the Lord God created man, he formed him "of the dust of the ground." (Gen. 2:7) When man disobeyed, he was sentenced to death and returned to the dust. "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."—Gen. 3:19

Speaking of the death condition into which man passes, the psalmist wrote: "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." (Ps. 146:4) Solomon stated, "The living know that they shall die; but the dead know not any thing." (Eccles. 9:5) Solomon also said (vs. 10): "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." From these statements by God's holy prophets, it is clear that death is a condition of utter extinction. Man did not exist before he was created, and at death he ceases to exist.

Since death is real, we come to our last question: Is there, then, any hope of life beyond death? On this point the Bible is equally emphatic, and abundantly comforting. Although the graves of earth have been filling up with the billions of the world's dead since Abel first returned to the dust, the Bible assures us that there shall be a resurrection of the dead.

We have seen that man was condemned to death and returned to the dust because of sin. Man has been going down into the grave, into oblivion, into nonexistence ever since because of that sin. The Apostle Paul wrote, "By one man [Father Adam] sin entered the world, and death . . . [because of] sin; and so death passed upon all men, for . . . all have sinned."—Rom. 5:12

But happily, because he knew God's plan for man, the apostle did not stop his inspired statement at that point. He continued, "As one man's [Adam's] trespass led to condemnation for all men, so one man's [Jesus'] act of

righteousness leads to acquittal and life for all men.’’ (Rom. 5:18, RSV) Elsewhere Paul explains this sacrificial act of Jesus’ as providing a ransom, or corresponding price, to redeem man from death. He wrote to Timothy: “God . . . will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time.”—I Tim. 2:3-6

In his letter to the church at Corinth, Paul further wrote: “For since by man [Adam] came death, by man [Jesus] 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) Jesus himself foretold that joyous time to come when all who have ever lived on this earth will be restored to life. He told his disciples, “The hour is coming in the which **all** that are in the graves shall hear his voice, and shall come forth.”—John 5:28, 29

The Bible speaks of this glorious coming period as “the times of restitution . . . which God hath spoken by the mouth of all his holy prophets since the world began.” (Acts 3:21) That is the long-hoped-for, long-prayed-for time when the kingdom of Christ will be established in the earth for the blessing of all mankind. (Gen. 22:18) All who ever lived and died, both good and evil, will be brought back from the grave, the condition of death.—Acts 24:15

All will be given an opportunity to obey the righteous laws of Christ’s kingdom. “Every soul [or human being] which will not hear that prophet, shall be destroyed from among the people.” (Acts 24:15; Acts 3:19-23) But every soul (human being) who obeys shall gain everlasting life right here on earth. And at the end of the thousand-year kingdom reign of Christ and his church, even death itself will be destroyed. “And death and hell were cast into the lake of fire. . . . And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.”—Rev. 20:14; 21:4

What a glorious prospect the great Creator has in store for the redeemed and restored human race! What a blessing he has planned for all through the gift of his beloved Son Jesus! Man will indeed be brought back from the death condition and will live again—not because he is immortal, not because some humanly constituted committee of physicians, psychiatrists, and scientists has eliminated death. It will be because God, in his matchless love and mercy, arranged for mortal man's release from the chains of death by providing a Savior and Redeemer, even our Lord Jesus Christ.

But what about immortality, that condition wherein death is not possible—does not the Bible speak of such a quality? Oh, yes, it does, indeed! But this is not to be the lot of the world of mankind. In a letter to Timothy, Paul ascribed this quality of immortality to the great Creator of the universe: "Now unto the King eternal, immortal, invisible, the only wise God." (I Tim. 1:17) Later in the same letter he describes God as "the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality."—I Tim. 6:15

Because of our Lord Jesus' faithfulness unto death in doing his Heavenly Father's will, immortality was granted to him following his resurrection. While he was still with the disciples, Jesus foretold this promised reward when he said, "As the Father hath life in himself [inherent life, immortality]; so hath he given to the Son to have life in himself."—John 5:26

This same quality of immortality will be the reward of the footstep followers of Jesus. But it will not be lightly bestowed; it will be given only to those who in this life deny themselves, faithfully laying down their lives in sacrifice. (Matt. 16:24) These "seek for glory and honor and immortality" by patient continuance in well doing. (Rom. 2:7) These shall be kings and priests unto God (Rev. 1:6) and "on such the second death hath no power," because they shall henceforth be immortal. They shall live and reign with Christ a thousand years.—Rev. 20:6

Thus shall death be swallowed up in victory! Thus shall be abundantly satisfied the innermost longings of the hearts of all God's human creatures for life, joyous life, life without fear of any kind for oneself or for one's loved ones. For Jesus' faithful followers of this Gospel Age the promise is life immortal in the glorious presence of their Heavenly Father and his beloved Son Jesus; for those of the resurrected world of mankind who prove obedient to the laws of Christ's thousand-year reign of righteousness, the promise is everlasting life on the human plane, right here on a glorious, beautifully restored Planet Earth, where each shall love his neighbor as himself. We believe that world events are telling us that the time for the establishment of Christ's kingdom in the earth is near.

“And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.

“And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations.

“He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken it.

“And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation.”—Isa. 25:6-9

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**For 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.—  
Isaiah 45:18**

# Weekly Prayer Meeting Texts

**JULY 6**—What man is he that feareth the Lord? him shall He teach in the way that he shall choose.—Psalm 25:12 (Z. '99-13 Hymn 242)

**JULY 13**—Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness.—II Corinthians 11:14, 15 (Z. '99-62 Hymn 301)

**JULY 20**—I am the true vine, and My Father is the Husbandman. . . . Every branch that beareth fruit, He purgeth it, that it may bring forth more fruit.—John 15:1, 2 (Z. '99-109 Hymn 57)

**JULY 27**—We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God.—Daniel 6:5 (Z. '99-167 Hymn 225)



## **“THE JUDGMENT DAY”**

To be discussed by

## **‘FRANK and ERNEST’**

**WHOL—1600—9:30 a.m.**

**SUNDAY, JULY 16**

Tune in this discussion, and send for a free copy of “The Day of Judgment.” Send to:

**“FRANK and ERNEST”**  
Box 60, Dept. N, General Post Office  
New York, N.Y. 10001

## **FOR YOUR NEWSPAPER**

To the left is a suggestion for a small advertisement in your local newspaper. This outline is designed for two inches in one column.

**JULY SPECIAL:** On Sunday, July 16, “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, New Jersey 07073.

# Bible Study

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## LESSON FOR JULY 2

### People of the Word

**MEMORY SELECTION:** "Give me understanding, and I shall keep Thy law; yea, I shall observe it with my whole heart."—Psalm 119:34

**SELECTED SCRIPTURE:** Acts 18:1-4; I Thessalonians 2:1, 2, 13-20

THE Apostle Paul's efforts in Athens had met with little success—the majority of its citizens were given to idolatry and philosophy and were unwilling to accept the message of Jesus and the resurrection of the dead. His ministry was not a total loss, however. "Howbeit certain men clave unto him, and believed: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them." (Acts 17:34) Paul's heart no doubt was exceedingly glad for those who responded to his message.

Then we note (18:1) that Paul left Athens and went on to Corinth, another prominent city in Greece, about 40 miles away. He found the attitude there quite different from that of the intellectual climate that existed in Athens—being less refined and much less concerned with the pursuit of religious and

philosophical thought. Corinth was a commercial center, and its spirit was largely dominated by business interests.

Corinth, being more or less free from the entanglement of philosophy and religion that prevailed in Athens, proved to be a better place to preach the truth. The minds of its citizens were more receptive—not having been immersed in the mixture of philosophy and religious formalism. They did not first have to unlearn a particular kind of religious form or ceremony. They were, therefore, better prepared to compare the glorious things about the kingdom—as well as the standards of truth and righteousness—with the sinful, immoral, and irreligious element that dominated Corinth.

Next we learn (vs. 2) that Claudius Caesar was reigning at the time, which establishes the

date for our lesson as occurring about A.D. 52—and we understand that Paul stayed in Corinth about a year and a half. Claudius had driven the Jews from Rome because of certain rumblings in connection with the teachings of Christianity. Aquila and his wife Priscilla were among those who had been exiled from Rome, no doubt having received the message of the kingdom in that city.

The Apostle Paul knew the trade of tentmaking. During his ministry he was therefore able to maintain himself without being a burden upon those who accepted the message. He believed that the truth would have greater force if he were free to expound that truth without fear of being misunderstood among some of those who heard him. He did not want to appear to be preaching Christ for earthly gain. When he came to Corinth he found himself in company with Aquila and Priscilla, “and because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers.”—vs. 3

The dedicated apostle quickly engaged himself in the work at hand. “And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks.” (vs. 4) He called upon all of his great resources of mind

and body to present the truth in the most logical manner possible. He realized the evil and corruption that surrounded him, and he also knew that those who responded to the glad tidings were those who hungered and thirsted for righteousness and were not in harmony with the conditions that prevailed in Corinth.

After having established the church in Corinth, Paul later reflected upon his earlier experiences with them. “And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man’s wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God.”—I Cor. 2:1-5

Paul sought to remind the Corinthian brethren that the message of truth was not his, but God’s. The “weakness,” “fear,” and “trembling” of which he spoke only emphasize the depth of responsibility which he felt. □

## People with Hope

**MEMORY SELECTION:** "I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."—I Thessalonians 5:23

**SELECTED SCRIPTURE:** I Thessalonians 4:9-18

TURNING first to our memory selection, we note that Paul makes reference to the "spirit," "soul," and "body" of the consecrated child of God. During the Dark Ages of the past, and even unto our present time, many Christian people have believed that man possesses a soul or spirit which is something separate from the body. Although no one has ever been successful in explaining what the soul is, nevertheless the idea has been so entrenched in the minds of men that few attempt to investigate the matter.

We think the apostle, by emphasizing the word spirit, had reference to the disposition and motivating influence in the heart of the consecrated. In much the same way we describe someone as having a loving spirit or a Christlike spirit. The apostle was not teaching that man is a spirit being manifested in the flesh.

