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Highlights of Dawn

The Ever-Simmering Middle East

LONG ago God made a covenant with Israel wherein he promised to be their God, to watch over them, and to bless them in basket and in store. (Lev. 26:1-12,15,18,33; Deut. 28:5) If they failed to keep covenant with him he would scatter them among the nations of the world. (Deut. 28:15,25) They did break the covenant, and they were scattered, beginning with the destruction of Jerusalem by Titus in A.D. 70.

But God had also promised that he would regather the Jews to their land. We who are living today have seen this most remarkable and long-foretold event brought to pass by the providences of the Lord. First the Lord sent fishers (the bait being the inducement of having their own homeland), and later he sent hunters (persecutors) to drive them back to the land.—Jer. 16:15,16

There are two interesting scriptures dealing with the relationship between the Jews and the Gentiles with which all Bible Students are familiar. One of these is a statement by our Lord. Looking down the years toward the end period of the Gospel Age, Jesus said, "Jerusalem [Israel] shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."—Luke 21:24

The times of the Gentiles are shown in the Scriptures to be a long period that began when God withdrew his recognition of the kingdom of Israel as his typical kingdom. This occurred in 606 B.C., when the crown was taken from Zedekiah and Jerusalem was besieged by Nebuchadnezzar's army and laid in ruins.—Ezek. 21:25-27

During the following period of 2,520 years the rulership of the world was left in the hands of the Gentiles. Through the Prophet Daniel, God said to King Nebuchadnezzar, "Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory." (Dan. 2:37) This arrangement has been the premise on which the kings of the earth have long claimed to rule by divine right.

History confirms that this 2,520-year period ended in 1914, when the First World War began, virtually destroying the Gentile kingly dynasties that had for so long ruled the world. As a result of that war, circumstances developed that gave impetus to the opening up of Palestine for the return of the Jews to that land in growing numbers. Toward the end of the war the region had fallen into British hands. Anxious for Jewish help, England in 1917 issued the Balfour Declaration, promising its support in establishing a national home for the Jewish people.

Later (1924) Palestine became a British mandate, and under Britain's beneficent rule Jews in moderate numbers returned to the homeland. Although the return of the Jews began slowly, through the inducement of having their own homeland again, it gathered momentum under the growing persecution of the Jews in the 1930's. (Jer. 16:15, 16) In 1947 the United Nations divided Palestine into two independent states, one Jewish and one Arab. Although the Jews formed the State of Israel in 1948, neither side has ever accepted the partition, each vehemently claiming the entire land as its own.

Ever since the return of the Jews to Palestine the Middle East has been in a state of turmoil. It could hardly have been otherwise, for the land that was allotted to Israel by the United Nations was already occupied by Palestinian Arabs. Indeed, the land had long been regarded as their own ancient homeland by the Palestinians who, like the Jews, are also descendants of Shem, one of the three sons of Noah (hence, Shemite, or Semite).

But although the existence of this tragic people, before and since their regathering to the land, has been troubled and precarious beyond the lot of most, the Scriptures indicate that additional suffering is in store for them. Speaking of the time following their regathering to their homeland, the Prophet Jeremiah wrote:

“Lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord; and I will cause them to return to the land that I gave to their fathers, and they shall possess it. And these are the words that the Lord spake concerning Israel and concerning Judah. For thus saith the Lord; We have heard a voice of trembling, of fear, and not of peace [There is fear, and not peace, margin]. Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into a paleness? **Alas! for that day is great, so that none is like it; it is even the time of Jacob's trouble.**”—Jer. 30:3-7

The Prophet Ezekiel, speaking of this same terrible time of Jacob's trouble, shows that Israel will be attacked by a powerful force from the “north quarters” after they, Israel, have been “gathered out of many people,” and “brought forth out of the nations.” (Ezek. 38:1-8) Most Bible Students believe this prophecy points to Russia as the attacking force. But why should a rich and powerful Russia attack the tiny nation of Israel?

Russia's economic system, like that of other industrial nations, depends heavily on oil to operate its vast industrial, agricultural, transportation, and military complex. Although presently self-sufficient in oil resources, recent intelligence reports indicate that Russia will need to import oil sometime in the next decade; and the greatest known oil reserves in the world are in the Middle East. However, the United States

(which is Russia's only powerful rival, and an ally of Israel) is already heavily dependent on Middle East oil for its own economic welfare. Russian control of Middle East oil, if that were possible, would not only assure Russia's own future needs but could cripple the economies of the United States, Europe, and Japan and bring the entire Western World to its knees.

But the little nation of Israel, well-supplied military ally of the powerful United States, sits stubbornly astride the road to Middle East oil. Thus Israel virtually serves as a strategically situated military outpost for the United States, guarding the lifeline of Western World oil and Western World well-being. As long as the United States continues to support Israel, it seems unlikely that Russia would attack that little nation.

However, if our understanding of the prophecy is correct, at the time of Jacob's trouble Israel will be standing alone, her earthly allies having forsaken her. Speaking of this time, Jeremiah says, "All thy lovers have forgotten thee; they seek thee not." (Jer. 30:14) Some translators render this passage, significantly, "All your **allies** have forgotten you." (See Moffatt, Amplified.)

Since the United States and Israel are such close allies, how could it happen that in her final great need the Scriptures indicate that Israel will be alone? What possible circumstance would induce the United States to abandon her ally and her friend? This is an interesting point, for the prophecies seem to suggest that so long as Israel has earthly allies, the final phase of Armageddon will not occur.

Of course, we do not profess to know just what conditions might arise to isolate Israel from "her lovers." We can only watch as world events unfold under the guidance of the Lord and according to the outworking of his divine plan of the ages.

However, the recent elections in Israel may point to one such possibility. As all know, the situation in the Middle East has long been fraught with grave danger. The United States

and the United Nations Organization have been striving to keep Israel and her Arab neighbors from engaging again in open warfare. Many serious observers fear that a new war in the Middle East could lead to a conflict between the two great superpowers, with results for all mankind too terrible to contemplate.

Such a possibility is heightened as a result of the recent Israeli elections. Damascus (Syria) Radio stated on May 19, "The chances of war under the Labor Party [old government] were 99 per cent. Under the Likud [new government] they have risen to 100 per cent." Secretary General Kurt Waldheim of the United Nations has also said since the recent elections, "I would not exclude another military confrontation between Israel and the Arab nations."

What, specifically, have the recent Israel elections to do with this? What has suddenly changed? Simply, that the newly elected officials came to power on the basis of their belligerently stated intention to keep as Israeli territory all lands taken in the 1967 War. This, of course, includes the "occupied" West Bank of the Jordan and the Gaza Strip, both of which are regarded by Palestinian Arabs as their own homeland. The Palestinians assert that they will never give up this territory, while the new political leaders of Israel just as vehemently state that Israel will not relinquish this land.

Menahem Begin, the new head of government in Israel, has frequently declared that Israel should annex the occupied West Bank of the Jordan "on the ground that it was part of ancient Israel." Such a move might readily move the Arab population to revolt. This does not seem to bother Begin; and to prove that he means what he has so often said, he recently spent some time at an illegal settlement in the occupied territory, which was a part of Jordan from 1948 until the 1967 war. But Begin does not refer to this land as "occupied." He calls it "the land of liberated Israel."

Contrariwise, while speaking recently at Notre Dame University, President Carter plainly said the United States

expects Israel to live up to its commitment to withdraw from all occupied Arab territory. "Should Begin resist concessions," says The New York Times, "the Carter Administration might apply pressure by threatening to reduce assistance or denying Israel advanced weapons." Since a sufficient number of Israelis feel about the occupied territory as Mr Begin does to have elected him head of government, one wonders just how far an obdurate Israel can be pushed.

The increased gravity with which the Arab nations regard the situation can be seen in the recent visit to the United States of Crown Prince Fahd Ibn Abdul Aziz of Saudi Arabia, heir apparent to the Saudi throne. His visit at this critical juncture in Middle East affairs highlights the important (though alterable) political and economic ties between his country and the United States, and their mutuality of interest in many areas.

Saudi Arabia is opposed to the spread of Communism in the Middle East and also in Africa, as is the United States. Saudi Arabia now produces about 10 million barrels of oil a day, which is vital to the economies of all the Western World, including the United States. Saudi Arabia expects to spend about 60 billion dollars in the United States during the next four years for goods and services. Saudi Arabia already has invested some 15 billion dollars in American enterprises, and doubtless many more billions will be so invested. With Saudi Arabia possessing such vast political and economic power, which she has already hinted could be used, how long could or would the United States support an uncompromising Israel? How long before Israel's last powerful ally would forsake her? How long, in the face of another Arab oil embargo, would the patience of the United States with Israel endure?

"The Saudis want to keep and even strengthen their ties with the United States," says the U.S. News & World Report (May 30, 1977). "But in return they expect the United States

to force Israel to make concessions to the Arab nations. If the U.S. is unable to do this, . . . the Saudis will abandon their moderate stand. As a long-time resident of the kingdom and a confidant of Fahd puts it: 'Carter is on the hook. Either he delivers or we are headed for an international catastrophe.'"

Of course, Israel may be forced to come to terms with her neighbors. "Things are rarely as good or as bad as they sometimes appear in the Middle East," says Joseph Sisco, former Assistant Secretary of State for Near Eastern affairs. And that may be true of the present state of affairs in the Middle East. It may develop into real trouble; it may drag on innocuously; or it may blow over for the present.

But should Israel remain adamant with respect to the conquered land, how long would the United States support her in the face of Arab demands and Arab political and economic power? And if the United States did abandon Israel, might that open the way for an attack on Israel by her enemies?

That there will ultimately be an attack on Israel, we know. That Israel will be isolated at that time seems to be indicated by the Scriptures. That Jehovah God will save her, destroying her enemies, we are also told in the Scriptures. (Ezek. 38 and 39; Jer. 30:1-14) We do not know when all this will take place; but world events, including those in the Middle East, seem to be building toward a climax.

The other scripture we mentioned at the beginning of this discussion was written by the Apostle Paul. He wrote, "Blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved."—Rom. 11:25, 26

In this passage, Paul is referring to a different period of time—one that began with the failure of the Jews as a nation to recognize Jesus as their Messiah at his first advent. A few Jews did so recognize and accept him, but the great majority did not; thus it was "**blindness in part.**" We know this period of blindness has not yet ended, because Jews in general still

do not accept Jesus, and because "all Israel" has not yet been saved. The removal of that "blindness," and that "saving" will be the work of the millennial reign of Christ and his faithful overcomers of the Gospel Age now drawing to a close. And before that kingdom reign of the Christ can begin, the "fullness of the Gentiles" must have come in, to make up the preordained number of the little flock.

We are well and humbly aware that prophecy is more easily discerned **after** it has been fulfilled, rather than before. Therefore, we merely offer these thoughts as suggestions. But we sincerely believe that as spirit-begotten students of God's Holy Word, waiting and earnestly praying for the establishment of that promised kingdom of righteousness which will bless all the families of the earth, including Jews and Arabs, we will all be deeply interested in the prophetic outcome of world events. And so, Lord, we continue to pray for the coming of that glorious kingdom, when **all** the children of Shem; indeed, when **all** the children of Adam, may rejoice together in the blessings of that wonderful day!

