

The Dawn

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CONTENTS

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HIGHLIGHTS OF DAWN

"He Maketh Wars to Cease" 2

BIBLE STUDY

The Need to Make Right Decisions 10
Life-giving Decisions 12
Discipline in Family Life 14
Wisdom for Decision Making 16

CHRISTIAN LIFE AND DOCTRINE

The People of the Bible
Part XXXIII—Acts 18:23—21:17
Paul's Third Missionary Journey 18
Pentecost (Whitsuntide) 27
Do You Know? 42
Weekly Prayer Meeting Texts 9

"FRANK AND ERNEST"

Radio Schedule 34

THE BIBLE ANSWERS

Television Schedule 36

ENCOURAGING LETTERS 44

YOUR QUESTIONS 46

TALKING THINGS OVER

General Convention Bulletin 53

SPEAKERS' APPOINTMENTS

Great Britain 52
United States 63

CONVENTIONS 64

General Convention Reservation Form 61

OBITUARIES 63

Highlights of DAWN

“He Maketh Wars to Cease”

“He maketh wars to cease unto the end of the earth; He breaketh the bow, and cutteth the spear in sunder; He burneth the chariot in the fire.”—Psalm 46:9

FOR sometime the news media have been keeping the world informed about the progress of SALT II (Strategic Arms Limitation Treaty) negotiations between the two superpowers of the world, the United States and the Soviet Union. Both nations have stockpiled enough nuclear bombs to stagger the human mind in its effort to comprehend the potential destructive force involved. The firepower of these bombs is measured in megatons. One megaton is equal to one million tons of TNT. In World War II days the blockbuster bomb had a striking force of one ton of TNT. How can we visualize a bomb that has the equivalency of millions of tons of TNT?

Although actual figures have never been published (and are kept secret by both nations), it is generally supposed that the United States has nuclear bombs equivalent to one hundred trillion tons of TNT and the Soviet Union has the equivalent of sixty trillion tons. These figures boggle the mind and the imagination. Professor Einstein, shortly after the first atomic bomb was used in World War II and before the advent of the hydrogen bomb, said, “The annihilation of all life upon earth has now become a technical possibility.” Today, if we could properly comprehend (as Einstein was able to comprehend), we would be frightened at the contemplation of what would happen if the explosive power that these two nations have stockpiled was ever used in an all-out war. The materials on hand far exceed the power necessary to destroy all life upon earth. Can we wonder, then, why our Lord said, as recorded

in Matthew 24:22, "And except those days should be shortened, there should no flesh be saved."

How will those days be shortened? Will it be because of the success of SALT II, which would limit the delivery of nuclear bombs through deployment of missiles and bombers? Will it be because the prospect of nuclear war is so terrible that it in itself has become a deterrent? Not at all! It becomes evident when we review what was accomplished as the result of SALT I that such treaties serve only as screens for double-dealing by the respective parties. The intent of SALT I was to stop the escalation and multiplication of arms and weapons that would be used specifically to carry nuclear warheads. It failed to do so. For example, the treaty limited the United States to 1,054 land-based intercontinental ballistic missiles (ICBMs) and the Soviet Union to 1,607. Both countries have equaled or exceeded these limitations. The treaty also said that the U.S. could increase its submarine missile total from 656 to 710, and the U.S.S.R. from 740 to 950, if they retired one land-based missile for every additional submarine missile. The Soviet Union has exercised this option; the United States has not. But since SALT I limited the number of missiles delivering a single nuclear warhead, both sides proceeded to develop a missile **carrying multiple warheads**, each warhead capable of going to a separate target; and this, of course, made the treaty meaningless.

The new SALT II, which is awaiting signing by both sides, now includes heavy bombers in the count of missiles and calls for a total of 2,250 for each nation. The U.S. has a total of 2,058 (ICBMs and heavy bombers). The U.S.S.R. has 2,500. Other features involve rules on cruise missiles and multiple warheads.

The United States Congress has been asked by President Carter to become involved in studying the treaty. It is expected that it will produce greater equality in arms and hence stability. This would mean, therefore, that neither side would be tempted to launch a first strike.