Paul's mentioning of the soul was not intended to convey the thought that it was something apart, yet within the human breast. The word soul refers to the vitalized life principle. When Adam was created, he **became** a soul after God breathed into his nostrils the breath of life.—Gen. 2:7

Reference to the body further emphasizes the whole being. The child of God who has given his life in sacrifice desires to use all his strength and talents in doing the will of God. It implies the whole consecrated life of the Christian and all that he has and is.

Another point of discussion in the text relates to the "coming" of our Lord Jesus Christ. Students of the Bible are aware that the word coming has been translated from the Greek word **parousia**. A Greek dictionary or Strong's Concordance of the Bible notes that **parousia** is from

the Greek verb which means "to be present," and its mis-translation has caused confusion relating to the events during the closing years of the Gospel Age. Prophecies in connection with our Lord's second advent are concurrent with his presence.

The selected scriptural reading for this week's lesson contains wise admonition from the great apostle. He reminded the brethren at Thessalonica to be more aware of the need to develop love in their characters: "For ye yourselves are taught of God to love one another." (I Thess. 4:9) And again (vs. 10): "We beseech you, brethren, that ye increase more and more." Paul was stressing the need to develop the Christlike spirit which is manifested by love. His further counsel in verses 11 and 12 is equally important.

The remainder of the chapter (vss. 13-18) deals especially with those who have been faithful as footstep followers of Christ and have fallen asleep in death. Paul gives assurance of the promised resurrection of the dead that has been made possible through our Lord Jesus: "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." (vs. 14) Those who will be with

him are the ones who, during the present Gospel Age, have been faithful in laying down their lives and have participated with our Lord in his sacrificial death. They will be resurrected to newness of life on the divine plane.

The apostle explains that the resurrection of those who had fallen asleep in Jesus coincides with his return at the second advent. Here again reference is made to the "coming" of the Lord. And, even as was pointed out in connection with our memory selection, the Greek word from which coming has been translated is in this passage of scripture also **parousia**—which means "presence." "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming [**parousia**—presence] of the Lord shall not prevent [**phthano**—precede] them which are asleep."—vs. 15

This means that those who are among the faithful sleeping class will be raised from their condition of death first—at the time of our Lord's second presence. "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."—vs. 17 □

## Steadfast Workers

**MEMORY SELECTION:** "Be not weary in well doing."—  
II Thessalonians 3:13

**SELECTED SCRIPTURE:** II Thessalonians 3:1-16

THE memory selection for this week's lesson draws attention to the need for greater steadfastness. Those who, during the present age of sacrifice, have made an unreserved consecration to do the will of God are admonished to press on in full assurance of faith, not becoming weary or fainthearted.

In the opening verse of the selected scriptural reading, the apostle requests prayer on his behalf from the brethren at Thessalonica, thus indicating his desire to walk in harmony with the will of God, faithfully even unto the end of his course. Also (vs. 2), he asks for prayer that he be delivered from unreasonable and wicked men, desiring always to be in company with those who love God and righteousness. It is important for all who strive to serve God to do so in the company of brethren, not forsaking the assembling together with those of like precious faith.

Paul reminds us that "the Lord is faithful, who shall stablish you, and keep you from evil." (vs. 3) If we stay close to God and bring our consecrated lives into harmony with his will, he will do his part in showering blessings of favor upon us. Then (vs. 4) we may have confidence in the strong hand of the Lord in all our affairs if we are rightly exercised by his will. "And the Lord direct your hearts into the love of God, and into the patient waiting for Christ."—vs. 5

Paul next points out the need to observe the manner of the brethren—whether they are walking disorderly or whether they are attempting to follow the righteous example set forth for them by the apostles. "For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you."—vs. 7

Throughout the Apostle Paul's ministry he sought to set the best possible example for those

who responded to his message. Also, having the trade of tent-maker, he was always able to care for his needs without depending on others. In this letter to the brethren at Thessalonica, he brings this matter to their attention. He reminds them: "Neither did we eat any man's bread for nought; but wrought with labor and travail night and day, that we might not be chargeable to any of you: not because we have not power, but to make ourselves an ensample unto you to follow us. For even when we were with you, this we commanded you, that if any would not work, neither should he eat." (vss. 8-10) Paul's whole life was an example of faithfulness and zeal for the Lord, and he sought always to instill the principles of truth and righteousness in the brethren.

Evidently there had been some among the Thessalonians who had not been careful in this respect and were not looking after their own needs. In connection with this matter the apostle says, "For we hear that there are some which walk among you disorderly, working not at all, but are busybodies." (vs. 11) This is unbecoming behavior for anyone who desires to walk in the Christian way. Paul's further admonition is, "Now them that are such we

command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread." (vs. 12) What wise counsel indeed for anyone who may think that others—even though brethren in Christ—are responsible for their living and well-being.

"But ye, brethren, be not weary in well doing." (vs. 13) The Christian has made a covenant to walk in faith throughout life. To obtain the prize of the high calling, we must be faithful unto death. The trials of the narrow way may be discouraging from time to time, but the admonition is to continue on to the very best of our ability.

Paul spoke with the authority entrusted unto him by the power of God, and he was an inspired apostle to the Early Church. And on this authority he commanded the brethren at Thessalonica that "if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed [reproved, Rotherham]. Yet count him not as an enemy, but admonish him as a brother." (vss. 14, 15) Whenever we see someone walking in the company of the unrighteous, the spirit of love should be our guide to assist him if we can. □

## The Christian Challenge to Values

**MEMORY SELECTION:** "For I know that the Lord is great, and that our Lord is above all gods."—Psalm 135:5

**SELECTED SCRIPTURE:** Acts 19:23-28, 35-39

THE diversified experiences of the Apostle Paul indicate the degree of faith that he must have exercised in the overruling providences and care of God. During the early years of his ministry he had met with persecution and trial nearly everywhere he went. In later years, however, he was comparatively free from opposition and was allowed to preach the good news of the king relatively unmolested.

In our present lesson Paul is engaged in his third missionary journey. For over two years he had been diligently serving the brethren at Ephesus. This city was the seat of the Roman province of Asia, and its political attitudes were based on the "free city" atmosphere, in that its democratic Greek constitution had been kept alive. Ephesus had also been the seat of the great temple to the Ephesian Artemis (known as Diana to the Romans) since the

sixth century B.C. At the entrance to the harbor of Ephesus stood a tremendous statue of Diana, who served as the deity not only of the Ephesians but also of the whole of Asia Minor. This great idol was one of the seven wonders of the ancient world and attracted the attention of people throughout the entire area who regularly came to worship.

As a result of the extensive trade that was drawn to Ephesus because of the statue of Diana, certain compatible industries also flourished. One of these consisted in the reproduction of the statue in the form of miniature silver shrines, which the people eagerly bought. The silversmiths prospered greatly from this.

However, the Apostle Paul's ministry was seen as a threat by those who were engaged in making these shrines. The representative of the silversmiths was Demetrius, who was

aroused by Paul's preaching and was successful in convincing his fellow workers of the apparent danger of the Gospel news. Through a cunning speech he stirred up the hearts of the silver workers against the apostle.

Paul, having been in Ephesus for over two years, was making his plans to leave the city and had already sent word along to the various churches which he had established on previous visits. He had hoped to see the brethren in these ecclesias again and encourage them in the ways of the truth. Yet persecution was again permitted to arise against him and his preaching activity. Demetrius fomented a riot among the people against the apostle.

The mob sought Paul at his home but, finding him absent, arrested two of his companions, Gaius and Aristarchus, and sped them away to a theatre which was a place of public entertainment. Although Paul would gladly have entered the theatre in defense of his two companions, the elders at Ephesus advised him from taking any action against the mob, believing that his presence would accomplish nothing in such a chaotic state of affairs.

God's overruling providence was manifested on behalf of

Gaius and Aristarchus, however, as the town clerk readily came to their assistance and dispersed the crowd. The town clerk was not afraid of Paul's preaching and had no particular interest in his two companions. He wanted only to do his duty by convincing those who were gathered at the theatre that if Demetrius had a matter against the apostle he should take it before the courts of law. He pointed out that the action of such an unruly group was a disgrace to the law.

The sudden outburst of hatred against the apostle had been generated by selfishness. Those who were directly responsible, Demetrius and the silversmiths, were fearful they might lose some of their business in the fashioning of miniature silver shrines of the goddess Diana. Their love of money and the desire to perpetuate the false religion of the Ephesians were in contrast to the self-sacrificing disposition of Paul, who was merely attempting to proclaim the message of the glorious kingdom of truth and righteousness to be established by Christ in due time. During the present age only those who have the proper heart attitude respond to the invitation to follow the Lord Jesus in sacrifice. □

## Committed to Christian Growth

**MEMORY SELECTION:** "I commend you to God, and to the Word of his grace."—Acts 20:32

**SELECTED SCRIPTURE:** Acts 20:17-21, 25-28, 32-38

IN LAST week's lesson we noted the sudden manner in which a selfish and unruly mob gathered to protest Paul's preaching activity in the city of Ephesus. Although he had been engaged in the ministry in that city for over two years and had already made his plans to press on in his journey to other ecclesias along the way, he did, nevertheless, have to cut short his visit in Ephesus.

Having fled Ephesus, Paul proceeded to tour the various churches he had established on one of his two previous journeys. The context of our present lesson places the time and location of the apostle's visit at the port city of Miletus after his extended tour of those several ecclesias. His further intentions were to go on to Jerusalem, and, as he thought it wise to avoid Ephesus at this time, he sent for the elders to come to Miletus, about fifty miles distant.

It was a special occasion, because the apostle realized that he would not see the Ephesian brethren again during his lifetime. He took the opportunity to remind them that during the long time in which he had served them they had come to know him well. He spoke of his devotion and service to the truth and the brethren. "And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews: and how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God,

and faith toward our Lord Jesus Christ.”—Acts 20:18-21

The apostle’s reference to his faithful service, humility, and trials was not spoken in a spirit of boastfulness or conceit but was given with the intention of quickening the hearts and minds of his brethren and to impress upon them the need for faithfulness in their own lives. He was merely reminding them that he had tried to set a good example for them and that he had never had the intention of lording it over the members of the body of Christ.