**"THE SHEEP AND
GOATS PARABLE"**

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SUNDAY, JULY 17

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Bible Study

LESSON FOR JULY 3

Called into Covenant

MEMORY SELECTION: "Now therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people: for all the earth is Mine: and ye shall be unto Me a kingdom of priests, and an holy nation."—Exodus 19:5, 6

SELECTED SCRIPTURE: Exodus 19:2-9; Deuteronomy 11:8, 9, 18, 19

AS A nation the Israelites were especially blessed by the mighty hand of God. At the point in their history where our lesson begins they had just been miraculously delivered from their bondage in Egypt. As the record indicates (Exod. 19:1), it was "in the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai."

God had provided for his people in a most remarkable way. The Red Sea had been crossed safely, while the hordes of Egyptian pursuers perished in the depths of the waters. Daily manna had been provided for the Israelites which sustained them for each day—including the double portion which was available to carry them over the Sabbath day. Moses was instructed to smite the rock at

Horeb to procure drinking water. God was surely with the people of Israel.

The Amalekites were met, and although they were a warlike people prepared for battle, the simple peace-loving Israelites defeated them by the conquering power of God. On that occasion Moses instructed Joshua to engage the enemy while he stood at the top of the hill with the rod of God in his hand. God was with him as long as he held up his hand, but when he let it down the tide of battle swung in favor of the Amalekites. Realizing this miraculous manifestation of God's power on their behalf, Aaron and Hur, who had accompanied Moses to the top of the hill, helped hold up the hands of Moses when he became too weak to hold them aloft any longer. There was no question but that Moses was the

chosen leader of the children of Israel, and without him they would have been utterly lost.

However, as they continued their journey, Moses' patience must have been tried to the limit many times when the Israelites murmured and complained about their circumstances.

It was at Sinai that God reminded his people of their good fortune. He said to them, "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself." (vs. 4) And, because of their blessed providences, they were given the opportunity of entering into covenant relationship with the most High God.

Their faith and their loyalty to righteousness would be tested. Indeed, if they were unable to keep the Law of God themselves, how could they be expected to instruct others in the ways of righteousness or to receive the blessings attached to their covenant relationship? They were offered the privilege of being the "kingdom of priests, and an holy nation." (vs. 6) Therefore, because of their willingness to heed the Word of God as it was revealed to them by Moses, "all the people answered together, and said, All that the Lord hath

spoken we will do." (vs. 8) God then gave them the Law Covenant, with Moses as its mediator.

The provisions of that covenant included the commandment that whoever would keep the Law of God would thereby live forever, and in proportion that anyone kept the Law he would receive earthly blessings. There was, however, a depth of meaning in that Law which was not readily seen by the Israelites. And it was while speaking in prophecy of our Lord Jesus that Isaiah said (42:21), "He [Jesus] will magnify the Law, and make it honorable." The Jews could not keep the Law, but our Lord Jesus could.

It is as the antitypical Moses that Jesus will, in due time, lead his people from the bondage of sin and death. For "Moses indeed said—A prophet unto you shall the Lord God raise up from among your brethren like unto me." (Acts 3:22, Rotherham) And, since the first advent, the call has gone forth to select a bride to be associated with him for that great work. The blessings in connection with God's providences to the children of Israel are but a glimpse of the greater blessings to be extended to the whole world of mankind during that future kingdom age. □

A Worshiping People

MEMORY SELECTION: "My presence shall go with thee, and I will give thee rest."—Exodus 33:14

SELECTED SCRIPTURE: Exodus 33:9-16; 35:29

GOD'S promise to the children of Israel was that he would ever be with them. Covenant relationship had been established with them, and Moses, as their mediator before God, had inaugurated the Law Covenant. Truly they had been blessed in a significant manner.

The presence of God was manifested in unusual ways. When Moses led his people out of Egypt they were especially guided by God. "And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night."—Exod. 13:21

On another occasion: "It came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle, and the Lord talked with Moses." (Exod. 33:9) God's presence was with Moses. However, the tabernacle that he entered at

that time was a tent which had been erected as a special place of worship before the tabernacle proper had been set up.

Later, when the tabernacle had been set up, God's presence was with the Israelites in a still more remarkable way. This was shown by the Shekinah light which appeared in the Most Holy. There, glowing between the cherubims and above the propitiatory, the brilliance of God's presence was represented in the only light in that special compartment of the tabernacle. "And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel." (Exod. 25:22) And again we read (Isa. 37:16), "O Lord of hosts, God of Israel, that dwellest between the cherubims, thou art the God, even thou

alone, of all the kingdoms of the earth: thou hast made heaven and earth."

Part of the arrangement in connection with the tabernacle was that Aaron, the high priest, should bear over his heart the breastplate of judgment, in which were set four rows of precious stones—each with the name of a tribe of Israel engraved upon it. Inside that breastplate, however, were to be placed the Urim and the Thummim, which, when translated, mean "lights" and "perfections." The scriptural account of this is found in Exodus 28:15-30, and we read (vs. 30), "And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the Lord: and Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually."

Although we have no definite knowledge concerning the manner in which God revealed his presence in the Urim and Thummim, we do know that in some miraculous way he indicated his instructions, through the high priest, to the children of Israel.

There are many ways in which God revealed his presence to the

Israelites, of which we have considered a few examples. In the selected scriptural reading, and especially beginning with verse 7, we note the manner in which God chose to commune with Moses while he was "without the camp." Applying the significance of our lesson in connection with its antitypical relevance, our attention is brought to the writings of the Apostle Paul, who said of our Lord (Heb. 13:12), "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." And again, within the context of Paul's explanation concerning the blood of sacrifice, he admonishes us to "go forth therefore unto him without the camp, bearing his reproach."—Heb. 13:13

As Moses entered the tent and beheld the cloudy pillar, "the Lord spake unto Moses face to face, as a man speaketh unto his friend." (Exod. 33:11) It was then that Moses asked for an indication of God's grace and received the assurance that "My presence shall go with thee, and I will give thee rest." (vs. 14) This is the same assurance that is promised to each one who seeks to follow the Lord faithfully even unto death during the present Gospel Age.



Unbelief Delays Covenant Fulfillment

MEMORY SELECTION: "The Lord said unto Moses, How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have showed among them?"—Numbers 14:11

SELECTED SCRIPTURE: Numbers 13:30—14:10

HAVING made their way across the desert to the very edge of Canaan's border, the children of Israel were in the virtual shadow of the promised inheritance. There God spoke to Moses and instructed him to send out men from each tribe to search the land. After forty days these men returned to Kadesh to report their findings to Moses.

"And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back word unto them, and unto all the congregation, and showed them the fruit of the land." (Num. 13:26) Some of the leaders of the tribes—ten of them—were apprehensive about what they saw, and they over-emphasized the discouraging factors in connection with the promised land. Joshua and Caleb, on the other hand, saw the good things in the land and

thereby encouraged the Israelites to proceed at once, overcome their enemies, and possess the land which God had given them. They must have reasoned that if God was able to deliver them from Egypt, bring them across the Red Sea, provide for their physical needs of food and water while sojourning in the wilderness, and fight their battles for them, as in the case of the Amalekites, then surely he was more than able to assist them in the final segment of their journey.

The majority report, however, prevailed, with the statement (vs. 31), "We be not able to go up against the people; for they are stronger than we." The exaggerated reports of the ten spies filled the people with fear. That report, according to the scriptural record, was an evil one, as we read (vss. 32,33), "And they brought up an evil report of the land which they

had searched unto the children of Israel, saying, The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature. And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight."

Dissent then arose among the whole congregation, and all the children of Israel murmured against Joshua and Caleb—as well as against Moses and Aaron. At that point the murmuring and complaining Israelites were about to do harm to God's faithful—forgetting the many miraculous providences of God in behalf of the people. "And they said one to another, Let us make a captain, and let us return into Egypt." (Num. 14:4)

Joshua and Caleb had good advice for the people. They said (vss. 8, 9): "If the Lord delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey. Only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us: their defense is departed from them, and the Lord is with us: fear them not." Their advice was not heard, however, and had it not been for

God's intervention on their behalf at that time, the faithful few would have been killed by the hands of their own brethren.

The faithful followers of our Lord throughout the present Gospel Age recognize the antitypical application of the varied experiences of the Israelites. They see Canaan as the promised inheritance of rest, in which only the faithful bride of Christ will rejoice. And, although beset by the trials and adverse circumstances of this life—as prefigured by the Israelites' wilderness journey—they have faith in the overruling providences of God in their lives that will assist them in making their calling and election sure. Furthermore, the giants and obstacles that are seen do not discourage the child of God, who perceives that in spite of all obstacles he can trust God in whatever experience of life he finds himself.

The conflicting reports of those who had been sent out to look at the promised land may illustrate the degree of unfaithfulness on the part of some to put their whole trust in God and his promises. Some are not comforted by his promises, while others, possessing a greater amount of faith, believe that all things are possible with God. □

Claiming the Promised Land

MEMORY SELECTION: "Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest."—Joshua 1:9

SELECTED SCRIPTURE: Joshua 4:4-7; 5:10-12; 6:1-3

MOSES, that great man of God and leader of the people of Israel, was dead; and with his death the record of the Pentateuch was closed. As the nation of Israel encamped on the very borders of the promised land of Canaan, God raised up another servant to lead his people. That servant was Joshua, a man of outstanding organizational ability and possessing a keen sensitivity to God.

The crossing over into the promised land had been contemplated with much anticipation; indeed, the Israelites had wandered about in the wilderness for forty years awaiting that time. Still Canaan had to be conquered, and the land had to be divided among the twelve tribes. Those obstacles did not discourage Joshua; but he took courage in the great promise of God which assured him (Josh. 1:5, 9): "As I was with Moses, so I will be

with thee; I will not fail thee, nor forsake thee. . . . Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." Armed with that security, Joshua went forward to accomplish the will of God.

The name Joshua means "Jah saves" (Young's Analytical Concordance) and is a contraction of the Hebrew "Jehoshua." The Grecian form of the name is "Jesus" and is so translated in Acts 7:45 and Hebrews 4:8 (see marginal readings). In this connection it is observed that as Moses represented the Law of God, which had been given to him at Mount Sinai, even so Joshua prefigured the Savior of mankind, who was revealed to the world in the man Christ Jesus. The world needs a savior and is otherwise unable to receive the blessings associated

with the land of promise because of inability to keep the Law.

Having received his commission to go forward, Joshua acted without delay. Spies were sent to survey the enemy territory, and the people were instructed to prepare food and other necessities for the crossing into Canaan. The spies, in turn, returned with a good report, and the Israelites crossed the Jordan according to plan.

The crossing of the Jordan occurred exactly forty years from the time Moses led his people from bondage in Egypt. The scriptural authority for establishing this date is found in Joshua 4:19, which reads, "And the people came up out of Jordan on the tenth day of the first month, and encamped in Gilgal, in the east border of Jericho." The first month was the "beginning of months" (Exod. 12:2), and was called Abib. Abib was the month in which the passover was celebrated, as we read (Deut. 16:1), "Observe the month of Abib, and keep the passover unto the Lord thy God: for in the month of Abib the Lord thy God brought thee forth out of Egypt by night." The first month, or the beginning of the Jewish new year, was changed from Abib to Nisan, according to the scrip-

tural record in Esther 3:7. And Deuteronomy 8:2 confirms the forty-year sojourn in the wilderness from Egypt to Jordan.

The crossing into Canaan suggests the entrance of all who love God into the blessings that are to be a part of the future kingdom of Christ. In this sense Joshua, whom we have previously shown to represent the Savior of all mankind, leads the people. The world of mankind follow him and are represented by the company of Israelites who made their way across the dry riverbed. The ark, in turn, was borne by the priests, who picture the faithful members of the Lord's antitypical body during the present Gospel Age.