The big problem facing both sides is the lack of ability to make accurate verification. Political changes abroad may reduce the number of American systems for verification. Already a critical location has been lost because of the change in governments in Iran. In that country, important strategic intelligence-gathering equipment was deployed by the C.I.A. This equipment was used to track the flights of Russian missiles and to monitor electronic signals reporting the missiles' performance. With the change of administration in Iran, the equipment has been dismantled and removed, or lost. The events in Iran have made consideration and acceptance of the treaty more difficult.

It is the conviction of the U.S. critics of the treaty that the Russians have been able in the last five years to evade verification. Even with all the monitoring systems in operation, both sides agree that verification will be difficult.

It is clear that neither nation trusts the other. Without a treaty, each will spend billions for more weapons. With a treaty, they are likely to spend even more. Treaties are a paradox. Essayist E. B. White once described an arms control treaty as a "document that is generally regarded as so untrustworthy we feel we must hold arms in order to make sure we're not disadvantaged by its being broken." We should not wonder, then, that news correspondents in writing about SALT say that it causes "men's minds to turn, none too lightly, to Armageddon." They also say concerning SALT, "The question is the balance of terror." One article mentioned how strange it was that every time a treaty was signed to limit arms, the spending on new arms by both nations signing the treaty increased.

But the concern about nuclear war and nuclear terror is not restricted to the acts of the superpowers alone. Today every small nation in the world buys arms, and many produce and sell arms, too. The business in arms is greater in dollar volume today than ever before in man's history. Recently, one thousand people gathered in Chicago outside the O'Hare

Exposition to protest an international arms exhibit and conference. The conference, called "Defense Technology '79" by its sponsor, was called "Death Exposition" by the protestors. The exhibition was closed to the news media and the public but open to manufacturers, diplomats, and heads of State and their representatives. Visitors from the Middle East, Indonesia, and Latin America were among those attending the first day of the four-day conference. Demonstrators shouted, "Murderer" and "Death Merchant" to those entering the hall.

Even the nation of Israel considers arms sales a necessary evil. A recent article said:

"Before the 1973 war, Israel was a minor arms merchant with sales averaging \$60 million a year in a market dominated by the United States, the Soviet Union, France and Britain. Since then, Israel's military merchandise for sale has increased by at least six times, with sales this year estimated at \$400 million.

"Israel's sales are shrouded by censorship and self-imposed restrictions in the industry. But Defense Ministry officials hasten to remind inquirers that the Israeli arms industry is important for a small nation with a staggering balance-of-payments deficit, and accounts for at most two percent of the global traffic in weapons.

"Israeli officials are also close-mouthed about who their clients are and what they buy, but according to foreign press reports and sources such as the London-based International Institute for Strategic Studies, the highly successful Uzi submachine gun is sold to more than 60 countries, including the United States, which equips its Secret Service with the weapon.

"According to these sources, Israel's customers include Nicaragua, South Africa, Ethiopia, Kenya, Greece, Taiwan, Honduras, Chile, Iran, Bolivia, Ecuador, El Salvador and Mexico. Prime Minister Menachem Begin has made no secret about Israel's arms aid to Christian militiamen in south

Lebanon. This represents a political decision related to Israel's concern about Palestinian guerrillas regrouping at its northern border.

“Israel still relies heavily on the United States for much advanced equipment but it produces about 40 percent of its light ammunition needs. A brochure published by the Defense Ministry in French, English and Spanish offers a wide variety of equipment for sale. The items include the Galil, a light-assault rifle that converts into a submachine gun or grenade launcher capable of firing antitank or anti-personnel ammunition; the Gabriel sea-to-sea missile; the Shafir air-to-air missile, and communications and scanning devices.”

The people living in this world have come to accept war as inevitable, even though they hate it and long for real, lasting, secure peace. Christian nations are sometimes regarded as capable of leading the way toward peace. Unfortunately, these so-called Christian nations have waged as much war as the heathen nations, if not more. How can these truly say that they espouse the cause of the Prince of Peace?