Those who heard the apostle’s words could well testify to his faithful service and to the fact that he had served them privately and taught the people publicly as circumstances and opportunity had permitted. Furthermore, they knew that he had spoken the truth to Jews and Greeks alike and that he had sought to teach them all of the wonderful message of the Gospel of Christ.

But there were new and unknown experiences in store for the apostle, and in his departing message he said: “And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost [Holy Spirit] wit-

nesseth in every city, saying that bonds and afflictions abide me.” (vss. 22, 23) Paul evidently felt in his heart a special need to go to Jerusalem, even though he knew that he would meet with adversity if he went there.

“But none of these things 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.” (vs. 24) Paul had dedicated his life to the service of the truth, and his main concern was that he complete his earthly course. He was not afraid of death but welcomed it in view of the great hope that he had before him.

It must have been a sad occasion, with Paul knowing that he would never see these brethren again during his lifetime. He had appreciated the privileges of service that God had given him, and he had attempted to carry out the will of God throughout his ministry. And no doubt there were tears shed by those who had gathered together at Miletus to hear the apostle tell them for the last time (vs. 25), “And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.” □

# Christian Life and Doctrine

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THE PEOPLE OF THE BIBLE—PART XXII  
THE BOOK OF ESTHER



## Queen Esther, King Ahasuerus, Mordecai, and Haman

THE events related in the Book of Esther occurred subsequent to the decree of King Cyrus which gave the Hebrew captives in the Medo-Persian kingdom the privilege of returning to their own land of Palestine. Close to fifty thousand took advantage of this provision of liberty, but other thousands did not. These considered it to their advantage to remain in the country to which they had been exiled.

The background of the story, in which Esther is the chief personality, is outlined in the first chapter of the book. In this chapter we are informed of the fabulous wealth of King Ahasuerus and of a sumptuous feast which he made for the leading families of the city and provinces. These were the power and glory of Media and Persia. Following was another feast for seven days, for all the people of the palace.

In verses 10 and 11 we are told of the natural result of such unrestrained feasting and drinking; for on the final days,

when the kings and the nobles were partially intoxicated, they acted very foolishly. The king sent for the queen (Vashti) to come before the nobles and exhibit her beauty. The queen refused to make a spectacle of herself in this manner before the crowd. The king's wrath was inflamed, and together with his lords, he decided that Vashti should be deposed and another chosen in her place. So the great feast ended in folly and trouble for the king's household.

Chapter two relates the method used by the king for a new queen to be selected. According to Herodotus there were seven Persian families of the first rank of nobles, and the king usually chose his wives from among these. But this time, and in the Lord's providence, Esther was chosen. Esther was a cousin of Mordecai, "a Benjamite, who had been carried away from Jerusalem with the captivity which had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away."—vss. 5,6

Esther's father and mother had died, and her cousin Mordecai "took her for his own daughter." "The maid was fair and beautiful," the record states. (vs. 7) Among all the virgins who were brought before Ahasuerus to select a new queen, Esther was the one chosen. "Then the king made a great feast unto all his princes and his servants, even Esther's feast; and he made a release to the provinces, and gave gifts, according to the state of the king."—vs. 18

Esther, acting on the advice of her cousin, had not revealed to the king that she was related to Mordecai and was therefore a Jewess. Soon, and doubtless also in the providences of the Lord, Mordecai learned of a plot against the king's life. He informed Esther about it, and she in turn reported it to the king in Mordecai's name. This placed Mordecai in high standing with the king.—vss. 21-23

## **Haman**

Chapter three unfolds another facet of this remarkable story. It tells of one of the king's servants named Haman and

how the king promoted him “above all the princes that were with him.” His exaltation was the preparation by Satan of a plan to destroy the Jewish people. Ahasuerus commanded that all his servants should bow down to Haman, “but Mordecai bowed not, nor did him reverence.”—vs. 2

“Then the king’s servants, which were in the king’s gate, said unto Mordecai, Why transgressest thou the king’s commandment?” (vs. 3) In replying to this question, Mordecai said that he was a Jew, probably explaining that it would be contrary to his religion to bow down to any man, especially a Gentile.

When this information was given to Haman, an insane madness seized him, and he planned not merely to punish Mordecai but to destroy all the remnants of the Jewish nation still in the land. Haman reported the circumstances to the king in such a way as to make the Jews seem an utterly pernicious, worthless, and dangerous people. (vs. 8) The falsehoods told to the king were much like those reported against the Jews by the people of Samaria in the time of Ezra and Nehemiah.—Ezra 4:11-16

Haman asked the king for a decree authorizing, at a time appointed, the destruction of all the Jews in the land, offering to pay into the king’s treasury ten thousand talents of silver, probably from the booty expected to result from the slaughter. (vs. 9) The king consented and “took his ring from his hand, and gave it unto Haman” to be used in signing the many copies of the decree that would need to be dispatched throughout the various provinces of the realm. (vss. 10-15) The king’s ring had attached to it the royal seal, which carried the full authority of the empire behind it. Additionally, he granted Haman all the property of the Jewish families executed. In the East, confiscation usually follows execution. The lives of the whole Jewish people were given into his hands.

At this point in the story it would seem as though Satan had triumphed, that the Jews would certainly be destroyed. But

God was watching over them. The strange chain of circumstances by which they were delivered from this plot is one of the most interesting and astonishing accounts in human history. Chapter four reveals that when Mordecai received word of Haman's plot against him and his people, he "rent his clothes, put on sackcloth with ashes," and went out into the city streets with a great and bitter cry.—vs. 1

Mordecai even came before the king's gateway to the palace, although none could enter the palace clothed with sackcloth. Indirectly, the mourning and wailing of Mordecai was reported to Esther. She demanded to know the reason for this untoward behavior. The chamberlain Hatach, had to go out into the city streets to meet Mordecai, who laid the matter before him, showing him a copy of the decree. He asked Hatach to show the decree to Esther and urge her to make supplication to the king to release the Jews from such a doom.—vss. 5-9

But here arose a difficulty which apparently made it impossible for Esther to present a petition to the king. The law was that none could enter into the king's presence, in the inner court of the palace, without the king's invitation. The penalty for disobeying this law was death. The only exceptions were those to whom the king would hold out the golden sceptre to signify that the caller could come in to present his petition. Esther stated this rule to Mordecai, explaining that she had not been called by the king for thirty days, which apparently indicated to her that for the time being she was not standing very high in his favor. The situation seemed desperate.

When Esther's reply reached Mordecai, he realized the seriousness of the situation but felt sure from the prophecies that God would not allow his people to be destroyed. So he sent word to Esther that if she was not willing to risk her life for her people, then deliverance would come to them from some other source. He warned, though, that in such an event she could not hope to escape, for she also came under the

decree of destruction. This message was very emphatic, referred to in the record as a "command."

Nevertheless, Mordecai had words of great encouragement for Esther. "Who knoweth," he said, "whether thou art come to the kingdom for such a time as this?" (vs. 14) The Lord's people in all ages have been greatly strengthened in the performance of their privileges and duties by the realization that the providences of God were definitely operating in their lives. Doubtless Esther and her cousin had both been watching for the meaning of her exaltation to be queen. Indeed, Mordecai had engineered it, and obviously for the very purpose of being in a position to make conditions throughout the realm more favorable for his people.

Now he sensed how wonderfully the Lord had blessed his efforts, and the suggestion to Esther that God was responsible for the position she occupied gave her the needed courage and determination to risk her life for the salvation of her people. She sent word to her cousin to have all the Jews of the city fast for her, and this doubtless included prayers on her behalf. She added: "I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law: and if I perish, I perish."—vss. 15, 16

On the third day from the beginning of the fast the time had come to act. Esther put on her royal apparel and stood in the inner court of the palace, opposite the entry of the throne room. The usual location of the throne in this room was such that from the raised position of the dais the king could look beyond the door into the court; so he saw Esther standing there waiting for an indication from him that she was welcome to enter his presence. What a tense moment it must have been for this beautiful queen!

Not only was Esther's own life at stake, but the lives of her people as well, including Mordecai. Her faith in the watch-care of Israel's God over his people was rewarded, for the king extended his golden sceptre, indicating that Esther should come in to him to present any matter she might have

on her mind. She touched the top of his sceptre as she bowed into his presence, which was an acknowledgment of the king's authority, and a gesture of her own obedience and submission to him. The king was more gracious to her than she could have dared hope, for he offered to grant her anything she wished up to half of his kingdom.—ch. 5:1-3

It must have been strengthening to her faith to have the king make so generous an offer; for, after all, she had a very large and serious request to present to him. The destiny of thousands of her people who had been ordered slaughtered was involved, so she proceeded cautiously. She did not at once reveal to the king the nature of her request but, instead, invited the king to a banquet which she had prepared. She also requested that Haman be present at the banquet. She felt that the king would understand that this was but in preparation for her real petition, and he did.

King Ahasuerus gave instructions for Haman to make haste to appear with him at the feast which Esther had prepared. While partaking of the wine, the king pressed Esther to make known her request, assuring her again that he was prepared to grant her anything up to half of his kingdom. But Esther was still cautious and wise. Instead of divulging at once the favor she desired of the king, she asked that he and Haman join her the next day for another feast, promising that then she would make known her request.

Haman left the feast with a very exalted opinion of his own importance. He thought that surely he must be on the road to a very high position in the government since he was thus honored by the queen. "Pride goeth before destruction," the Scriptures tell us. (Prov. 16:18) Instead of wondering what could be the motive for such unusual honor being bestowed upon him—for so it seemed—Haman gloated over his experience, and especially in the fact that he had been invited to appear with the king at another feast on the following day.