In this illustration the world of mankind will still have enemies to contend with even after they have experienced the blessings associated with the kingdom. They will still have the weaknesses of the flesh to overcome. However, the better Mediator of the New Covenant will be ready and anxious to assist all to a clear knowledge of truth and righteousness, and every effort will be made to help the weak ones to come back to the nurture and admonition of the Lord. The world of mankind will, in the future, rejoice in their privilege of claiming their inheritance in the promised kingdom. □

Difficulty in Keeping the Covenant

MEMORY SELECTION: "The children of Israel did evil in the sight of the Lord, and forgot the Lord their God."—Judges 3:7

SELECTED SCRIPTURE: Judges 2:13-23

THE Book of Judges covers Israel's history from the division of the land of Canaan to the anointing of Saul as king. That period of time was 450 years, as shown by the Apostle Paul (Acts 13:20), "After that he gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet."

During that long period Israel was governed by various servants of God who were raised up for a particular purpose. There was no central government. Indeed, "In those days there was no king in Israel, but every man did that which was right in his own eyes." (Judg. 17:6)

This period in Israel's history reflected the degree of obedience or disobedience to the laws and regulations which were given to them. In proportion to their effort to live in harmony with the laws of righteousness they were blessed accordingly. When

they went against the commandments of God they suffered the consequences. This was particularly true in their warfare against the heathen trespassers in the promised land whom they failed to drive out. Instead of ridding the land of the demon worshipers, they put them under slavery—not heeding the warning of God (Deut. 7:16): "Thou shalt consume all the people which the Lord thy God shall deliver thee; thine eye shall have no pity upon them: neither shalt thou serve their gods; for that will be a snare unto thee." They were further instructed to make no leagues with the inhabitants of the land and were told to destroy all their heathen altars.

When they failed to carry out the will of God, he said unto them (Judg. 2:3), "I will not drive them out from before you; but they shall be as thorns in your sides, and their gods shall

be a snare unto you." The Israelites compromised with the heathen and made leagues with them and even came under bondage to their heathen gods. And when they had thus forsaken God and his commandments he was angry with them. "And the anger of the Lord was hot against Israel, and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies."—Judg. 2:14

God, however, was still with the children of Israel in spite of all their murmurings and disobedience, and in their depths of degradation and woe he showed his favor upon them. "Nevertheless the Lord raised up judges, which delivered them out of the hand of those that spoiled them." (vs. 16) But after each such deliverance to a higher plane of worship and praise to Almighty God, they fell once again into the trap of heathen idolatry. The scriptural record continues (vs. 17), "And yet they would not hearken unto their judges, but they went a whoring after other gods, and bowed themselves unto them: they turned quickly out of the way which their fathers walked in, obeying the commandments

of the Lord; but they did not so." In regular cycles this sequence of events occurred over and over again throughout the changing fortunes of Israel, as recorded in the Book of Judges. First the people forsook God, and then punishment followed in the form of oppression from some of the neighbors of Israel. Then, when the children of Israel cried for help, God, in turn, listened to their cry and raised them up a judge to deliver them from their oppression. Weaknesses of the flesh, however, caused them once again to return to their former ways of disobedience.

In our study of the Scriptures we conclude that the Israelites in some ways typified the new creation that is striving to follow its Lord and Head during the present Gospel Age. The Apostle Paul brings this to our attention (I Cor. 10:11, Diaglott), "But these things occurred to them typically, and were written for our admonition, on whom the ends of the ages have come." The lesson for the child of God, then, is that he is admonished to overcome the various appetites of the fallen flesh and to root them out of his life—even as the Israelites were commanded to conquer the trespassers who stood in their way in the promised land. □

Christian Life and Doctrine

THE PEOPLE OF THE BIBLE
PART X—I SAMUEL,
CHAPTERS 1
THROUGH 25:1



Samuel, Judge and Prophet

SAMUEL was one of those who served Israel as a judge, as had Gideon, Jephthah, and others. But Samuel was more than a judge in Israel. The Apostle Peter places him as being the second of the Old Testament prophets, Moses being the first. (Acts 3:22, 24) "All Israel, from Dan even to Beer-sheba knew that Samuel was established to be a prophet of the Lord." (I Sam. 3:20) He was a faithful, God-fearing servant of Israel. He was the last of the judges, for it was during his time that the nation began to be ruled by kings.

The circumstances leading up to Samuel's birth, as well as the experiences of his childhood days, had an important bearing on his life as a servant of God. His father's name was Elkanah, and his mother's name, Hannah. Hannah, although married for some years, was childless. She was distressed about this, and when she went with her husband to Shiloh, to the house of the Lord, "she wept, and did not eat." (ch. 1:4-7) Hannah's husband loved her dearly and said, "Why weepest thou? and why eatest thou not? and why is thy heart grieved? am not I better to thee than ten sons?"—vs. 8

But Hannah could not thus be comforted. She went to the house of the Lord and there poured out her heart to the God of

Israel. While Eli the priest was seated by a post in the temple, she "prayed unto the Lord, and wept sore. And she vowed a vow, and said, O Lord of hosts, if thou wilt indeed look upon the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the Lord all the days of his life, and there shall no razor come upon his head."—vss. 10, 11

At that time Eli was Israel's high priest. He noticed from his vantage point the tenseness of Hannah while she was so earnestly praying, and he supposed she was intoxicated. He said to her, "How long wilt thou be drunken? put away thy wine from thee." (vs. 14) Hannah denied this charge and explained, "Out of the abundance of my complaint and grief have I spoken hitherto."—vs. 16

"Then Eli answered and said, Go in peace: and the God of Israel grant thee thy petition that thou hast asked of him." (vs. 17) And the God of Israel did grant her petition. When her son was born she named him Samuel, saying, "Because I have asked him of the Lord." (vs. 20) It was this Samuel who became such a powerful figure in Israel and a prophet of God.

Hannah was true to the promise she made to the Lord, for as soon as her child was weaned she took him to Shiloh, to the house of God, and said, "As long as he liveth he shall be lent to the Lord"; or, as the marginal translation reads, "He whom I have obtained by petition shall be returned." Samuel, even at so tender an age, entered into the spirit of his mother's desire, and "he worshiped the Lord there."—vs. 28

The boy Samuel became a servant to Eli, the priest. Eli himself evidently loved the Lord and desired to serve him faithfully as priest; but his two sons, Hophni and Phinehas, who would be the underpriests, were wicked. The record says, "The sons of Eli were sons of Belial; they knew not the Lord." (ch. 2:12) Their father knew of his sons' misbehavior in connection with their service but seemingly did nothing to

rectify the situation. He was either afraid of his sons or allowed his love for them to blind him to his responsibility toward them.

First the Lord gave a message to Eli by an angel, referred to as "a man of God." It was a message of condemnation and a declaration of condemnation against the house of Eli, in which it was stated that the two wicked sons would die, "in one day."—ch. 2:27-36

Then the boy Samuel enters the scene, and his first official assignment from the Lord was to confirm to Eli the message of condemnation and judgment which had been given him by the angel. We read that "the word of the Lord was precious in those days; there was no open vision." (ch. 3:1) This means, evidently, that there was no prophet in the land who could speak authoritatively for the Lord. While the Lord had miraculously directed and blessed various of his servants such as Joshua, Gideon, and others, none since Moses had been constituted a seer, or prophet; none, that is, until Samuel. But now this young man was about to be initiated as a prophet, and his first message was to be far from a pleasant one.

Samuel was initiated into the Lord's service as a prophet while he was still very young, and in a very unique manner. From early childhood he had served Eli in the house of the Lord. Then one night it came to pass "when Eli was laid down in his place, and his eyes began to wax dim, that he could not see; and ere the lamp of God went out in the temple of the Lord, where the ark of God was, and Samuel was laid down to sleep; that the Lord called Samuel: and he answered, Here am I."—ch. 3:2-4

Samuel did not know that this was the Lord calling him. He supposed that Eli had spoken to him, needing some assistance. He was surprised to learn that Eli had not called. He went back to bed, only to hear his name spoken again, and again he reported to Eli. He had the same experience for the third time, and then Eli perceived that it must be the Lord

who was speaking to the boy, and he told him that if he heard his name called again, to answer, "Speak, Lord, for thy servant heareth."—vss. 5-10

The Lord did speak to Samuel again, and he responded as Eli had instructed. Then the Lord gave this new prophet in Israel his first message to deliver. It was: "In that day I will perform against Eli all things which I have spoken concerning his house (ch. 2:27-36): when I begin, I will also make an end. For I have told him that I will judge his house forever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not."—ch. 3:12,13

This was a difficult message for Samuel to deliver to Eli, to whom he was loyal. But the next morning, Eli, suspecting that the young man had received a message for him from the Lord, insisted that he tell it all, which Samuel faithfully did. It was a blow to Eli, but he took it well, and said, "It is the Lord: let him do what seemeth him good."—vs. 18

In due course the judgment fell upon the house of Eli, just as Samuel had prophesied in his confirmation of the angel's message which previously had been given directly to Eli. Thus was this young servant of God confirmed as a prophet. The record is that "Samuel grew, and the Lord was with him, and did let none of his words fall to the ground. And all Israel from Dan even to Beer-sheba knew that Samuel was established to be a prophet of the Lord."—vss. 19,20

Samuel Delivers Israel

As a judge, Samuel wrought a great deliverance for Israel from the hands of the Philistines, but not until these enemies of the nation had been permitted to destroy the sons of Eli and thus carry out the divine judgment against them. See I Samuel, chapters 5,6. True to the method employed by all whom the Lord raised up as judges to deliver Israel, Samuel's first step was to call the nation back to the worship of the true God.

The record states, "Samuel spake unto all the house of Israel, If ye do return unto the Lord with all your hearts, then

put away the strange gods and Ashtaroath from among you, and prepare your hearts unto the Lord, and serve him only: and he will deliver you out of the hands of the Philistines." (ch. 7:3) The people heeded this exhortation, and then Samuel said, "Gather all Israel to Mizpeh, and I will pray for you unto the Lord."—vs. 5

It was a great test of Samuel's faith. While the people were gathered at Mizpeh, they were surrounded by the Philistines. But Samuel offered sacrifice to the Lord and continued to pray. Meanwhile "the Philistines drew near to battle against Israel: but the Lord thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten before Israel."—vss. 10, 11

"Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Ebenezer, saying, Hitherto hath the Lord helped us." (vs. 12) The Philistines were subdued, not only in that one encounter, but, as the record states, "they came no more into the coast of Israel: and the hand of the Lord was against the Philistines all the days of Samuel"—the "days," that is, during which he served as judge.—vs. 13

The People Ask for a King

Samuel's judgeship was terminated before his death by the demand of the Israelites that they have a king to rule over them. Samuel had appointed his sons to succeed him as judges, but they were wicked. "His sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment."—ch. 8:1-3

"Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah. And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations." (vs. 4, 5) Samuel was greatly displeased with this request, evidently for the reason that he interpreted it as a rejection of him and a failure, perhaps, to appreciate the faithful service he had rendered to the nation.

Samuel took the matter to the Lord in prayer, and the instructions he received were: "Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them. According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee."—vss. 7, 8

The Lord explained in comforting Samuel that the people had for centuries been treating him just as they were now treating Samuel. But the Lord's mercy was very enduring, and he told Samuel to hearken to the voice of the people but also to "protest solemnly unto them, and show them the manner of the king that shall reign over them." (vs. 9) Samuel did this, and in chapter 8, verses 10 to 18 we have the prophet's eloquent account of the burdens that would be heaped upon the people and the difficulties they would encounter under the rulership of kings.