What did the Prince of Peace, Jesus, say concerning our time and concerning war? In the 24th chapter of Matthew, Jesus tells about the signs dealing with the end of the age. His disciples had asked him to tell them of his second presence and the nature of events at the end of the age. Jesus said, among other things: “And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.” (vs. 6) We note that Jesus used the word “must.” “These things **must** come to pass.” In other words, he was saying that wars **must** come to pass. Wars and threats of wars would be man's lot until brought to an end by the power of the Prince of Peace. And so it has been. Wars and the threat of wars have grown in intensity, leading us to the present troublous times. The prophet Daniel prophesied of this time. (Dan. 12:1) Jesus quoted him, saying: “Then shall be great tribulation, such as

was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved.”—vss. 21,22

Jesus did not expect that peace would come in our day. Rather, he expected that the time spanning his first and second advents would be characterized by warfare of all types. His words recorded in Matthew 10:34-37 are: “Think not that I am come to send peace on earth: I came not to send peace, but a sword [to make war]. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man’s foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.”

The implication of this prophecy is that sin and selfishness would be prevalent in these last days and that those who would become his followers would endure trouble. The spirit of war would be everywhere.

This frightening picture will not change until the Prince of Peace, Jesus, establishes his kingdom. Isaiah’s wonderful prophecy of the birth of the Messiah said: “For unto us a Child is born, unto us a Son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.” (Isa. 9:6) A key point in this prophecy is the phrase, “the government shall be upon his shoulder.” It is necessary, for the abolishing of war, that there be established a worldwide government which is not influenced or swayed by sin, but which will supervise, overrule, and control the affairs of all earth’s inhabitants for their good. This can be accomplished only by the establishment of God’s kingdom.

Another requirement for the prevention of war is the conversion of all nations from a condition of hardness of heart, selfishness, and sin to a condition of tenderness of

heart, generosity, and righteousness. These will be the exact accomplishments of Christ's government. A prophecy by Jeremiah reads: "I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people." (Jer. 31:33) Isaiah's prophecy continues: "Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this."—Isa. 9:7

When Jesus came to earth at his first advent, he came as the Lamb of God, to be the ransom for father Adam. He fulfilled Isaiah's prophecy, "As a sheep before her shearers is dumb, so he openeth not his mouth." (Isa. 53:7) Jesus is also identified as the Lamb of God in the Book of Revelation, "the Lamb that was slain." But here the picture changes: the Lamb does not behave like a lamb but rather like a lion or a bull. He displays such anger that all who oppose him are forced to try to hide and are very fearful. They say to the mountains and rocks, "Fall on us and hide us . . . from the wrath of the Lamb." (Rev. 6:15-17) A lamb is usually thought of as being meek and docile. In this picture we see a lamb full of wrath.

The Lord is conveying to our minds an important feature of his plan in this picture of a "wrathful lamb." First, he wants us to remember that Jesus died for us, as the Lamb of God. Second, he wants us to know that Jesus will establish his kingdom and will make war against all of the institutions of selfishness and unrighteousness. Later in Revelation we see Jesus riding at the head of his army, bringing about the complete destruction of this present evil world. At the conclusion of that chapter we read of the final victory gained by him who is rightfully "King of kings, and Lord of lords." —Rev. 19:11-21

In other places in the Scriptures we have remarkable prophecies telling us of the ways in which God will bring an

end to war. One prophecy (Isa. 2:2-4) shows the voluntary action by those who want to be in God's kingdom. This prophecy foretells the establishment of God's kingdom, in the last days, over all kingdoms in this world. Those who observe the blessings given to the people already in the kingdom are glad to "go up to" the mountain of the Lord. They willingly convert all the resources for war into productive tools: "They shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more." It is noteworthy that the key to making wars cease is **not learning war anymore**. The kingdom will foster this desire of peace that even now beats in the hearts of most men.

Those unwilling to give up war will be restrained. A dramatic prophecy in the Old Testament, the 46th Psalm, tells of another way in which God brings an end to war. The psalm says: "Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth. He breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire."—vss. 8,9

This is real disarmament. No treaty ever signed was willing to include the destruction of all war materials. But God will forcibly destroy all weapons as if they were playtoys crushed by His great power. And so it will be that "He maketh wars to cease." Blessed be our God and his Son, our Lord and Savior.