But Haman's joy was somewhat lessened by the fact that as he left the king's palace and passed by Mordecai in the king's

gate, this obstinate Jew—as Haman had concluded him to be—refused once more to recognize him. (vs. 9) But for the moment Haman refrained from any outward act of violence. When he reached home he sent for his friends and his wife, Zeresh, and told them of the wonderful thing which had happened to him, rehearsing, as a reminder to them, the wonderful way he had previously been promoted by the king, gloating also over the fact of the further invitation for the next day.

But with it all he was depressed and frustrated and said, “All this availeth me nothing, so long as I see Mordecai the Jew sitting at the king’s gate.” (vs. 13) Quickly Haman’s wife, who seemingly would stop at nothing in order that her husband might be happy, suggested that a gallows be erected on which Mordecai could be hanged. And to this all his friends consented, as the account shows. Do this, she said to Haman, then “go thou in merrily with the king unto the banquet.” In other words, why should a mere Jew stand in her husband’s way of complete satisfaction and joy? (vs. 14) This solution to his frustration appealed to Haman, and he gave orders to have the gallows erected.

### **Intervention**

That night King Ahasuerus was unable to sleep. To pass the time away, and probably also with the thought of inducing sleep, he commanded that the book of records of the affairs of state be brought and read to him. In the reading he was reminded of the time when Mordecai had reported a treacherous plot against him and had thereby saved his life. He inquired: “What honor and dignity hath been done to Mordecai for this? Then said the king’s servants that ministered unto him, There is nothing done for him.”—ch. 6:1-3

Whether as a matter of custom or as a token of genuine appreciation, the king decided that some great honor should be bestowed upon Mordecai; and he inquired who was in the court, as though to choose one who would properly carry out

his instructions in this matter. Perhaps the king had even heard the approach of footsteps and knew that some high dignitary in his government must be in the court.

Ironically, it was Haman, seeking an audience with the king to get permission to hang Mordecai. But before Haman could voice his request, the king asked him what, in his opinion, should "be done unto the man whom the king delighteth to honor?" (vs. 6) Haman concluded that surely the king must be referring to him, so he outlined a procedure which he thought befitting to a personage so wonderful as to be the only guest to share two feasts prepared for the king by the beautiful queen, Esther. He said to the king:

"Let the royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and the crown royal which is set upon his head: and let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man withal whom the king delighteth to honor, and bring him on horseback through the street of the city, and proclaim before him, Thus shall it be done to the man whom the king delighteth to honor."—vss. 8,9

Even while speaking these words, Haman was doubtless gloating over seeing himself thus being honored by the king, concluding also that one standing so high in the king's favor would have no difficulty in obtaining consent for the murder of Mordecai. But his selfish and murderous delight was shortlived; for hardly had he finished outlining the procedure when the king ordered him, as one "of the king's most noble princes," whom he had recommended to carry out the ceremony, naming Mordecai, the Jew, as the man whom he was thus delighted to honor.—vs. 10

Haman obeyed the instructions of the king (vs. 11), humiliating though it was to do so. Then he hastened home "mourning, and having his head covered." (vs. 12) He related to his wife and friends what had happened to him, but

(Continued on page 39)

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Bowling Green WLBK 1410 8:00 a.m.  
Louisville WHAS 84 10:30 a.m.  
Newport WNOP 8:00 a.m.  
Winchester WWKY 1380 10:30 a.m.

## MAINE

Caribou WDHP 96.9 FM  
Portland WDSC 97.9 FM 10:30 a.m.

## MICHIGAN

Detroit CKLW 800 7:45 a.m.  
Grand Haven WGHN 8:30 a.m.  
Grand Rapids WMAX 1480 8:45 a.m.  
Saginaw WSGW 790 7:45 a.m.

## MINNESOTA

Bemidji KBUN 1450 10:45 a.m.  
Minneapolis KTCR 9:45 a.m.

## MISSOURI

Farmington KREI 800 9:00 a.m.  
St. Louis KSTL 690 7:30 a.m.

## MONTANA

Baker KFLN 960 8:00 a.m.  
Kalispell KGEZ 600 9:30 p.m.  
Miles City KATL 1340 10:15 a.m.

## NEW JERSEY

Hackensack WWDJ 970 10:30 a.m.  
Salem WJIC 1510 9:45 a.m.

## NEW YORK

Buffalo-Niagara Falls  
WHLN 1270 12:00 noon  
Mineola (Sat.) WTHE 1520 9:00 a.m.  
Rochester WEZO 6:30 a.m.

## NORTH CAROLINA

Beaufort WBMA 1400 9:00 a.m.  
Mt. Airy (Sat.) WPAQ 11:00 a.m.

## OHIO

Columbus WTVN 6:05 a.m.  
Dayton WAVI 10:45 p.m.  
Zanesville WHIZ 1240 6:40 a.m.

## OKLAHOMA

Norman KNOR 1400 7:30 a.m.

## OREGON

Portland KYXI 1290 9:30 a.m.

## PENNSYLVANIA

Allentown WHOL 1600 9:30 a.m.  
Pittsburgh WYJZ 8:45 p.m.  
Pottstown WPAZ 1370 12:45 p.m.

## PUERTO RICO

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

## SOUTH CAROLINA

Hemingway WKYB 10

## TEXAS

Borger KQTY 1490 8:00 a.m.  
Hamilton KCLW 900 10:00 a.m.

# Radio Broadcast Schedule

Pleasanton	KBOP 1380	7:30 a.m.	<b>CEYLON</b>		
Shamrock	KBYP 1580	10:15 a.m.	Radio Sri Lanka (Sat.)		9:45 p.m.
<b>UTAH</b>			<b>ISLE OF MAN - GREAT BRITAIN</b>		
Salt Lake City	KWHO	9:00 a.m.	Manx Radio		2030
<b>VIRGINIA</b>			<b>MALDIVE ISLANDS</b>		
Richmond	WGGM	7:45 a.m.	Radio Maldives (Tues.)	4740	9:00 p.m.
<b>WASHINGTON</b>			<b>NEW ZEALAND</b>		
Clarkston	KCLK	10:45 a.m.	Auckland	1XI	10:45 p.m.
Seattle	KMPS 1300	10:00 a.m.	Dunedin (Sat.)	4XD	6:45 p.m.
Spokane	KICN-FM 99	3:00 a.m.	Whakatane	1XX	9:00 p.m.
Spokane	KUDY 1280	9:45 a.m.	<b>NIGERIA</b>		
Tacoma	KMO 1360	9:45 a.m.	Ondo State (Wed.)	OSBC	2245
Yakima	KUTI 980	7:15 a.m.	<b>PANAMA</b>		
<b>WISCONSIN</b>			Panama City	HOQ 1250	10:30 a.m.
Milwaukee	WZUU	8:00 a.m.	<b>PHILIPPINES</b>		
Neillsville	WCCN 1370	9:15 a.m.	Manila (Sat.)	DWXX	9:15 p.m.
<b>WYOMING</b>			<b>SOUTH AFRICA</b>		
Cheyenne	KSHY 1370	9:00 a.m.	Joubert Park	SWAZI Music Radio	
Sheridan	KWYO 1410	12:00 noon	(Wed.)		11:30 a.m.
<b>CANADA</b>			<b>VIRGIN ISLANDS</b>		
Edmonton, Alta.	CJOI	12:45 p.m.	St. Croix	WSTX 970	9:00 a.m.
Lethbridge, Alta.	CJOC	7:15 a.m.	<b>SPANISH RADIO BROADCASTS</b>		
Vancouver, B.C.	CJCK 800	9:45 a.m.	<b>ARIZONA</b>		
Winnipeg, Man.	CKJS	9:00 a.m.	Nogales	XEHF	9:00 a.m.
Corner Brook, Nfld.			<b>CALIFORNIA</b>		
	CFCB 570	10:30 a.m.	Fresno	KXEX 1550	10:45 a.m.
Dear Lake, Nfld.	CFDL-FM		Los Angeles	XEGM	7:45 a.m.
Port au Choix, Nfld.	CFNW	10:30 a.m.	San Jose	KAZA 1290	8:45 a.m.
Port aux Basques, Nfld.			<b>FLORIDA</b>		
	CFGN 910	10:30 a.m.	Coral Gables	WRHC	8:45 a.m.
St. Andrews, Nfld.	CFCV-FM		<b>ILLINOIS</b>		
St. Anthony, Nfld.	CFNN-FM		Chicago (Sat.)	WOJO	6:45 p.m.
Stephenville, Nfld.	CFSX		<b>TEXAS</b>		
Oshawa, Ont.	CKLB 1350	9:45 a.m.	Lubbock	KWGO	8:30 a.m.
St. Thomas, Ont.			San Antonio	KUKA 1250	8:45 a.m.
	CHLO 1570	10:45 a.m.	<b>MEXICO</b>		
Montreal, P.Q.	CFMB	5:15 p.m.	Mazatlan	XEACE	9:00 a.m.
Prince Albert, Sask.			Nogales	XEHF	9:00 a.m.
	CKBI 900	9:15 a.m.	<b>PORTUGAL</b>		
Regina, Sask.	CKRM	7:45 a.m.	Oporto		Radio Miramar
Yorkton, Sask.	CJGX 940	10:00 a.m.	782 k.c.		10:15 p.m.
<b>AUSTRALIA</b>			<b>URUGUAY</b>		
Geelong	3GL	10:00 a.m.	Montevideo		Radio El Espectador
Wangaratta	3NE	8:15 p.m.	810 k.c.		(Sat.) 1:30 p.m.
<b>BRITISH WEST INDIES</b>					
Grand Cayman	Radio Cayman				
		11:15 a.m.			