"Nevertheless, the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us." (vs. 9) How much this is like the attitude of all whose hearts are not perfect toward the Lord and whose ears are dulled to the warnings which he so lovingly gives to those who are turning in the wrong direction. In effect, the people said to God's prophet, "We hear all you say, but we are not so sure you are right; and in any case, we want a king."

Saul, the First King

While in reality the nation had rejected both Samuel and the Lord, the people did not go so far in their rebellion as to select and anoint their own king. Superficially, at least, they looked to the Lord and to Samuel to co-operate in their demand. "The Lord said to Samuel, Hearken unto their voice, and make them a king. And Samuel said unto the men of Israel, Go ye every man unto his city."—ch. 8:22

The latter part of chapter 10 and chapter 11 relate the circumstances leading up to the choosing and anointing of

Saul as the first king of Israel. Samuel said to the people: "Come, and let us go to Gilgal, and renew the kingdom there. And all the people went to Gilgal: and there they made Saul king; . . . and there Saul and all the men of Israel rejoiced greatly."—vss. 14, 15

It is in chapter 12 that we discover the real stature of Samuel as a servant and prophet of the Lord. He had yielded obediently to the instructions of the Lord to anoint a king over Israel, knowing that their demand for a king was a rejection of the Lord and of himself as a representative of the Lord. Then he presented himself to the people and asked them to bear witness if he had at any time, through his whole lifetime of service to the nation, ever defrauded or oppressed them in any way.

The people answered, "Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand." (vs. 4) Then Samuel continued, "The Lord is witness against you, and his anointed is witness this day, that ye have not found ought in my hand. And they answered, He is witness." Then briefly, yet eloquently, Samuel reminded the people of the wonderful way the Lord had cared for the nation from the time of the great deliverance from Egypt.

In this oration Samuel stressed particularly the wonderful manner in which the Lord had delivered the people every time they cried to him for help and gave up their worship of false gods. On every such occasion the Lord provided one who, working as his instrument, delivered them from the hand of their enemies. He brought the lesson up to date by reminding them that he himself had been used to deliver them from the oppressive hand of the Philistines.

Then, referring to a current situation in which the nation was in sore need of help, Samuel said, "When ye saw that Nahash the king of the children of Ammon came against you, ye said unto me, Nay; but a king shall reign over us: when the Lord your God was your king. Now therefore behold the king whom ye have chosen, and whom ye have desired! and,

behold, the Lord hath set a king over you. If ye will fear the Lord, and serve him, and obey his voice, and not rebel against the commandment of the Lord, then shall both ye and also the king that reigneth over you continue following the Lord your God.”—vss. 12-14

Samuel also warned that if the people and their king did not continue faithful, “then shall the hand of the Lord be against you, as it was against your fathers.” (vs. 15) With the object, seemingly, of impressing upon the people the fact of their great sin in asking for a king to rule over them, Samuel called upon God, who “sent thunder and rain that day: and all the people greatly feared the Lord and Samuel. And all the people said unto Samuel, Pray for thy servants unto the Lord thy God, that we die not: for we have added unto all our sins this evil, to ask us a king.”—vss. 18,19

Having received this confession of sin from the people, Samuel then said, “Fear not: ye have done all this wickedness: yet turn not aside from following the Lord, but serve the Lord with all your heart. . . . For the Lord will not forsake his people for his great name’s sake: because it hath pleased the Lord to make you his people. Moreover as for me, God forbid that I should sin against the Lord in ceasing to pray for you: but I will teach you the good and the right way: only fear the Lord, and serve him in truth with all your heart: for consider how great things he hath done for you. But if ye shall still do wickedly, ye shall be consumed, both ye and your king.”—vss. 20-25

Samuel’s Unpleasant Task

From the time Saul became king in Israel, Samuel’s chief role was that of prophet. God’s ancient and holy prophets served not only as seers to forecast future events but also to relay messages from the Lord to the nation of Israel, through its kings and otherwise. It was in this role that Samuel gave Saul instructions from the Lord to “go and smite Amalek, and utterly destroy all that they have, and spare them not; but

slay both man and woman, infant and suckling, ox and sheep, camel and ass.”—ch. 15:3

It is only from the standpoint of God's plan to restore the dead to life and give them an opportunity to accept Christ, obey the laws of the messianic kingdom, and live forever, that we can understand such instructions as coming from a God of love. For the protection of the Israelites it was necessary for the Amalekites to be destroyed, and even from the natural standpoint it was more humane to destroy the women and children together with the men, rather than to leave them behind to mourn and to suffer privation and want.

But Saul did not fully comply with these instructions, and then Samuel had the unpleasant duty to inform him that he had been rejected by the Lord. Saul's excuse for disobedience was that the people had kept some of the best of the cattle to offer in sacrifice, whereupon Samuel explained that “to obey is better than sacrifice, and to hearken than the fat of rams.”—vs. 22

Following this unhappy experience, Samuel was instructed by the Lord to seek out and to anoint a successor to Saul to be king of Israel. Samuel hesitated, asking, “How can I go? if Saul hear it, he will kill me. And the Lord said, Take an heifer with thee, and say, I am come to sacrifice to the Lord.”—ch. 16:2

Samuel was instructed by the Lord to go to the house of Jesse, in Bethlehem, for he had chosen one of Jesse's sons to be the new king. Samuel learned another valuable lesson in this experience. Jesse had a number of sons, sturdy and kingly in appearance, but none of these was the Lord's choice. David, the youngest of them, who was tending his father's sheep, was the one the Lord indicated as his choice. He explained to Samuel, “The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart.”—ch. 16:7

In conformity with the Lord's wishes, Samuel anointed the boy David to be king of Israel. This, apparently, was

Samuel's last official act of service for the Lord. From boyhood to old age he had served the cause of the Lord and of righteousness faithfully, and he is named by Paul in Hebrews 11:32 as one of the ancient heroes of faith, one of those who endured so much and so faithfully in order that they might obtain a better resurrection.

In all that the record reveals of the experiences of Samuel, no flaw of character is manifested. He was loyal to the Lord, even though called upon to render distasteful tasks, as in confirming the judgments of the Lord against the house of Eli and informing Saul that he had been rejected by the Lord. In these things his life of faith and faithfulness should be a great stimulus to us, as in "this present evil world" we seek to know and to do our Heavenly Father's will.

I Samuel 19:18-24 reveals that David, when persecuted, fled to Samuel and together they "went and dwelt in Naioth." This record indicates that the presence of Samuel, the prophet of the Lord, served as a protection for David, although nothing is said of any message, or messages, which Samuel may have communicated under these circumstances. Our next record of him is found in I Samuel 25:1, where we are told that "Samuel died; and all the Israelites were gathered together, and lamented him, and buried him, in his house at Ramah."



Weekly Prayer Meeting Texts

JULY 7—Behold the Lamb of God!—John 1:36 (Z. '99-14, 15 Hymn 147)

JULY 14—Let all bitterness, and wrath, and anger, . . . and evil speaking be put away from you, with all malice.—Ephesians 4:31 (Z. '99-71 Hymn 267)

JULY 21—To this end was I born, and for this cause came I into the world, that I should bear witness unto the Truth.—John 18:37 (Z. '99-123 Hymn 312)

JULY 28—If ye suffer for righteousness' sake, happy are ye.—I Peter 3:14 (Z. '99-166, 167 Hymn 220)

Christian Life and Doctrine

The Profitable Word

“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.”—II Timothy 3:16, 17

THE Diaglott translation of our text reads, “all scripture, divinely inspired.” Such is the Old Testament part of the Bible to which our Lord referred, saying, “Thy Word is truth”; and of which the Apostle Peter spoke, saying, “Holy men of God spake as they were moved by the Holy Spirit.” Such also are the messages of Jesus and the apostles as we have them in the New Testament.—John 17:17; II Peter 1:21

It is not necessary to prove to God's people that these records are the Word of God. We have the witness in ourselves that this is so. And as the Apostle Paul says, quoting from Moses, “The Word is nigh thee, even in thy mouth, and in thy heart.” (Rom. 10:8; Deut. 30:14) We realize the power of the truth in our hearts; that it is “the power of God unto salvation, to every one that believeth.”—Rom. 1:16

The Indestructible Word

The Bible is the oldest Book in existence. It has outlived the storms of the last two thousand years. Concerted efforts have been made to do away with it. In some countries for centuries it was a crime to possess a copy; yet today the world is filled with copies of this Book. In A.D. 1800 there were between

four and six million Bibles in circulation in thirty languages. Eighty years later, in A.D. 1880, there were roughly 165 million in 250 languages. Since then, millions every year have gone into the hands of the people, and the Book has been translated into more than five hundred different languages. It is therefore quite evident that its divine Author has also been its divine Preserver.

Most people are ready to admit that there is an all-wise Creator back of all things, there being such wisdom and design in all we see around us, in the realm of earth and in the heavens. The Bible reveals that there is equal wisdom and design in the moral and spiritual realm; that God has an equally wise purpose in connection with the moral government of the world; and that in his Word he has satisfied our reason and our desire to know something of himself and his plan—something of whence we came, why we are here, and whither we go. The Bible tells of man's original perfection, of his fall into sin and the penalty of death that passed upon all men, of the coming of the Redeemer, of the call of the church, and of the restitution of all things, to follow the selection of this "firstfruits" unto God of his creatures.—Jas. 1:18; Rev. 14:4

Just as there are many wonders in nature that are not seen by the natural eye unaided but need the telescope or the microscope for their discernment, so it is with the Word of God and the things of the spiritual realm with which it deals. Many of these beauties are not discerned by the eye of the natural man but need the illuminating influence of the Holy Spirit to see them and to be blessed by them. (John 16:13; I Cor. 2:9, 10, 14) Concerning the natural Israelites Paul said (paraphrasing his words): "When the majority hear the Word of God read, there is a veil upon the heart, so that its real significance is not discerned. But when the heart turns to the Lord in full consecration, the veil is taken away and one sees out of obscurity and out of darkness, and beholds as in a mirror the glory of the Lord."—II Cor. 3:14-18

(Continued on page 38)

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Vandergrift	CATV		Bridgeport	WBTW
SOUTH CAROLINA			Charleston	WCHS
Anderson	WAIM-TV	Channel 40	Morgantown	CATV
Ashville	WANC		Oak Hill	WOAY-TV Channel 4
N. Charleston	CATV		Parkersburg	WTAP
SOUTH DAKOTA			WISCONSIN	
Rapid City	KOTA		Beloit	CATV
TENNESSEE			Eau Claire	WEAV Channel 13
Chattanooga	WTVC		Janesville	CATV
Kingsport	CATV		Rhineland	WAEO
TEXAS			CANADA	
Amarillo	CATV		Sault Ste. Marie, Ont.	CATV
Austin	KLRN		Toronto, Ont.	CATV
Beaumont	KFDM		WEST INDIES	
Mission	CATV		St. Kitts	ZIZ-TV Channel 5
Temple	KNCT KOEN			

The Bible

"Though written by many pens, at various times, under different circumstances, the Bible is not merely a collection of moral precepts, wise maxims, and words of comfort. It is more: it is a reasonable, philosophical, and harmonious statement of the causes of present evil in the world, its only remedy, and the final results as seen by divine wisdom, which saw the end of the plan from before its beginning, marking as well the pathway of God's people, and upholding and strengthening them with exceeding great and precious promises to be realized in due time."