WEEKLY PRAYER MEETING TEXTS

JUNE 7—The God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.—I Peter 5:10 (Z. '95-202 Hymn 87)

JUNE 14—God resisteth the proud, and giveth grace to the humble.—I Peter 5:5 (Z. '96-19 Hymn 114)

JUNE 21—Learn of Me; for I am meek and lowly in heart.—Matthew 11:29 (Z. '96-79 Hymn 279)

JUNE 28—Be not wise in thine own eyes: fear the Lord, and depart from evil.—Proverbs 3:7 (Z. '96-212 Hymn 136)

Bible Study

LESSON FOR JUNE 3

The Need to Make Right Decisions

MEMORY SELECTION: "To obey is better than sacrifice, and to hearken than the fat of rams."—1 Samuel 15:22

SELECTED SCRIPTURE: 1 Samuel 15:10-16,22,23; 16:1

THERE is only one decision that the true child of the Lord should make, and that is to be obedient to God's instructions. A willingness, and in fact a desire, to be obedient centers around a condition, or state of mind, called humility. Humility has been defined as an attitude of mind that results from a proper appraisal of one's self when compared with our Heavenly Father or our Lord Jesus. We are as the dust in the balance; we are nothing by comparison. If our minds have been enlightened, we know that we have nothing but that which was received from the Lord. Knowing this, it would seem that being obedient would be very easy for the Christian, but this is not so. Pride and selfishness, which are an inherent part of our makeup and which we have acquired as a legacy from father Adam, constantly push them-

selves to the fore in our daily conduct. One of the hardest battles of a Christian is to eliminate these two unwanted elements from our character.

Our lesson centers around the experience of Saul. The nation of Israel, until Saul was appointed king, was a theocratic government. In other words, God directed the affairs of Israel, and he used earthly representatives, such as Samuel, to convey his instructions. The nation of Israel, however, tired of this arrangement, especially since all the neighboring governments were kingdoms. Israel desired to have a king like their neighbors.

This was a terrible shock to Samuel. The scripture in 1 Samuel 8:6,7 reads: "But the thing displeased Samuel, when they said, Give us a king to

judge us. And Samuel prayed unto the Lord. And the Lord said unto Samuel, 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." The Lord listened to the people and selected Saul to be their king.

When it came time to inaugurate Saul as king, he could not be found. "Therefore they inquired of the Lord further, if the man should yet come thither. And the Lord answered, Behold, he hath hid himself among the stuff." (I Sam. 10:22) Truly, Saul was humble at this point in his life. But it was not long before pride began to assert itself in Saul's actions. This became manifest when Saul tired of waiting for Samuel to offer a sacrifice to the Lord before going into battle. Saul himself then offered a burnt offering unto the Lord. This was in direct disobedience to the Lord's instructions.

Then the Lord instructed Saul to "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." (I Sam. 15:3) The Lord gave them the battle, but Saul kept back for the children of Israel the best of the animals

and saved the king, Agag. Because of this disobedience, the Lord rejected Saul from ruling over the children of Israel.—I Sam. 16:1

The lesson from this experience of Saul is well summarized in this statement of Samuel: "And Samuel said, When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the Lord anointed thee king over Israel?" (I Sam. 15:17) It was only when Saul was humble that the Lord could deal with him. And this is true with us also. As footstep followers of the Master, we have been figuratively beheaded; that is, our consecration to the Lord involved the death of our own will and the accepting of his only. Disobedience is an evidence that our own will is not dead and that we are not being faithful to our covenant with the Lord.

Sacrifice was offered as an atonement for transgression. The Lord, of course, would prefer obedience, and then there would be no transgression. In this light, how beautiful are Samuel's words: "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams."—I Sam. 15:22

Life-giving Decisions

MEMORY SELECTION: "As thy life was much set by this day in mine eyes, so let my life be much set by in the eyes of the Lord, and let him deliver me out of all tribulation."—
I Samuel 26:24

SELECTED SCRIPTURE: I Samuel 26:6-12,21-24

AFTER Saul's disobedience the Lord sent Samuel to anoint David, the son of Jesse, as the future king of Israel. (I Sam. 16:11-13) The Lord, however, permitted Saul to occupy the throne for many years after David's anointing. In the beginning David and King Saul were close. But as David began to manifest the spirit of the Lord and it became evident that he had the Lord's favor, Saul became jealous. He endeavored to take David's life, and it eventually became necessary for David to flee and be a fugitive from the wrath of the king.