# Television Schedule

<b>NEVADA</b>			<b>SOUTH DAKOTA</b>		
Las Vegas	KLAS		Rapid City	KOTA	
<b>NEW JERSEY</b>			<b>TENNESSEE</b>		
Pt. Pleasant (Mon.)	CATV	8:00 p.m.	Chattanooga	WTVC	WDEF
<b>NEW YORK</b>			Kingsport	CATV	
Binghamton	WICZ		<b>TEXAS</b>		
Horsehead (Wed.)	CATV	6:00 p.m.	Amarillo	CATV	
Levittown	CATV		Austin	KLRN	
New York	Tele-Mine		Beaumont	KFDM	
N. Syracuse	CATV		Dallas	WFAA	
Rochester	WHEC		Dallas-Ft. Worth	KXTX	
Watertown	CATV		Houston (Sun.)	KTRK	7:30 a.m.
<b>NORTH CAROLINA</b>			Mission	CATV	
Greenville-Washington	WCTI		Plainview (Thurs.)	CATV	
Hickory (Sun.)	WHKY		Temple	KNCT KOEN	
New Bern	WCTI-A		<b>UTAH</b>		
<b>OHIO</b>			Salt Lake City	KUTV	KSL
Cincinnati (Thurs.)	WCPO-TV	Channel 9 2:00 a.m.	<b>VIRGINIA</b>		
Dayton	WHIO		Roanoke	WDBJ	
Lancaster	CATV		<b>WASHINGTON</b>		
Zanesville	WHIZ		Tacoma	KTVW	CATV
<b>OKLAHOMA</b>			<b>WASHINGTON DC</b>		
Ardmore	KXH		WHFV		
Duncan	KATV		<b>WEST VIRGINIA</b>		
Tulsa	KTUL	CATV	Bridgeport	WBTW	
<b>PENNSYLVANIA</b>			Charleston	WCHS	CATV
Allentown	Service Electric Cable		Logan	WVCC-TV	
Altoona	WPOC		Morgantown	CATV	
Dunmore N.E.PA.	CATV		Oak Hill	WOAY-TV	Channel 4
Ephrata (Wed.)	KATV	6:00 p.m.	Parkersburg	WTAP	
Indiana	CATV		<b>WISCONSIN</b>		
Johnstown	CATV		Beloit	CATV	
Palmerton	Blue Ridge	CATV	Eau Claire	WEAV	Channel 13
Philadelphia	WPVI		Janesville	CATV	
Pittsburgh	WTAE		La Crosse	WXOW	
<b>SOUTH CAROLINA</b>			Madison	WKOW	
Anderson (Tues.)	WAIM-TV	Channel 40 5:30 p.m.	Madisonville	CATV	
Ashville	WANC		Rhineland	WAEO	
Columbia	WRLK		Wausau	WAOW	
Mt. Pleasant	WCIV-TV		<b>CANADA</b>		
N. Charleston	CATV		Sault Ste. Marie, Ont.	CATV	
			Toronto, Ont.	CATV	
			<b>WEST INDIES</b>		
			St. Kitts	ZIZ-TV	Channel 5

## RADIO TOPICS FOR JULY

2—The Triumph of Christianity	23—The Image of God
9—Probation After Death	30—Times of Restitution
16—The Judgment Day	

# The BIBLE ANSWERS

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## MODERN CABLE NETWORK SCHEDULE

SUNDAYS UNLESS OTHERWISE NOTED

Lanett, AL	Mankato, MN
El Cajon, CA	New Ulm, MN
Lake Elsinore, CA	Joplin, MO
Oxnard, CA	Lincoln, NB
Salinas, CA	Eatontown, NJ
Seaside, CA	Buffalo, NY
Walnut Creek, CA	Central Islip, NY
Colorado Springs, CO	Greenlawn, NY
Danbury, CT	Horsehead, NY
Plainville, CT	Johnstown, NY
Newark, DE	New York, NY
Ft. Myers, FL	Garner, NC
Ft. Walton Beach, FL	Columbus, OH
Gainesville, FL	Lancaster, OH
Melbourne, FL	Marietta, OH
Naples, FL	Middletown, OH
Orlando, FL	Norman, OK
Decatur, GA	Tulsa, OK
Rome, GA	Woodward, OK
Savannah, GA	Eugene, OR
Kankakee, IL	Butler, PA
Moline, IL	Ephrata, PA
Peoria, IL	Farrell, PA
Rantoul, IL	Grove City, PA
Romeoville, IL	Indiana, PA
Springfield, IL	New Kensington, PA
Anderson, IN	Reading, PA
Bloomington, IN	Shamokin, PA
Kokomo, IN	Knoxville, TN
Lawrenceburg, IN	El Paso, TX
New Haven, IN	Greenville, TX
South Bend, IN	Plainview, TX
Des Moines, IA	Hampton, VA
Spencer, IA	Lexington, VA
Overland Park, KS	Bellevue, WA
Baton Rouge, LA	Tacoma, WA
Augusta, ME	Charleston, WV
Westbrook, ME	Huntington, WV
Cambridge, MD	Kenova, WV
Ellicott City, MD	Logan, WV
Holyoke, MA	Milton, WV
Leominster, MA	Pt. Pleasant, WV
New Bedford, MA	St. Albans, WV
Revere, MA	Appleton, WI
Westfield, MA	Madison, WI
Grand Rapids, MI	Racine, WI
Hibbing, MN	

(Continued from page 31)

this time they had no comforting words to offer or suggestions to make as to how he might counter the king's action and get rid of Mordecai. Instead, they said to him, and very truthfully: "If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him."—vs. 13

How right they were! Doubtless the background of this prediction was their knowledge of the manner in which God had protected his people throughout their captivity in Babylon and in connection with the return of many of them to Jerusalem. They probably knew of the experiences of the three Hebrews in the fiery furnace and of the way Daniel had been delivered from the mouths of the lions. From what they knew of the past they realized that the Jews had a power to protect them with which it was not wise to trifle.

Evidently Haman's wife and friends had overlooked this when they suggested that Mordecai be hanged. Or they might have reasoned that the Jews who did not return to Jerusalem when given the opportunity were no longer subject to the care of their God. But when they realized the very strange turn of events which compelled Haman to be the instrument in honoring Mordecai instead of hanging him, they sensed what was happening and advised Haman accordingly.

### **Swift Retribution**

Even while Haman's wife and friends were warning him against making further attempts against Mordecai, the king's chamberlains came and hurried him away to attend "the banquet that Esther had prepared." (vs. 14) At this second banquet the king again asked Esther to present her petition. "Then Esther the queen answered and said, If I have found favor in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request: for we are sold, I and my people, to be destroyed, to be slain, and to perish."—ch. 7:1-4

The king had not expected a request of this sort. First of all, he had not known that his queen was a Jewess, and perhaps for the moment did not associate her petition with Haman's decree that all the Jews in the realm be slaughtered. But he loved the queen, and regardless of who was involved, he demanded further information. Then it was that Esther pointed out Haman as being the man responsible for the plight of her people. She said, "The adversary and enemy is this wicked Haman."—vss. 5, 6

"Then Haman was afraid before the king and the queen," and well he might be. (vs. 6) The king, too angry to reach at once a conclusion as to what should be done, left the room and went out into the palace garden to consider the matter. Two surprises had been presented to him by his queen, and all in a very few words. He learned that Esther was a Jewess and that his trusted Haman was a wicked plotter. No wonder he needed a little time to think things over.—vs. 7

Meanwhile Haman used these moments of escape from the king's wrath to petition Esther for his life. In his anxiety he even threw himself across the couch on which she was reclining, and there the king found him when he returned from the palace garden. Attributing an evil motive to this, the king said, "Will he force the queen also before me in the house?" At the king's bidding his servants quickly rushed in and covered Haman's face; and at the king's command he was hanged on the gallows which he had prepared for Mordecai.—vss. 8-10

Now at the time there was no doubt in the mind of any Jew who knew the circumstances, that Esther had "come to the kingdom for such a time as this." Nor did the king love her any less when learning that Esther was a Jewess. She now explained to the king her relationship to Mordecai, and he was exalted to take the place of Haman in the government, while Esther was given Haman's house, which she turned over to Mordecai.—ch. 8:1, 2

But the threat against the Jews of the realm had not been fully set aside. The law of the Medes and Persians was “that no decree nor statute which the king establisheth may be changed.” (Dan. 6:15) King Ahasuerus had issued the decree calling for the slaughter of the Jews, and it could not be changed. The best that he could do under the circumstances was to authorize his new prime minister, Mordecai, to issue in his name any sort of counter decree that might seem best to deal with the situation.

Acting upon this, Mordecai dictated a decree to the king’s scribes, authorizing the Jews to make suitable preparations and, when the day of slaughter mentioned in the former decree arrived, to defend themselves. With two decrees in force, the result naturally was that only those who really hated the Jews would act on the former, while all others in the realm would either remain neutral or else assist the Jews.

The day for the attack had been set far enough in advance to permit a knowledge of the decree to reach every province in the realm, and while the counter decree was issued some two months later, there was still sufficient time for it also to be dispatched to every corner of the empire. When the fatal time arrived, there was a mild sort of civil war, in which the enemies of the Jews suffered most. But it was soon over, and the vast majority of Esther’s people were saved.— chapters 8 and 9

The Jews still commemorate this great victory over their enemies by the “Feast of Purim,” from the word “pur” meaning lots—from the fact that lots were cast by Haman and his friends to set the date for their planned slaughter of the Jews. Since it was turned into a day of deliverance, the Jews properly continue to commemorate the event with feasting and rejoicing.

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Happy is that people, whose God is the Lord.—Psalm 144:15

# **Christian Life and Doctrine**

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## **“This Thing Is From Me.”**

THESE are the words of the Lord to King Rehoboam, and they express a viewpoint pertaining to God’s dealings with his people which we should endeavor always to keep in mind. Rehoboam was a new king in Israel, having succeeded his father, Solomon, to the throne. Representatives of ten of the tribes interviewed the new king and demanded that burdens imposed upon them by Solomon now be lifted; but after due consideration Rehoboam decided not to yield to their demands. Then the ten tribes rebelled and asked Jeroboam to reign over them.