"FRANK and ERNEST"

SUNDAYS UNLESS OTHERWISE NOTED

ALABAMA				Grand Rapids	WMAX 1480	8:45 a.m.
Sheffield	WSHF 1290	1:30 p.m.		Saginaw	WSGW 790	8:45 a.m.
ARIZONA				MINNESOTA		
Phoenix (Sat.)	KHCS	11:30 a.m.		Bemidji	KBUN	10:45 a.m.
Tucson	KFMM	5:45 p.m.		Minneapolis	KTCR	10:00 a.m.
CALIFORNIA				MISSOURI		
Bakersfield	KPMC	10:00 a.m.		Farmington	KREI 800	9:00 a.m.
El Centro	KICO 1490	10:30 a.m.		St. Louis	KSTL	7:30 a.m.
Los Angeles	KBRT 740	9:00 a.m.		MONTANA		
Petaluma	KTOB	9:45 a.m.		Baker	KFLN 960	8:00 a.m.
Redding	KVCV 600	7:45 a.m.		Great Falls	KEIN 1310	8:06 a.m.
Sacramento	KGMS 1380	8:00 a.m.		Kalispell	KGEZ	9:30 p.m.
San Francisco	KNEW 910	8:30 a.m.		Miles City	KATL 1340	10:15 a.m.
COLORADO				NEW JERSEY		
Englewood	KQXI	3:15 p.m.		Salem	WJIC 1510	9:45 a.m.
DELAWARE				NEW YORK		
Wilmington	WTUX 1290	10:15 a.m.		Buffalo-Niagara Falls		
FLORIDA					WHLN 1270	12:00 noon
Orlando	WGTO	10:00 a.m.		Mineola (Sat.)	WTHE 1520	9:00 a.m.
Tampa	WFLA 970	9:30 a.m.		Rochester	WBBF 950	8:15 a.m.
GEORGIA				NORTH CAROLINA		
Albany	WALG	7:30 p.m.		Beaufort	WBMA 1400	9:00 a.m.
IDAHO				Mt. Airy (Sat.)	WPAQ	11:00 a.m.
Coeur d'Alene	KVNI 1240	9:15 a.m.		OHIO		
Sandpoint	KSPT 1400	10:15 a.m.		Zanesville	WHIZ 1240	6:40 a.m.
ILLINOIS				OKLAHOMA		
Chicago	WEFM	10:30 a.m.		Norman	KNOR	7:30 a.m.
Granite City	WGNT	9:45 a.m.		OREGON		
La Salle	WLPO 1220	9:45 a.m.		Portland	KYXI 1290	9:30 a.m.
Peoria	WPEO 1020	9:30 a.m.		PENNSYLVANIA		
Rockford	WRRR 1330	6:15 a.m.		Allentown	WHOL 1600	10:45 a.m.
West Frankfort	WFRX 1300	9:15 a.m.		Pittsburgh	WARO 540	12:00 noon
INDIANA				Pottstown	WPAZ 1370	12:45 p.m.
Gary-Hammond	WJOB 1230	8:30 a.m.		PUERTO RICO		
Muncie	WLBC 1340	7:00 a.m.		Aguadilla (Fri.)	WABA	8:00 p.m.
KANSAS				SOUTH CAROLINA		
Goodland	KLOE 730	9:15 a.m.		Hemingway	WKYB	
KENTUCKY				TEXAS		
Bowling Green	WLBK 1410	8:00 a.m.		Borger	KQTY 1490	8:00 a.m.
Louisville	WHAS	10:30 a.m.		Hamilton	KCLW	10:00 a.m.
Newport	WNOP	8:00 a.m.		Lubbock	KDAV 580	9:45 a.m.
Winchester	WWKY 1380	10:30 a.m.		Pleasanton	KBOP 1380	7:30 a.m.
MAINE				Shamrock	KBYP 1580	10:15 a.m.
Caribou	WDHP 96.9 FM	9:30 a.m.		UTAH		
MICHIGAN				Salt Lake City	KWHO	9:00 a.m.
Detroit	CKLW 800	6:45 a.m.		VIRGINIA		
Grand Haven	WGHN	8:30 a.m.		Richmond	WIKI	7:45 a.m.

Radio Broadcast Schedule

WASHINGTON

Bellingham KPUG 1170 9:15 a.m.
 Clarkston KCLK 10:45 a.m.
 Seattle KMPS 10:00 a.m.
 Spokane KUDY 1280 9:45 a.m.
 Tacoma KMO 1360 9:45 a.m.
 Yakima KUTI 980 7:15 a.m.

WISCONSIN

Milwaukee WEMP 8:45 a.m.
 Neillsville WCCN 1370 9:15 a.m.

WYOMING

Sheridan KWYO 1410 12:00 noon

CANADA

Edmonton, Alta. CJOI 12:45 p.m.
 Vancouver, B.C. CJCJ 7:15 a.m.
 Winnipeg, Man. CKJS 9:00 a.m.
 Corner Brook, Nfld.

CFCB 570 10:30 a.m.

Deer Lake, Nfld. CFDL-FM
 Port au Choix, Nfld. CFNW 10:30 a.m.
 Port aux Basques, Nfld.

CFGN 910 10:30 a.m.

St. Andrews, Nfld. CFCV-FM
 St. Anthony, Nfld. CFNN-FM
 Stephenville, Nfld. CFSX
 Oshawa, Ont. CKLB 1350 9:45 a.m.
 St. Thomas, Ont.

CHLO 1570 10:45 a.m.

Montreal, P.Q. CFMB 5:15 p.m.
 Prince Albert, Sask.

CKBI 900 9:15 a.m.

Regina, Sask. CKRM 7:45 a.m.
 Yorkton, Sask. CJGX 940 10:00 a.m.

AUSTRALIA

Geelong 3GL 10:00 a.m.
 Tamworth (Tues.) 2TM 10:10 p.m.
 Wangaratta 3NE 8:15 p.m.

BRITISH WEST INDIES

Grand Cayman Radio Cayman
 11:15 a.m.

CEYLON

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

MALDIVES ISLANDS

Radio Maldives (Tues.) 4740 9:00 p.m.

NEW ZEALAND

Auckland 1XI 10:45 a.m.
 Dunedin (Sat.) 4XD 6:45 p.m.

NIGERIA

Ondo State (Wed.) OSBC 2245
 Oyo State (Wed.) BCOS 2245

PANAMA

Panama City HOQ 1250 10:30 a.m.

SOUTH AFRICA

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

VIRGIN ISLANDS

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

SPANISH RADIO BROADCASTS

ARIZONA

Nogales XEHF 9:00 a.m.
 Tucson KXEW 1600 8:30 a.m.

CALIFORNIA

Fresno KXEX 1550 10:45 a.m.
 Los Angeles XEGM 7:45 a.m.
 San Jose KAZA 1290 8:45 a.m.

FLORIDA

Coral Gables WRHC 8:45 a.m.

ILLINOIS

Chicago (Sat.) WOJO 12:45 p.m.

TEXAS

Lubbock KWGO 8:30 a.m.
 San Antonio KUKA 1250 8:45 a.m.

MEXICO

Mazatlan XEACE 9:00 a.m.
 Nogales XEHF 9:00 a.m.

PORTUGAL

Oporto Radio Miramar
 782 k.c. 10:15 p.m.

URUGUAY

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

RADIO TOPICS FOR JULY

- | | |
|--------------------------------|------------------------------|
| 3—Paradise Without Pollution | 24—No More Death |
| 10—Our Bible Translated | 31—Jesus, the World's Savior |
| 17—The Sheep and Goats Parable | |

Now, the Apostle Paul says, the Scriptures are not only divinely inspired, but they are profitable. They are our daily bread, the light that shows us the path of life, the revelation that tells us about our Father in heaven and our Redeemer, "whom having not seen, ye love." (I Pet. 1:8) If obedient to their teachings we shall be sanctified thereby and thus will be prepared for an inheritance among all those who are sanctified. (Acts 20:32) Hence the Word of God is indeed profitable, yea, indispensable—an "unspeakable gift" to the children of God from their Heavenly Father.—II Cor. 9:15

Profitable in Four Ways

In his message to Timothy, Paul speaks of the profitability of the Word of God under four heads: doctrine, reproof ("proof," Diaglott), correction, and instruction in righteousness. Doctrine means teaching—especially the fundamental truths of the divine plan. "If any man will do his [God's] will, he shall know of the doctrine." (John 7:17) That doctrine is important is shown by the following scriptures: I Timothy 4:16; 6:3; II Timothy 3:10; 4:3; Titus 1:9; 2:1, 7; II John 9. As bones are to the human body, giving it form and stability, so doctrine is to the organization of the church, the body of Christ. Without doctrine we would be spiritual counterparts of some boneless creatures that float about in the ocean.

"Proof"

The term "proof," (as shown in the Diaglott interlinear translation, not "reproof" as in the King James version), is the thought of the apostle. While journeying through the wilderness of "this present evil world" the Lord's people need a sure, infallible guide or standard, and especially is this necessary today in view of the babel of conflicting tongues pervading the religious world. (Gal. 1:4) If we are told that a piece of cloth is eighteen inches wide, we can be sure of it only by using a measuring rod. Or if a wall is said to be perpendicular, our eye is not accurate enough to be certain that this is true, so we need to prove it by using a plumb line.

In like manner, the divine measuring rod, the Bible, has been given us to measure or prove the correctness or falsity of whatever may be presented to us as truth. By it we can measure the temple of God and all that appertains thereto.—Rev. 11:1

As the Word of God deals with many things beyond the limits of man's present experience as well as with things on the human plane with which few are familiar, our own judgment is inadequate as a guide in connection with these matters. We may come to one conclusion concerning an item of truth, but someone else may come to an exactly opposite conclusion. Therefore the Lord has provided an infallible guide for his children in his Word. By it we may "try the spirits"—the teachings that may be presented to us—searching the Scriptures daily to see whether these things are so. (I John 4:1) This was the course followed by the Bereans of old. (Acts 17:10,11) So far from finding fault with such an attitude, Paul always approved it. Of all the reformers God has raised up for the blessing of his people, surely none exhorted his hearers to prove all things by the infallible Word more than that faithful and wise servant who departed from us within this century, but from whose ministry we are still deriving untold benefits. By thus realizing that the Word of God is profitable for proof, and using it to that end, our faith stands, not in the wisdom of men, but in the power of God.—I Cor. 2:5

Correction

The Word of God is profitable for correction. All need correction both as to faith and conduct. We therefore come to the Word for the correction of our faith; for our understanding of the divine purposes to be amplified; for our conduct, manners, and beliefs all to be ordered by his Word. It is possible for one to get into a condition where he will not receive correction but will take offense when it is kindly given. This is a dangerous condition. The scribes and Pharisees would not receive the correction given by Jesus and hence greatly increased their

responsibility before God. Such an attitude indicates pride in the heart. The Lord cannot deal with us unless we are willing to receive correction, and we should use his Word to this end. Paul suggests that since we have received correction from our natural fathers, how much more willing should we be to be corrected by our Heavenly Father! (Heb. 12:5-11) "If we would judge ourselves [in the light of the Word], we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world." (I Cor. 11:31,32) "He is in the way of life that keepeth instruction: but he that refuseth reproof erreth."—Prov. 10:17; 15:31,32; 29:1; Ps. 141:5

Instruction in Righteousness

To what righteousness does the apostle refer? Some go about to establish their own righteousness. However, the Word of God is profitable to instruct us that this is not the kind of righteousness that has divine approval. When we speak of Christ's righteousness we refer to the merit of his sacrifice imputed to us by faith, enabling us to be counted righteous, justified in the sight of God. Even this does not appear to be the righteousness to which the apostle makes reference.