Acting hastily, Rehoboam assembled an army of 180,000 soldiers, with which he was determined to put down the rebellion and by force of arms compel the revolting tribes to be subject to his rulership. But the Lord intervened to prevent the carrying out of this plan, sending instructions to the king to this effect with the explanation, “This thing is from Me.”—I Kings 12:24

Probably Rehoboam never understood just why the Lord had permitted this breach in the solidarity of the nation; nor is it essential that we understand it now in order to derive the important implications of this message which the Lord sent to this ruler over his typical people. What had happened seemed all wrong to Rehoboam and so much out of keeping with his judgment of the Lord’s will that he was confident he would be divinely blessed in his plan forcibly to reunite the nation. But he was wrong—“This thing is from me,” said the Lord.

Statements such as this, made by the Lord to his people, should bring home to us with blessed reality the fact that everything which concerns us is of even greater concern to the Lord—that he is just as interested in our personal welfare as we, and eminently more qualified to know what is best for us. This, too, is the reassuring lesson which Jesus gives us, saying: “Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.”—Luke 12:6,7

The Apostle Paul expresses the same reassuring thought when he tells us that all things work together for good to those who love the Lord and who are called in keeping with the divine purpose. (Rom. 8:28) The apostle knew this because of the many promises of God indicating his love and care for his people. He knew it also because, by the eye of faith, he was able to discern that even his greatest trials had often resulted in the richest of blessings from the Lord—blessings which could never have been enjoyed had it not been for the trying circumstances which conveyed them to him.

Our faith in God and in his overruling providences in our lives as Christians should enable us all to realize that nothing can come to us except by divine permission, and that many times our most painful experiences are actually by his appointment. If we can but have confidence that this is so, our every joy will be a deeper joy, and our burdens and sorrows will be borne with greater fortitude; for we will know that our all-wise Heavenly Father sees exactly what we need for our training in order that we may be made meet for the inheritance of the saints in light.

With reference to the Lord's feelings toward his typical people, Israel, the prophet declared, “For he that toucheth you toucheth the apple of His eye”; and surely our Heavenly Father is equally concerned over spiritual Israel and therefore enters into and shares our every experience,

whether of joy or of sorrow. (Zech. 2:8) Of his ancient people the Lord also said, "Thou wast precious in my sight." (Isa. 43:4) Can we doubt that the same is true of us? Is not the Lord, through his Word, whispering these same reassurances of his love to us, and should not this enhance the value of our every experience, as daily we seek to carry out our covenant with him by sacrifice?

Do we have temptations? Well, the Lord knows about them. He does not lead us into temptations, for God tempteth no man. (James 1:13) Nevertheless, he knows about our temptations and permits them; and we have the assurance that when they become too great he will provide a way of escape—perhaps not our way, but a way which will be much better suited to our eternal welfare than any of our own choosing could possibly be. (I Cor. 10:13) So, at such times, the Lord might very well be saying to us:

"I want you to know that, when the enemy comes in like a flood, this thing is from Me and that I have permitted it in order that you might realize more fully your own weaknesses and learn to depend more confidently upon My grace to help in your every time of need. (Heb. 4:16) I want you to learn that your safety as a new creature in Christ depends upon your looking to Me for strength; for while I want you to do the best you can to fight off all the enemies which assail you as a new creature, I want you to realize also that the battle is not won by those who think they are strong apart from Me but by those who look to Me to do their fighting for them."

To have faith that God's hand is in all our affairs, it is essential to keep in mind that he is training us for the great work of the future and for that high position of joint-heirship with his Son, King Jesus. One of the necessary lessons to learn in order to be qualified for this exalted office is that of humility, and it may be that the Lord will use very common-

place experiences to teach us humility. To those of us who need such an experience, the Lord may be saying:

“Are your surroundings in life such as are humiliating to bear? Has your lot been cast with people who do not appreciate you or understand you, people who never consider your preferences or your tastes, and who are always putting you in the background and themselves in front? Do not blame your associations; this thing is from Me. I am with you in all your humiliations, helping you to bear them and, from them, to learn the needed lessons. I am training you to be a ruler, to exercise tremendous responsibility; but I want you to do it for My glory, not for your own. So, first of all, it will be necessary for you to come to the place where you will be glad to say from the heart, ‘O! to be nothing, nothing.’ So remember, dear child of Mine, you are not in your present environment by accident; it is from Me, for I knew that only under such circumstances can you be properly trained for kingdom glory.”

Again, to some of us the Lord may be saying:

“Are you in financial difficulties? Are you finding it more and more difficult to ‘make both ends meet’? This thing, too, is from Me, for I want you to put your trust more fully in Me and to realize that I know exactly what is best for you. I realize that it may be embarrassing at times not to have all the money you think you need. You would like to make a better showing among your friends, perhaps even among the brethren; but has it ever occurred to you that under My training and direction, and if you keep close to Me, you may get into the kingdom before some who are able to make a better showing in the flesh? Of course, I don’t want you to feel superior to others just because you are poor; for then you would not be learning the lesson I am endeavoring to teach

you, which is that of trust in Me and in My ability to provide all your needs, and a joyful acquiescence in your lot in life which I am permitting; for this thing is from Me.”

Are we passing through a nighttime of sorrow, due to the loss of some beloved one, or to circumstances which seemingly no one can understand? Again we hear the Lord saying:

“This thing is from Me. I have permitted earthly comforters to fail you in order that you might learn to look to Me for consolation. Perhaps you have not realized—but I have—that as long as you had all your dear ones with you and your trusted friends were always able to console you in your trials, you didn’t think of Me very often. But at one time you made a covenant with Me, and I accepted you into My family. You have been very dear to Me. I have wanted to do more for you, to bless you more richly; but you were getting along so well, your life was so filled with your friends, and you were so satisfied with your successes that I was largely shut out of your thoughts and ways. You didn’t realize your need of Me. I do not rejoice in your trials; but I know, and you will learn, that in turning to Me you will find comfort and solace beyond anything your earthly friends could possibly furnish. I want you to know that I am your everlasting portion, and I want you to draw nigh to Me in order that I might draw nigh unto you.”—James 4:8

Has someone circulated falsehoods about us, belittling our abilities, perhaps, or even misrepresenting our characters? The Lord permits these experiences also, for they are among the all things which, by his overruling, are working together for our good. From this standpoint, therefore, he might very well be saying:

“Leave those who misrepresent you to Me. I will deal with them according to their responsibility in the

matter. There is a lesson in this experience, a lesson which I want you to learn. It is another way in which you can learn the much needed lesson of humility—Christlike humility. In this experience ‘Consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds.’ (Heb. 12:3) When Jesus was contradicted, yes, even when he was reviled while hanging on the cross, he reviled not again, committing himself rather into My care and keeping; and this is what I want you to do.”

Even though we have covenanted to do the Heavenly Father’s will, we sometimes go along from day to day making our own plans, and neglecting to take into consideration whether or not our plans are in harmony with his will. Of course we want him to bless the plans we make, and if he does not, then we wonder why. Again let us hear the voice of the Lord, for he may be saying to us:

“Have your plans been all upset? This thing is from Me. It was well that you asked Me to bless your plans, but in your consecration to Me you expressed your determination to do My will, to follow the plans that I would make for you. I have been ready at all times to direct your steps, but often you have not given Me an opportunity to do so, and now that your own arrangements are not working out so well, I want you to know the reason and to try to do the better way; that is, to consult Me with respect to every detail of your life. I can assure you that when you do this, My blessing will make you rich—rich in peace and joy, and in the realization that I am ever by your side and that I will withhold no good thing from you as long as you walk uprightly.”—Ps. 84:11

All of the Lord’s people are, at one time or another, burdened with responsibility and loaded down with care. We are prone to worry about the outcome of this experience or

the result of that effort. Under this burden of care, we are apt to wonder why we do not have the joy and peace in the Lord that once enriched our lives. And then, despite all our care and worry, something goes wrong, and we are crushed in spirit. In our distress we turn to the Lord and through his Word hear him say:

“This thing is from Me. I have been telling you right along that you should cast all your care upon Me, for I am abundantly able to take the responsibility for the successful outcome of every service I ask you to render for Me. (1 Pet. 5:7) Not only do I want you to ascertain My will with respect to all the affairs of your consecrated life but, doing this, also to let Me be responsible for the outcome. Then you will have peace and joy in the Holy Spirit, for you will know that on account of My almighty power and infinite wisdom there will be no situation too difficult for Me to handle. Even so, the outcome of your every experience and the result of your every effort to serve Me may not be as you would desire; but you can be confident that, under the overruling of My providence, all things will work together for your good and for My glory.”

Every truly consecrated child of God is alert to serve him and his people in any and every way possible. Those who do not desire to be active in his service may very well doubt the genuineness of their consecration. However, for many the opportunities of service often seem quite limited. We long to do more for the Lord than we are doing or have the opportunity to do. It may be through lack of physical strength; or it may be due to obligations toward those for whom the Lord expects us to care; it may be financial inability, or other handicaps. Do we, then, wonder why it is that, although our hearts long to do much in the Lord's service, we are deprived of the opportunity? In this experience also, the Lord may very well be saying to us:

“This thing is from Me. I know of your desire to do some great work for Me, and yet I have permitted you to be laid aside on a bed of weakness and pain, for there is a lesson in this which is most essential for you to learn. Deep down in your heart, why are you so anxious to be busy in My service? Is your motive entirely that of love for Me, for the brethren, and for all who may be blessed at your hands through the ministry of the truth? It is well that you examine yourself very carefully along this line. And there is no better time to do this than while you are laid aside from active service. If there is the slightest trace in your heart of a motive that is not unselfish and pure, prosperity in My service would be very injurious to you; and I love you too much to permit you to be injured.

“And then, in order for Me to bless you in My service, it is essential that you lean upon Me for strength and look to Me for guidance. This experience of waiting which you are now having will help you to realize your own weakness and your great need of Me. My strength will be made perfect in your weakness, but only if you realize your weakness. (II Cor. 12:9) When you come to the point where you tremble when you think of self and realize how very little you can do for Me in your own strength, then I will be able to use you for doing great things for Me—if not this side of the veil, then surely when I have exalted you to glory to live and reign with My beloved Son.