Here Paul is speaking of the man of God whom he desires to be thoroughly furnished unto all good works. Such are already enjoying the benefits of Christ's righteousness. We would understand the reference to be to the great principles of God's law and his divine government, the great principles that govern God's dealings, the perfections of the divine character that we desire to copy.

The Word of God is represented as a mirror: we behold in this mirror the glory of the Lord—his wisdom, justice, love, and power, as they are revealed in the great plan of salvation; and as we seek to copy these glorious perfections, we are transformed into the same image, becoming in character more like our Heavenly Father and our Lord Jesus.

Character — Express Image

The word “character” has been brought into the English language from the Greek. The Greek word is **charakter**. At first it was the name of the sculptor’s tool; later the finished work of the sculptor came to be called a **charakter**, that is, the ideal toward which he had been working. The word is used but once in the New Testament; namely, in Hebrews 3:3, where it is translated “express image,” meaning an exact impress, and applies to our Lord since his resurrection, explaining that he is now the express image of the Father’s person. We are called to be “like him, for we shall see him as he is.” (I John 3:2) What a hope has been set before us! How profitable and all-important is the Word of God, that we might be instructed in righteousness—in the great principles that compose the divine character.

Thoroughly Furnished

With the present imperfect educational facilities, how many go out into the world who are not thoroughly furnished for a calling of life! How many enter the ministry of the nominal church, not merely poorly equipped for their work, but quite ignorant of the message they should preach as the ministers of Christ!

Before beginning the great work of the kingdom, the church is being thoroughly fitted and prepared for her part in that gracious work of blessing and restoring mankind. During the present life, the least the Lord’s servants can do is to seek to be thoroughly furnished for our work now and in the future. (I Cor. 4:1,2) We are exhorted to be “perfect, thoroughly furnished unto all good works.” The Word of God needs to be considered carefully in order to ascertain the kind of good works required of us. If we do this, we find that our present work is not one of reforming or converting the world, but, to use the words of another, “the present mission of the church is the perfection of the saints for the future work of service, to develop in herself every grace, to be God’s witness to the world, and to prepare to be kings and priests in the next age.”

God has provided his Word that we might be thoroughly furnished with all the information we need—light, guidance, strength, encouragement. Let us never allow anything to obscure or cause us to overlook the value and profitableness of the Word of God, given by inspiration of God, that “the man of God may be perfect, thoroughly furnished unto all good works.”

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Encouraging Letters

Some Comments from Our Film Service

Schools and Colleges

Gentlemen: I had the good fortune of seeing your film **God and Science**, which was loaned to me by one of our Junior High science teachers. I showed it to 185 of my high school biology students. I firmly believe in God, in Jesus Christ as Savior, and in creation, as opposed to evolution. Consequently, I am very much interested in knowing more about your work, and the films you have available. Could you please send me a list of the films and some information about them? I would deeply appreciate it. Also, I would like three copies of “God and Reason,” as mentioned in your film. Very truly yours.—MO

Excellent! It really promotes concern and interest. Thanks a million!—2 showings; 56 in attendance.—WI

It was once said that science and religion was a controversy, but now it seems that in turn they are coming around to the same point.—2 showings; 64 present.—AL

There are people today who do not believe that there is a true God. This film gave support to all who believe in a true God.—3 showings; 90 present.—AL

Content engendered much discussion in class. A very interesting presentation.—2 showings; 60 present.—PA

Excellent instructional teaching tool. God bless you for your

kindness.—1 showing; 31 present.—WI
Excellent; outstanding!—2 showings; 40 present.—NC

The story of this picture was very interesting. 125 viewed the 2 showings of this film and discussed how it can be applied to life.—AL

Interesting and Informative

Gentlemen: Thank you very much for letting us borrow this film (*Unto Us a Child Is Born*). Approximately 120 students viewed the film, and most of the evaluations I asked for suggest we use the film again in our course next year. I found the film interesting and quite informative. Again, thank you. Sincerely.—NC

Prompted Much Discussion

Your film prompted much discussion on the concepts of life after death. My students and I enjoyed the film.—NC

Better Insight into Israel

Gentlemen: Your film *Israel in History and Prophecy* was well received by my students. We are presently studying the Middle Eastern countries, and this gave them a better insight into Israel than a book can. There were three showings, and

121 students viewed the film. Thank you for your cooperation and allowing us to enrich our curriculum. Sincerely.—MA

Convalescent and Nursing Homes

Very interesting, educational, and memorable. The booklets are really great. Residents use them in reading groups, and enjoy discussions. Thank you so much.—2 showings; 89 present.—LA

Very good! Praise Jesus! Thank you.—1 showing; 19 present.—ME

A beautiful, beautiful film. It was a great encouragement to and for our people here. Thank you so much for this message, and may God bless you in your great work.—1 showing; 15 present.—MT

Our elderly residents enjoyed this beautiful film. It struck up a discussion among them, for which we are thankful.—1 showing; 14 present.—MT

Dear Sirs: I am a psychologist for a mental health center. Each week I see a large number of elderly and disabled patients living in personal care homes. I would like to borrow some of your films to use with these

patients in the coming weeks. I can use the films at any time you can send them to me, since I do this on a weekly basis. I would like to borrow **From Darkness to Eden**. Thank you very much. Sincerely.—KY

Dear Sirs: The residents of our home had the pleasure of viewing your film **Archeology Proves the Bible**. We found it very interesting and would like to know if we could have a dozen copies of the booklet offered. Thank you for the opportunity to see your film. Sincerely.—TX

The Scriptures really come alive in this film presentation.—2 showings; 33 present.—AL

Our residents had very favorable comments on **A City Comes Down from Heaven**. For many, a confirmation of their past learning; for others, it was a new message. Thank you for sharing your ministry with us.—1 showing; 40 present.—MN

Thoroughly enjoyed. We liked the presentation.—1 showing; 47 present.—MN

Enjoyed very much. A very good film, good for our age.—2 showings; 30 present.—TX

Very good—and very useful to

build a Christian to a better life.—2 showings; 17 present.—IN

Very well received by all patients, also by staff. We look forward to seeing more of the same.—1 showing; 17 present.—AL

Churches

Very interesting conversation between the two followers of Jesus. Everybody present enjoyed the film.—1 showing; 50 present.—NC

This film really inspired the few adults who sat in, and they asked me to show it again when they bring a friend who was in the same position as the parent of the child in the film.—1 showing; 27 present.—SC

The film was great, and the congregation received a blessing from it.—1 showing; 60 present.—FL

Shown as part of a week-long revival. Viewers thought this was the best of the 20 films received from your service.—1 showing; 150 present.—NC

This is one lesson we had talked about earlier, and when they saw this film they were really enthused. I began to get a great

response from them. A job well done. Thank you!—1 showing; 33 present.—SC

This film, with two others, was shown the week of church revival. This film particularly catered to the desires of the children of the church.—1 showing; 150 present.—NC

Well Done and Interesting

Fourteen persons attended the showing of the film **Armageddon**. The film was very well done and interesting. Thanks very much.—TX

“Creation” Film Helped

Dear Sirs: I want to say thanks to you out of the depth of my heart for the use of your film on creation. It was a great help to my church school of young people, and the adults too. Our young people really did enjoy it. They all kept saying, “Run it again,” over and over. But I told them I had to return it to you. I am doing all I can to turn young people’s minds to Jesus—so many of them are turning to dope and every evil thing of this world, instead of turning to Jesus. I feel that your film was a great help to them and that they will change their ways. Thank you again. I will be sending for other films at an early date. May God bless the Dawn Bible

Students for this great blessing. Yours in Christ.—GA

Yes, the Bible Answers

Dear Friends: Sixty-eight people viewed your film **The World’s Only Hope** here, and it made them realize that they don’t have to look to popular columnists and magazine articles for solutions to their problems. This film helped them to realize that the Word of God will provide the answers they need.—FL

Excellent Presentation

Gentlemen: I would like to express our gratitude to you for allowing us to view this film. **God and Science** is an excellent presentation, done in beautiful color and done very professionally. We showed the film twice, with about fifteen in attendance each time. At each showing excellent discussion resulted. In the months ahead we plan to use your service extensively. Thank you, and may God bless you. Sincerely yours.—MA

Desires Booklets for Others

Gentlemen: I am reading your booklet “Archeology Proves the Bible” and am thrilled by it. Enclosed is a check for five dollars. Please send me as many copies as this amount covers. I wish to pass them on to others. Sincerely.—FL ☐

“To Prepare a Place”

THE words of Jesus recorded in the opening verses of the Gospel according to John, chapter 14, are among the most cherished by all who love the Master, for they contain two precious promises. First the Lord says, “I go to prepare a place for you.” And again, “I will come again, and receive you unto myself.” But precious as these promises are, they become even more so when we notice the circumstances under which the words were spoken and the events which led up to their utterance.

In the closing verses of chapter 13 we find the Master alone with the eleven in the “upper room.” He had given his final testimony to the Jews, declaring their “house” left unto them “desolate.” He had given the sop to Judas, thus marking him as the one who would betray him, and Judas had gone out to commit his wicked deed. The door which shut Judas out in the darkness of the night, and with the world,

closed Jesus in with the eleven. This was Jesus’ last meeting with them before he suffered. He knew this, and we cannot help feeling that they also must have sensed that great events were about to take place, although how great they did not know.

A last meeting of friends who know they are soon to be separated is always a sad one, but this one was particularly so in that upper room on that Passover night. Jesus knew that very soon he would finish his course on earth, and that soon these disciples whom he loved would be scattered every one to his own and be bewildered and amazed. This would be his last opportunity to tell them of his near departure and to bequeath unto them his tender message of farewell.

We cannot help but admire the composure of our dear Master on this occasion and note his love and devotion to those whom the Father had

given him. He knew that in a few hours the great purpose of his life on earth would be accomplished—his death on Calvary. It would be natural, then, for him to be very much preoccupied with that event and with all that it was to cost him in suffering and in pain. It would have been natural for him to have been so taken up with his own affairs as to forget about these eleven men, who indeed, only a little time before this had been quarrelling about which of them should be the greatest. But not so with the Lord. Having loved his own who were in the world, he loved them to the end, even to the extent of being unmindful of his own sufferings.

So, although his heart was feeling the awful weight of becoming the world's Sin-bearer, he addressed these eleven men with affection and tenderness. "Little children," he said, "yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say unto you." (John 13:33) Then he gave unto them the new commandment, "Love one another; as I have loved you." He had been a pillar of support and strength to them, but now he was going away, and they could still show to the world that they were his disciples by now

leaning upon one another, confiding in one another, and loving one another, even as he had loved them.

What a beautiful phrase the Lord used with reference to his decease—he was "going away." He was "going away," back to the Father; and while the finishing of his earthly course still weighed heavily upon him, we may be sure that his heart leaped in anticipation of once again being in the actual presence of the Father whom he loved so dearly. Indeed, this going away was so sure and so real to the Lord that he wished that these eleven could share this joyful anticipation with him. He said, "If ye loved me, ye would rejoice, because I said, I go unto the Father." (John 14:28) No greater joy could have filled his heart; and had the disciples realised the oneness existing between Father and Son, they would have rejoiced with him, even if they had considered it a personal loss to themselves.