“And if, in My providence, it takes all your time and strength and means to meet your responsibilities toward those depending upon you, this thing is from Me, too. If you discharge your responsibilities as unto Me, I will accept your service as though it were done directly in My vineyard. I know that in your heart you want to render direct service to Me, and that is proper. I delight in that attitude and will be very near to you and bless you. But keep alert; it may be that

the time will come when I will open the way for you to serve Me in more direct ways. Watch and pray lest you settle down into a life of worldly indifference simply because at present you are deprived of the privilege of working directly for Me.

“If, in your case, it is a matter of wishing that you had large sums of money you could devote to My service, well, I appreciate that; but what are you doing with that little bit you do have? I have been saying over and over again to My people that those who are faithful in that which is least will be faithful also in that which is much. (Luke 16:10) After all, dear child of Mine, My most important consideration for you is that you prove faithful; and you can do that with a few pennies just as well as though you possessed a large fortune which could be devoted to My service. You doubtless have read what My beloved Son said about the widow who cast her only two mites into the treasury of the temple. Well, the fact that you have only mites to use in My service is My providence for you. This thing is from Me! I am watching to see if you will be like that widow.”—  
Mark 12:42-44; Luke 21:1-4

The Lord's providences over his people are truly marvelous. Frequently those who have had little or no opportunity for service, suddenly find that glorious privileges in the harvest open up before them. Those who have had small opportunities may be granted larger ones. Those incapacitated by illness may recover. Family responsibilities may lessen. Some who possess little of this world's goods may acquire more which they can use for the Lord. These changes of circumstances should also be accepted as coming from the Lord; so again we hear him saying to us:

“This thing is from Me. You have profited as a new creature by your past position in life, and now I have answered your prayers for greater opportunities of

service. But it is well to remember that you will need My help now more than ever before; for, in the use of these larger privileges of service, there may be a tendency for you to develop a feeling of self-sufficiency.

“When you were weak and ill, you felt your need of Me; but now that you are strong and well, you need Me more than ever; so do not now neglect to acknowledge Me in all your ways, and look to Me to direct your path and give you strength to walk in it. The service which you rendered to those dependent upon you was important, but now that you are serving Me directly you will need My guidance and blessing even more than before, for the simple reason that you will be handling the holy things of My Word and plan. And if you may now have more money to spend for Me, take heed lest you come to feel that your money should buy you special privileges of honor and authority among My people. Watch also lest you rest in the thought that your money is all I want. Above everything else, from you—as from all My children—I want the affection of your heart. I want you to keep close to Me and to be very attentive to all of My instructions. I want you to tremble at My Word, not in fear of what I might do to you, but because you are anxious lest a promise being left you of entering into a full rest of faith in the doing of My will, you should even seem to come short of it.—Heb. 4:1

“So, dear consecrated child of Mine, since you have agreed to acknowledge Me in all your ways (Prov. 3:6), just remember that I am directing you in all things and that there isn't a single experience that comes into your life of which I am not aware but have either permitted it or ordered it because I knew that it would be for your good as a child and heir of Mine and a joint-heir with My beloved Son, Jesus. (Rom. 8:16, 17) Never doubt My interest in you, nor

My ability to care for you. As each new blessing comes to you, as trials weigh down upon you, keep your ears attuned for My reassuring message. This thing is from Me. Yes, from Me, the God of your salvation, the God of mercy and abundant grace, who daily lifts up His countenance upon thee to give thee peace.—Num. 6:24-26

“I am your Father, too, your Heavenly Father, and everything that concerns you, My child, concerns Me. My love is yours for your comfort and joy. My infinite wisdom is yours to direct all your steps. My almighty power is pledged to your support, to help you over all the rough places in your heavenly journey, to defend you against all your foes, and to strengthen you in all your weaknesses. And just remember, dear child of Mine, that I will withhold no good thing from you, and that I always give My very best to those who leave the choice with Me. (Ps. 84:11) Blessed are all they who put their trust in Me.”—Ps. 2:12; 34:8

Reassuring indeed are the Lord's words, as he talks to us out of the Scriptures. Perhaps one of the important lessons we should learn from his messages is that when we fellowship with him, it is best that we have little to say ourselves. If it is important that all the world keep silent before him (Zech. 2:13), it is even more so for us, his children. Our Heavenly Father is, however, pleased for us to express our devotion to, and love for, him, to reiterate our longing desire to please him and to keep near to him. How appropriate that we should say:

“Sun of my soul, my Father dear,  
I know no night when thou art near.  
O! may no earth-born cloud arise  
To hide thee from thy servant's eye.

“Shield of my soul, tho' tempests rage  
And 'gainst me hosts of foes engage,  
My refuge and my fortress thou,  
Before thee ev'ry foe must bow.”

□

# Talking Things Over

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## The General Convention

**Albion, Michigan, July 29-August 3, 1978**

GENERAL Convention time is drawing near; many brethren are looking forward eagerly to meeting together again in convention, enjoying the fellowship of those brethren they have not seen since last year at convention, making new acquaintances, and receiving the blessings the Lord has in store through the discourses, special features, and the periods set aside for testimonies.

We would suggest that those not traveling by automobile check the note concerning transportation on the registration form (page 62).

### **The Convention Program**

The convention committee has furnished us with an outline of the program, which we are glad to present, beginning on the next page. Come with a prayer for a rich blessing. A report of the convention will appear in the October issue of *The Dawn*.

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To the young adults planning to attend the General Convention:

Hopefully you have already sent for your notebook for the General Convention. If not, send your request to: Ginger Bruce, 1236 N.E. Tillamook, #C, Portland, OR 97212. Be sure to include your name, age, and address. We will be covering many interesting topics: the two salvations, a panel discussing experiences of consecration, careers of Christians, and informal evening sessions.

See you there!

# **SATURDAY, July 29, 1978**

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**Chairman: Brother Al Lankford**  
Sacramento, CA

- 9:30 Morning Devotions
- 9:45 Welcome by College Mr. Morley Fraser  
Director of  
Continuing Education
- 10:00 Welcome Address Brother Frank Nemesh  
Detroit, MI
- 10:30 Intermission
- 11:00 Discourse Brother Arthur Krumpolt  
The Dawn
- 11:30 Discourse Brother Carl Boughton  
Duquesne, PA
- 12:00 Close of Morning Session
- 
- 2:00 Testimony Meeting Brother James Tate  
The Dawn
- 2:45 Discourse Brother George Passios  
New York, NY
- 3:15 Intermission
- 3:45 Discourse Brother Wade Austin  
Los Angeles, CA
- 4:30 Discourse Brother Charles Newham  
Minneapolis, MN
- 5:00 Close of Afternoon Session
- 
- 7:00 Discourse: "Sin's Penalty" Brother Burton Brown  
Los Angeles, CA
- 7:45 Vesper Service Brother Frank Niemczak  
Detroit, MI
- 8:15 Songs in the Night
-



# **MONDAY, July 31, 1978**

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**Chairman: Brother Robert Gorecki**

Detroit, MI

- 9:00 Morning Devotions
- 9:15 Discourse: "Sanctification" Brother Emile Herrscher  
Phoenix, AZ
- 10:00 Intermission
- 10:30 Testimony Meeting Brother William Harp  
Cincinnati, OH
- 11:15 Discourse Brother Felix Wassmann  
New York, NY
- 12:00 Close of Morning Session
- 
- 2:00 Discourse Brother Kenneth Fernets  
Vernon, B.C., Canada
- 2:30 Discourse Brother Joseph Panucci  
Groton, CT
- 3:00 Intermission
- 3:30 Panel Discussion: "Resurrection"  
Moderator: Brother Edward Fay  
San Francisco, CA  
Panel: Brothers Stanley Jeuck,  
E. K. Penrose, Raymond Rawson
- 5:00 Close of Afternoon Session
- 
- 7:00 Discourse Brother S. R. Gilbert  
India
- 7:45 Vesper Service Brother Charles Martig  
Pittsburgh, PA
- 8:15 Songs in the Night
-

# **TUESDAY, August 1, 1978**

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**Chairman: Brother Walter Blicharz**

Detroit, MI

- 9:00 Morning Devotions
- 9:15 Discourse Brother Michael Nekora  
Los Angeles, CA
- 10:00 Intermission
- 10:30 Discourse Brother Timothy Krupa  
Portland, OR
- 11:15 Discourse: "The Harvest  
Message" Brother Irving Foss  
Los Angeles, CA
- 12:00 Close of Morning Session

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**Afternoon Session  
Held in the Church**

- 2:00 Baptismal Discourse Brother E. K. Penrose  
Dawn Pilgrim
- 3:00 Immersion Service
- 3:30 Right Hand of Fellowship
- 4:15 Testimony Meeting Brother Frank Rushton  
Vancouver, B.C., Canada
- 4:45 Close of Afternoon Session

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7:00 Elders Meeting

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# **WEDNESDAY, August 2, 1978**

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**Chairman: Brother Edmund Blicharz**

Detroit, MI

- 9:00 Morning Devotions
- 9:15 Discourse Brother Gilbert Rice  
San Diego, CA
- 10:00 Intermission
- 10:30 Convention Business Meeting
- 11:45 Greetings
- 12:00 Close of Morning Session
- 
- 2:00 Testimony Meeting Brother Tom Franz  
Baltimore, MD
- 2:45 Discourse Brother Richard Suraci  
New Haven, CT
- 3:15 Intermission
- 3:45 Symposium: "To See Thy Power and Thy Glory. . . .  
Thy Lovingkindness"
1. "Thy Power" Brother John Baracos  
Pittsburgh, PA
2. "Thy Glory" Brother Alonzo Jarmon  
Cleveland, OH
3. "Thy Lovingkindness" Brother Henrik Rupp  
Rochester, NY
- 5:00 Close of Afternoon Session
- 
- 7:00 Discourse: "Our Day in  
Prophecy" Brother Edward Fay  
San Francisco, CA
- 7:45 Vesper Service Brother Stephen Jeuck  
Orlando, FL
- 8:15 Songs in the Night
-



“Stand Up for Jesus” has been selected as the convention theme hymn for this year. An alternate arrangement of words (given below) and music has been provided and will be printed on the back cover of the convention program.

### **STAND UP FOR JESUS**

Stand up, stand up for Jesus, Ye soldiers of the cross;  
Lift high His royal banner, It must not suffer loss:  
From vict'ry unto vict'ry, His army shall He lead,  
Till ev'ry foe is vanquished And Christ is Lord indeed.

Stand up for Jesus, Ye soldiers of the cross;  
Lift high His royal banner, It must not, it must not suffer loss.

Stand up, stand up for Jesus, The trumpet call obey;  
Forth to the mighty conflict, In this His glorious day:  
“Ye that are men now serve Him” Against unnumbered foes;  
Let courage rise with danger, And strength to strength oppose.

Stand up, stand up for Jesus, Stand in His strength alone;  
The arm of flesh will fail you, Ye dare not trust your own:  
Put on the Gospel armor, Each piece put on with prayer;  
Where duty calls or danger, Be never wanting there.

Stand up, stand up for Jesus, The strife will not be long;  
This day the noise of battle, The next, the victor's song:  
To him that overcometh, A crown of life shall be:  
He with the King of glory Shall reign eternally.

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### **Brother John Hull Goes Home**

OUR Brother John Hull passed beyond the veil on May 22nd. He was born November 20, 1909, in Bellingham, Washington. We rejoice with him in his entry into the heavenly realm. He will be missed so much by his brethren, and especially do we remember in prayer his devoted wife, Esther.

He was taught the truth from childhood by his consecrated mother. He consecrated his life to the service of his Lord in 1936 and was an elder in Los Angeles for some thirty years. He was also a Dawn trustee. One by one our brethren are going home. May God's kingdom soon come is our prayer.

# RESERVATION FORM

**BIBLE STUDENTS GENERAL CONVENTION**  
**Albion College**  
**Albion, Michigan**  
**July 29-August 3, 1978**

Put an X in each square  
for which you will require accommodations:

<b>JULY</b>	<b>JULY</b>	<b>JULY</b>	<b>JULY</b>	<b>AUG.</b>	<b>AUG.</b>	<b>AUG.</b>
<b>28</b>	<b>29</b>	<b>30</b>	<b>31</b>	<b>1</b>	<b>2</b>	<b>3</b>

Dinner will be served Friday, July 28, 1978, between 6:30 and 8:00 P.M., for \$3.25 (cash), and breakfast on Friday, August 4, 1978, between 7:30 and 8:30 A.M., for \$1.50 (cash).

Children 5 years and under are free for lodging and meals.

Name: \_\_\_\_\_

Address: \_\_\_\_\_

City, State, and Zip code: \_\_\_\_\_

Names of all other persons included in this reservation:  
(Give age if 6 through 17 years of age.)

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

Total number of persons for which reservations are being made \_\_\_\_.

**SEE OTHER SIDE FOR RATES AND OTHER INFORMATION**

**It is important to register and, if possible, to pay in advance in order to more accurately estimate food requirements. Your cooperation in this matter will also greatly facilitate the checking-in process. Please make payment before July 1, 1978.**

Checks should be made to: ALBION COLLEGE  
and mailed to: **Mr. Morley Fraser**  
Albion College  
Albion, Mich. 49224

The weekly rate for food and room is \$80.00 per person, two to a room, which includes registration. (Food, 6 days, \$40.50; room, Friday-Thursday, \$38.50; registration, \$1.00)

The daily rate for meals is \$6.75 and room \$5.50 per person.

### **SPECIAL DISCOUNT FOR CHILDREN**

The convention will pay half (50%) of the above listed rate for children 6 through 17 years of age.

On making reservations, pay full rate to the college for the children 6 through 17 years. Convention Treasurer (Bro. Stephen Roskiewicz) will refund the 50% discount at the convention.

To qualify for young people's rates, attendance at a minimum number of sessions is required.

### **REGISTRATION**

Registration will start Friday morning at 9:00 a.m. and will continue Saturday until midnight. Thereafter registration will be from 9:00 a.m. until 10:00 p.m. Registration will be in the upper lobby of Baldwin Hall.

### **TRANSPORTATION**

Transportation will be available from airports, bus and railroad stations to the college at a nominal charge. **Indicate with your registration the time and place of arrival. Please be specific on name of airline, bus, etc.** Albion College limousine service pick-up will be made in the luggage area.

### **FIGURE YOUR ADVANCE PAYMENT HERE**

**Adults and children 6 through 17 years.**

Rate \_\_\_\_\_ X no. of days \_\_\_\_\_ X no. of people \_\_\_\_\_ \$ \_\_\_\_\_

# Speakers' Appointments

<b>S. ALLEN</b>		<b>E. F. LANKFORD</b>	
Sayville, NY	July 2	Melfort, Sask.	July 1
<b>C. BOUGHTON</b>		Prince Albert, Sask.	2
Indianapolis, IN	July 2	Luseland, Sask.	3
Chatham, Ont.	4	Calgary, Alta.	4
Detroit, MI	5	Vernon, B.C.	8, 9
Pontiac, MI	6	Wenatchee, WA	11
Columbus, OH	7	Spokane, WA	12
Cincinnati, OH	9	Clarkston, WA	13
Greenfield, OH	11	Sandpoint, ID	14
<b>G. JEUCK</b>		Kalispell, MT	16
Philadelphia, PA	July 9	Havre, MT	17
<b>A. KRUMPOLT</b>		Minneapolis, MN	21
Rochester, NY	July 14	Milwaukee, WI	23
Buffalo, NY	16	Rockford, IL	24
Toledo, OH	17	La Salle, IL	25
Columbus, OH	18	<b>K. NAIL</b>	
Greenfield, OH	19	Los Angeles, CA	July 1-4
Cincinnati, OH	20	<b>G. PASSIOS</b>	
Indianapolis, IN	21	Allentown, PA	July 16
Detroit, MI	23	<b>L. POST</b>	
Pontiac, MI	24	Berwick, PA	July 16
Jackson, MI	25	<b>J. TATE</b>	
Grand Rapids, MI	26	Pottstown, PA	July 9

## BRITISH SPEAKERS' APPOINTMENTS

<b>F. BINNS</b>		<b>YEOVIL HOMEGATHERING, Aug. 18-22</b> —For details and accommodations please apply to Mrs. P. Stracy. "Patmos" 3, Hillgrove Avenue, Yeovil, Somerset. BA20 2LP.
Yeovil	Aug. 19-22	
<b>T. R. LANG</b>		<b>SUBSCRIPTIONS and LITERATURE</b>
Yeovil	Aug. 19-22	—70, Station Road, Gidea Park, Romford, Essex. RM2 6DA.
<b>E. T. NADAL</b>		<b>RECORDED LECTURE SERVICE, Tapes and Cassettes on Loan</b> —for use in the British Isles only. 15, Southwood Gardens, Gants Hill, Ilford, Essex. IG2 6YF.
Latchford	July 1	
Newport	22	
Yeovil	Aug. 18-22	
Dewsbury	Sept. 9	
Reigate	17	
Latchford	Oct. 14	
<b>R. E. ROBINSON</b>		
Dewsbury	July 22	
Yeovil	Aug. 18-22	
Latchford	Sept. 9	

# Conventions

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**NEW BRUNSWICK, NJ, July 1, 2—**  
Douglass College, Hickman Hall,  
George St. at Rt. 18. Mrs. Robert  
Gray, 81 Braeton Way, Freehold, NJ  
07728. Phone: (201) 431-5221

**LOS ANGELES, CA, July 1-4—**  
Downey Community Theater, 8441  
E. Firestone Blvd., Downey. Mr. A.  
W. Abrahamsen, 710 S. Hobart  
Blvd., #207, Los Angeles, CA 90005

**MINNEAPOLIS, MN, July 2—**  
Downtown YMCA, Rm. 104. Mrs.  
Charles R. Newham, 1722 Fifth St.,  
N.E., Minneapolis, MN 55413.  
Phone: (612) 789-3944

**VERNON, B.C., July 8, 9—**Silver  
Star Elementary School, 1404 - 35th  
Ave. Mrs. Kathleen Phillips, 386  
Clifton Rd., Kelowna, B.C. V1V 1A5

**CINCINNATI, OH, July 16—**2850  
Dunaway. Mrs. William Bertsche,  
2850 Dunaway, Cincinnati, OH 45211

**CHICAGO, IL, July 23—**Elmhurst  
Masonic Temple, York Rd. &  
Authur St., Elmhurst. Mr. Ted  
Marten, 6036 W. Byron, Chicago, IL  
60634

**ALBION, MI, July 29-Aug. 3—**  
GENERAL CONVENTION, Albion  
College

**DENVER, CO, Aug. 11-13—**Rocky  
Mountain Area annual convention.  
Loretto Heights College, 3001 S.  
Federal Blvd., Denver. Loretta  
Blair, 6705 S. Santa Fe, Sp. 2,  
Littleton, CO 80120

**NORTH BROOKFIELD, MA, Aug.  
20—**Elementary School, Oakham  
Rd. Miss Helen Waytina, Box 82, N.  
Brookfield, MA 01535

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# Obituaries

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**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 M. E. Lancelle, De Kalb, IL—January 27. Age, 91

Brother Lawrence Ricer, Baltimore, MD—May. Age, 94

Sister Margie Pocius, Detroit, MI—May 5. Age, 94

Sister Elsie Nixon, St. John's Ecclesia, Nfld.—May 6.

Sister Anna Benecki, Chicago, IL (Lithuanian)—May 15. Age, 85

Brother John Hull, Los Angeles, CA—May 22. Age, 68

Brother Millard E. Ketchem, Carbondale, PA—May 22. Age, 83

Sister Victoria Penney, New York, NY—June 1. Age, 76

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