It was only a little earlier in this conversation that Simon Peter had asked the Lord the question, "Whither goest thou?" The Lord's reference to his going away had evidently agitated Peter's mind. Coming to earth for a few short years of rejection was not Simon's idea

of messiahship, and he may have wondered whether the Lord had any special meaning attached to these words "going away." Was he speaking plainly, or was it in the form of a parable? We do not have any doubt about Peter's sincerity and love for the Master, but how little did he, or any of the others, know about the real purpose of our Lord's first advent, or how it was necessary for him first to die and provide the ransom price for the world ere he would come to bless them. Probably Peter's mind was also troubled by the Lord's previous statement, "Whither I go, ye cannot come."

It would have been easy for Jesus to have told Peter at this point that he was simply going back to the Father—back to heaven from whence he had come—but this would not have been a full answer to the question. True, he was going back to the Father's heavenly home, but his pathway to that home must be the way of death and the grave. Here was a great truth, so precious to the Master himself, but one which he could not share with any other person on earth, because none could understand it. It was forbidden ground to the fleshly mind, and as yet Peter and the rest of the disciples had only fleshly minds.

Sin and death were the twin monarchs who up to this time had reigned over the human race and had separated them from God. Full well our dear Lord knew, as he conversed with his disciples in that upper room, that the great purpose for which he had come into the world was to become its Sin-bearer, and this by going into death to become the One who would abolish death and bring "life and immortality to light through the Gospel. (II Tim. 1:10) We can readily appreciate, therefore, that a full answer to the question, "Whither goest thou?" would have involved an explanation of this entire matter, and this was a great secret which would have to remain closed to these disciples until the great transaction was over, and until Jesus, as the mighty Conqueror, had appeared in the presence of the Father for them.

Nevertheless the Lord gave Peter an answer to his question. With what lowly grace and unassuming simplicity those words then fell from the lips of their Teacher: "Whither I go, thou canst not follow me now; but thou shalt follow me afterwards." (John 13:36) Thus the Lord told Peter that it was impossible then to follow him, no matter how anxious he was to do so. And why was this?

Because sin and death had separated man from God, and at-one-ment would have to be made. Our Lord Jesus was the One appointed to effect this atonement, and it was for this purpose that he was going away, going into death, and thence into the presence of God, there to present the merit of his sacrifice. So we see how impossible it would have been for Peter to follow the Lord on this journey until first the Lord had done something for him, until first he had appeared in the presence of God for him and for his justification.—Rom. 4:25

But Peter desired a fuller explanation. As yet he had only a human mind with which to view the matter, and so it was impossible for him to see it as Jesus did. He insisted, "Why cannot I follow thee now? I will lay down my life for thy sake." Or, as Luke records it, "I am ready to go with thee, both into prison, and to death."—Luke 22:33

Poor Peter! How little he knew of the weakness of his flesh and of how unavailing it would be in this great conquest upon which the Master had entered! Actually, he had proposed to follow Christ into death. But the Master knew that he must needs go first and rise a victor o'er that dark domain ere Peter could

follow. Hence the Lord's reply, "Thou canst not follow me now; but thou shalt follow me afterwards."

Here we might pause and note how many have made a similar mistake since that memorable night when this conversation took place. How many have attempted to accomplish in their own strength what the Lord has accomplished for them! Then, instead of accepting by faith the Lord's offer of righteousness and life as a free gift from him, they spend their time in attempting good works and great works in an effort to earn the same. In the carrying out of these great works some have, indeed, shown willingness to go into prison and to death. But we must keep clearly in mind that such works of themselves can profit us little or nothing. Our hope must be on "nothing less than Jesus' blood and righteousness," and then we may follow the Lord, as Peter afterwards did, even unto death.

The conversation between Jesus and Peter relative to his going away and the impossibility of the disciples immediately following him must have troubled the hearts and minds of the entire eleven. This was not what they had expected. They were still wedded to the idea of an earthly kingdom

under a conquering Messiah subjugating the world and of his using them as his chosen ministers. Now he was about to leave them, with nothing accomplished toward this great goal, so far as they could see. Were they to be left as orphans in a hostile and ridiculing world? The thought of it troubled their hearts greatly.

And Jesus, knowing their thoughts, immediately addressed himself to the task of weaning them from their earthly ambitions and their thoughts of an earthly kingdom under him as an earthly Messiah. He had something far higher and worthier in mind for them, even a new relationship with God as their Father also. And although he knew that the full understanding of this new relationship could not be theirs until he had suffered, we can see how, before his departure, he began to speak to them from this new standpoint, endeavouring to draw their minds away from earthly hopes and get them centered on heavenly prospects. So he said, "Let not your heart be troubled: ye believe in God, believe also in me."—John 14:1

Yes, up to this time they had believed in God. God had been the object of their worship and they had believed in him fully, although they had never seen

him with the natural eye. Now they were to have another object of worship in heaven, even Jesus; and he asked them to believe in him, just as they had believed in God, although soon he also would be no longer visible to the natural eye. What could have been more beautiful than this, and how conducive it would be to getting their minds off Jewish hopes, which were entirely earthly, and getting them fixed in heaven—on "things above"—where the One they loved was soon to sit with his Father!

Then Jesus referred again to Peter's question, "Whither goest thou?" He told them he was going to his Father and that in his Father's house there would be, not only a place for him, but a place for them also. What a revelation! What a wonderful talk this was! What different prospects were being held out from what the eleven had been expecting! Earthly ambitions of kingdom honours were now on the wane, as wonderfully new and unthought of hopes came upon their horizon.

But Peter's question was not yet fully answered. The Lord had told them that he was going back to the Father and that in that heavenly sphere there would be room for them also,

but why could they not follow him immediately? To this he replied that although there was a place for them there, it must first be "prepared," and the immediate object of his departure was to prepare that place for them. (John 14:2) How this must have comforted them, and how they must have felt that heaven would now be much more real to them because he, their Friend with whom they had walked and talked, would be there. How blessed the assurance that one day they would follow him to that heavenly abode!

But let us pause and consider how much was contained in those words, "I go to prepare a place for you." As our dear Lord uttered them he, too, may well have paused, as he quickly contemplated what that work of preparation was soon to cost. For the only way in which a place could be prepared for them was by his going into death, by his resurrection out of death by his Father's power, and by his ascending into heaven, there figuratively to deposit in the hands of Justice the redemption price, his precious blood.

It is never out of place for us to meditate on the great cost at which this heavenly place has been prepared. The darkness,

the anguish, and the suffering at Gethsemane were part of the price. The "contradictions" in the high priest's judgment hall; the cruel ridicule of Herod and his men of war; the awful scourgings by Pilate's mocking soldiers; the unbearable weight of that cross of wood; the agony of the driven nails as the cross was hoisted between earth and heaven; the anguish of soul as the loving Jesus hung thereon, forsaken by God, as a Sin-bearer. All this was part of the price. Oh, we never can plumb how deep were the waters which overflowed him as he entered death. What a simple assuring statement that was, "I go to prepare a place for you," but not a word is said about the cost!

Not only was Jesus to be the object of their worship, but during his absence he was also to be the hope of their hearts. This hope he gave them in the words of the promise, "I will come again, and receive you unto myself; that where I am, there ye may be also." Again we can see how the Lord was weaning them away from their human conception of an earthly kingdom and was putting before their vision the spiritual phase of that kingdom and their place in it. His eternal home was not to be on earth. He was going

back to be with the Father, and the promise was that they would be with him wherever he would be. This must have been wonderful indeed to the listening disciples.

Up until then he had spoken several times of his departure and also of the hope of his return in the glory of the kingdom, but not until now had they entertained any thought of leaving the earth and being with him in the abode of the Heavenly Father. Yet this was exactly what the Lord was now promising them. He was coming back again, it was true, but not to rejoin them and establish an earthly throne. Instead, his return would be to receive them unto himself and place them by his side in the heavenly phase of his kingdom.

To what extent these early disciples were able to grasp such mighty truths we may not surely know, but we do know that for us who live at this end of the age these promises are very wonderful, very precious, and very real indeed. The promise, "I will come again," has now been actually fulfilled. Our dear Lord and Saviour, having at such cost prepared the place for us, has come again, true to his promise, and is now engaged, we believe, in "receiving us unto himself."

There is something very precious about the word "receive" which the Lord chose to indicate the manner in which he would gather his own at his return. The Greek word is **paralambano**, and according to the analytical Greek Lexicon means, "to take to one's side." And our Lord is just now doing this very thing, for by the harvest message he has been gathering his own and placing them by his side. He has been bringing them very near to himself, into very close communion with himself. He has spread a rich feast of truth, has girded himself and has come forth to serve them. What a glorious thought this is! Our departure from the sects and ways of men has not been to join another sect, as some have supposed, but, rather, that we might be placed by the side of our returned Lord, just prior to our "going away" with him to enter that place he has prepared for us.

The closing words of John 14:3 have always been very precious to the Lord's children, but especially so now as the increased light of this harvest time shines upon them. They are, "Where I am, there ye may be also." Without a doubt this refers to the place of our future abode, but may not these words also contain the thought of

position? Jesus always had a very unique position with the Father. He was daily the Father's delight. (Prov. 8:30) Twice while he was on earth his Father testified, "This is my beloved Son." What a testimony! And now he was going back to the Father, to continue to enjoy this close place in the Father's affection.

In John, chapter 17, we listen to Jesus talking to his Father, and there the veil is drawn back, and we get a glimpse of the closeness of fellowship and communion which exists between Father and Son. In harmony and purpose they were so much at one that not an iota of difference is discernible in their minds. The Father loved the Son with a love that permitted no comparison. The

Son loved the Father above all else. Together they had brought man into existence; together they agreed on the plan of redemption and recovery; and together they were engaged in the outworking of that plan.

What a fellowship! What a place the Son enjoyed! And, astounding grace, the Lord says, "Where I am, there ye may be also"! Yes, even now we are the objects of the Father's love because we are "in the Son." And when we have reached the place prepared for us and are sat down to share in the throne of the Son, we, too, shall enjoy that blessed oneness, union, harmony, and love which the Father bears toward the Son. What a blessed assurance and glorious prospect are ours!

BRITISH SPEAKERS' APPOINTMENTS

YEOVIL HOMEGATHERING, Aug.

12-16—Limited accommodations; please apply early to Mrs. P. Stracy. "Patmos" 3, Hillgrove Ave., Yeovil, Somerset. BA20 2LP.

Subscriptions and Literature—70, Station Road, Gidea Park, Romford, Essex. RM2 6DA.

Tapes and Cassettes on loan for the **British Isles only**—15, Southwood Gardens, Gants Hill, Ilford, Essex. IG2 6YF.

T. R. LANG

Yeovil Aug. 12-16

E. T. NADAL

Newport July 2
Yeovil Aug. 12-16

R. E. ROBINSON

Latchford July 23
Yeovil Aug. 12-16

B. L. WHITE

Yeovil Aug. 12-16

Talking Things Over

The General Convention Program

Albion, Michigan, July 30—August 4, 1977

ALBION is readily accessible by airplane and by bus. Doubtless, as in the past, the majority of the brethren who attend the General Convention will travel by automobile, and the Michigan highways are excellent. Albion College is located on Highway Number 94, and is within the city limits.

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*.

Young People's Bible Classes

This year we will include notebooks for those 8 and 9, 10 to 12, 13 to 15, and 16 years and older. When you write for a notebook, you **must** give us your age so we can send you the correct book, which we hope to have by the end of June. Please mail your request as follows:

Ages 8 to 12

Mr. Wade Austin
21207 Wilder Ave.
Lakewood, CA 90715

Teenage Groups

Mr. Tim Krupa
12624 N.E. Prescott Dr.
Portland, OR 97230

SATURDAY, July 30, 1977

Chairman: Brother Frank Niemczak
Detroit, MI

- 9:30 Morning Devotions
- 9:45 Welcome by College **Mr. Morley Fraser**
Director of
Continuing Education
- 10:00 Welcome Address **Brother Robert Gorecki**
Detroit, MI
- 10:30 Intermission
- 11:00 Discourse **Brother Andrew Horwood**
St. Johns, Nfld., Canada
- 11:30 Discourse **Brother Sidney Jones**
Winnipeg, Man., Canada
- 12:00 Close of Morning Session
-
- 2:00 Testimony Meeting **Brother Ted Trzeciak**
Gary, IN
- 2:45 Discourse **Brother Carl Boughton**
Duquesne, PA
- 3:15 Intermission
- 3:45 Discourse **Brother Leo Post**
New York, NY
- 4:30 Discourse **Brother Lloyd Hagensick**
St. Petersburg, FL
- 5:00 Close of Afternoon Session
-
- 6:45 Discourse: "The Ransom" **Brother E. K. Penrose**
Columbus, OH
- 7:30 Intermission
- 7:45 Discourse **Brother Al Lankford**
Sacramento, CA
- 8:30 Vesper Service **Brother Stanley Borowiec**
Buffalo, NY
- 9:00 Songs in the Night
-

SUNDAY, July 31, 1977

Chairman: Brother Mike Balko
West Newton, PA

9:00 Morning Devotions

9:15 Discourse

Brother Stephen Suraci
New Haven, CT

9:45 Discourse

Brother Russell Jurd
Los Angeles, CA

10:30 Intermission

11:00 Praise Service

11:15 Convention Theme Discourse

Brother Ray Krupa
Los Angeles, CA

12:00 Close of Morning Session

2:00 Discourse

Brother N. Hiam
Auckland, New Zealand

2:45 Intermission

3:15 Testimony Meeting

Brother Kenneth Fernets
Vernon, B.C., Canada

4:00 Discourse: "Justification"

Brother Edward Fay
San Francisco, CA

4:45 Close of Afternoon Session

7:30 Praise Service

8:00 Public Meeting

"Israel in History and Prophecy"

Bible Answers Film

Moderator: Brother Ray Krupa
Los Angeles, CA

MONDAY, August 1, 1977

Chairman: Brother Edmund Wachnicki
Pontiac, MI

9:00 Morning Devotions

9:15 Discourse: "The Sin Offering" Brother John Hull
Los Angeles, CA

10:00 Intermission

10:30 Testimony Meeting Brother Roy Carpentier
Minneapolis, MN

11:15 Discourse Brother Tim Krupa
Portland, OR

12:00 Close of Morning Session

2:00 Discourse Brother George Jeuck
New York, NY

2:30 Discourse Brother Frank Nemesh
Detroit, MI

3:00 Intermission

3:30 Panel Discussion: "Have the Sleeping Saints Been
Raised?"

Moderator: Brother Edward Fay
San Francisco, CA

Panel: Brothers Emile Herrscher,
Leo Post, Irving Foss

5:00 Close of Afternoon Session

7:00 Discourse Brother David Bruce
Los Angeles, CA

7:45 Vesper Service Brother Wade Austin
Los Angeles, CA

8:15 Songs in the Night

TUESDAY, August 2, 1977

Chairman: Brother Richard Ruth
Allentown, PA

- 9:00 Morning Devotions
- 9:15 Discourse **Brother Burton Brown**
Los Angeles, CA
- 10:00 Intermission
- 10:30 Discourse **Brother Felix Wassmann**
New York, NY
- 11:15 Discourse: "The Covenants" **Brother Charles Chupa**
Detroit, MI
- 12:00 Close of Morning Session
-
- 2:00 Baptismal Discourse **Brother Kenneth Nail**
New York, NY
- 3:00 Immersion Service
- 3:30 Right Hand of Fellowship
- 4:15 Testimony Meeting **Brother George Balko**
(at Goodrich Chapel) West Newton, PA
- 4:45 Close of Afternoon Session
-
- 7:00 Discourse **Brother Emile Herrscher**
Phoenix, AZ
- 7:45 Vesper Service **Brother Charles Zubowski**
La Salle, IL
- 8:15 Songs in the Night
- 8:30 Elders Meeting
-

WEDNESDAY, August 3, 1977

Chairman: Brother William Harp
Cincinnati, OH

9:00 Morning Devotions

9:15 Discourse

Brother Walter Blicharz
Detroit, MI

10:00 Intermission

10:30 Convention Business Meeting

11:45 Greetings

12:00 Close of Morning Session

2:00 Testimony Meeting

Brother James Tate
New York, NY

2:45 Discourse

Brother James Webster
Boston, MA

3:15 Intermission

**3:45 Question Meeting: Questions to be submitted at
Convention.**

Moderator: Brother Stephen Roskiewicz
Grand Rapids, MI

**Panel: Brothers Kenneth Nail,
E. K. Penrose, Russell Jurd**

5:00 Close of Afternoon Session

7:00 Discourse: "The Lord's Presence" Brother Irving Foss
Los Angeles, CA

7:45 Vesper Service

Brother Sydney Allen
New York, NY

8:15 Songs in the Night

Chairman: Brother William Vrooman
Orlando, FL

9:00 Morning Devotions

9:15 Testimony Meeting

Brother Alonzo Jarmon
Cleveland, OH

10:00 Discourse

Brother Stanley Jeuck
Orlando, FL

10:45 Intermission

11:15 Discourse

Brother Gilbert Rice
San Diego, CA

12:00 Close of Morning Session

2:00 Symposium: "God May Be All in All"

1. "God Is Head over Christ"

Brother Wade Austin
Los Angeles, CA

2. "Christ Is Head over the Church"

Brother Edmund Blicharz
Detroit, MI

3. "All Ye Are Brethren"

Brother Richard Suraci
New Haven, CT

3:15 Intermission

3:45 Discourse

Brother George Passios
New York, NY

4:30 Discourse

Brother Roy Poland
Indianapolis, IN

5:00 Close of Afternoon Session

7:00 Melodies of Praise

Brother David Bruce
Los Angeles, CA

7:30 Discourse

Brother Stephen Roskiewicz
Grand Rapids, MI

8:15 Love Feast

RESERVATION FORM

BIBLE STUDENTS GENERAL CONVENTION

Albion College
Albion, Michigan
July 30-August 4, 1977

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

JULY 29	JULY 30	JULY 31	AUG. 1	AUG. 2	AUG. 3	AUG. 4
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Dinner will be served Friday, July 29, 1977, between 6:30 and 8:00 P.M., for \$3.15 (cash), and breakfast on Friday, August 5, 1977, between 7:30 and 8:30 A.M., for \$1.35 (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, 1977.

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 \$73.50 per person, two to a room, which includes registration. (Food, 6 days, \$37.50; room, Friday-Thursday, \$35.00; registration, \$1.00)

The daily rate for meals is \$6.25 and room \$5.00 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

MINISTERING THE GLORIOUS GOSPEL OF CHRIST

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

S. ALLEN		K. NAIL	
Baltimore, MD	July 24	Los Angeles, CA	July 2-4
Albion, MI	30,31	Albion, MI	30,31
C. S. BOUGHTON		J. PANUCCI	
Pontiac, MI	July 6	Italy	July
Jackson, MI	8		
Grand Rapids, MI	10,11	G. PASSIOS	
Gary, IN	12	Paterson, NJ	July 24
Indianapolis, IN	13	Albion, MI	30,31
Columbus, OH	14	E. K. PENROSE	
Greenfield, OH	15	Los Angeles, CA	July 2-4
Cincinnati, OH	17	San Diego, CA	6
Albion, MI	30,31	Yuma, AZ	7
P. HATGIS		Phoenix, AZ	10
Greece	July	Deming, NM	11
N. HIAM		Albuquerque, NM	12
(New Zealand)		Tucumcari, NM	13
Albion, MI	30,31	Dallas, TX	14
G. JEUCK		Memphis, TN	17
Allentown, PA	July 17	Columbus, OH	20
Albion, MI	30,31	Albion, MI	30,31
R. JURD		J. TATE	
Phoenix, AZ	July 24	Pottstown, PA	July 10
St. Louis, MO	27	Albion, MI	30,31
Albion, MI	30,31	F. WASSMANN	
A. KRUMPOLT		Hartford, CT	July 17
Berwick, PA	July 10	Albion, MI	30,31

THERE are great truths that pitch their shining tents outside our walls; and though but dimly seen in the gray dawn, they will be manifest when the light widens into perfect day.

Conventions

LOS ANGELES, CA, July 2-4—Downey Community Theater, 8441 E. Firestone Blvd., Downey. Mr. A. W. Abrahamsen, 710 S. Hobart Blvd., #207. 90005

DETROIT, MI, July 2-4—Armenian Cultural Bldg., 22001 Northwestern Hwy. near Southfield Frwy., Southfield. Mr. Robert Gorecki, 4943 Gerald, Warren, MI 48092

NEW BRUNSWICK, NJ, July 2-4—Douglass College, Hickman Hall, George St. at Rt. 18. Mrs. Daniel Larson, 57 Wayside Dr., Cliffwood Beach, NJ 07735

VERNON, B.C., July 9, 10—Silver Star School, 1404 - 35 Ave., Mrs.

Kathleen Phillips, 386 Clifton Rd., Kelowna, B.C.

CINCINNATI, OH, July 17—2850 Dunaway. Mrs. William Bertsche, 2850 Dunaway. 45211

DENVER, CO, July 22-25—Loretto Heights College, 3001 S. Federal Blvd. Mrs. Loretta Blair, 6705 S. Santa Fe, Sp. 2, Littleton, CO 80120

CHICAGO, IL, July 24—Elmhurst Masonic Temple, York Rd. & Arthur St., Elmhurst, IL. Mr. George Tabac, 900 Brentwood Dr., Bensonville, IL 60106

ALBION, MI, July 30-Aug. 4—GENERAL CONVENTION, Albion College.

Obituaries

The following brethren have recently finished their Christian course:

Sister Sarah Johnson, Tacoma, WA—April 16. Age, 82

Brother Anton Kiskunas (Lithuanian), Chicago, IL—May 8. Age, 87

Sister Elizabeth Ducsay, West Brownsville, PA—May 9. Age, 92

Sister Rena M. Nekora, Minneapolis, MN—May 22. Age, 71

Brother Steven Christopher, Victoria, B.C.—May 27. Age, 88

Brother Charles W. Foulk, New Wilmington, PA—June 2. Age, 83

Brother Paul Nohta, Warren, OH—June 5. Age, 89

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

Pilgrim Brother Wilf Price was taken home by our Lord May 19, 1977, at the age of 85. He heard the truth of God many years ago and consecrated his life to the Lord in 1911. As a youth in England, he began a career on a sailing vessel. Many illustrations from his sailing days were used in his ministry to the brethren. His pilgrim work began in 1957 and lasted almost to the end. We shall miss him, as will his daughter, Peggy, whom he loved dearly. □