On two occasions David had the opportunity to take Saul's life. The first instance is recorded in I Samuel 24:1-7. David and some of his men were hiding from Saul in a cave. Saul and his army decided to camp nearby, and Saul entered the cave and went to sleep. David had the opportunity to slay Saul,

but he did not do so. Instead, David cut off a piece of Saul's robe, which he subsequently displayed to Saul as evidence that he had spared Saul's life.

Saul was remorseful for a time, but soon he began to pursue David again. Our lesson is centered around the second incident wherein David spared Saul's life. Saul and his men encamped again near the place where David and his men were hiding. David and a volunteer went at night to observe Saul and his men and found that they were all sound asleep. Saul was sleeping in a trench, that is, between rows of military equipment. When David came upon Saul, his companion urged David to allow him to thrust Saul's own spear through him, but David again refused to take Saul's life. But he did take Saul's spear and the cruse of water that was at his bolster.

The next morning, at the appropriate time and from a safe distance, David again confronted Saul with the evidence that he had spared his life.

David had great love for God and his law and his arrangements. It was David who said: "O how love I Thy law! it is my meditation all the day. . . . I have refrained my feet from every evil way, that I might keep Thy word." (Ps. 119:97,101) David, of course, realized that Saul had been selected by God to be king over Israel and that he had been anointed with the holy anointing oil. Even though God had removed his favor from him, he still allowed Saul to occupy the throne. Until God removed him, David would do nothing to interfere, even though he had been appointed as Saul's successor.

The lesson for us in this experience of David's is that we are to recognize the Lord's appointments and arrangements in all the affairs of the church. Even though one might become the enemy of righteousness, it is not for us as individuals to accomplish his destruction. The Lord, who has called us to the kingdom and has promised to give it to us in due time, has instructed us that we should live peaceably with all men and exercise patience,

moderation, and kindness, even toward our enemies—even toward those who would destroy us or who are pursuing us with the intention of assassinating our characters. We are not to render evil for evil, nor railing for railing, nor slander for slander. On the other hand, we are to speak as kindly of our enemies as we can and to think as generously of them as possible.

The promise to the church is not that she shall receive blessings for well-doing but quite to the contrary. The promise is that the footstep followers of Jesus will receive evil for good.

The Apostle Peter states the matter thus: "For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: . . . who, when he was reviled, reviled not again; when he suffered, he threatened not; **but committed himself to Him that judgeth righteously.**"—I Pet. 2:19-23 □

Discipline in Family Life

MEMORY SELECTION: "Train up a child in the way he should go: and when he is old, he will not depart from it."—**Proverbs 22:6**

SELECTED SCRIPTURE: **II Samuel 14:21-28; I Kings 1:5,6**

OUR lesson implies that it was because of David's slackness in the way he raised his children that they were so unruly when they grew to manhood. We certainly agree that they were lawless and unmanageable, but the scriptural reason is that this was part of the punishment the Lord meted out to David because of his terrible transgression with Bathsheba. In II Samuel 12:11 we read: "Thus saith the Lord, Behold, I will raise up evil against thee out of thine own house." This sentence was fulfilled in the agony brought on David by Amnon's scandalous behavior with his half-sister, Tamar, and his consequent murder by his brother, Absalom. Absalom escaped to a foreign land and after three years returned. Then Absalom conducted a deliberate attempt to win the hearts of the people and supplant his father as king.

David was forced to flee from Jerusalem, with the mass of the

people against him. Later there was the terrible battle in the wood of Ephraim, which was won by David's army, but Absalom was killed in the fight. David expressed his agony of heart many times in the history of these tragedies (II Sam. 13:1-19:8), and even in some of the psalms. At the very end of David's life, when David lay dying, his son Adonijah attempted to usurp the throne and was later executed as a traitor. "Then Adonijah the son of Haggith exalted himself, saying, I will be king: and he prepared him chariots and horsemen, and fifty men to run before him." "Then king Solomon sware by the Lord, saying, God do so to me, and more also, if Adonijah have not spoken this word against his own life. Now therefore, as the Lord liveth, which hath established me, and set me on the throne of David my father, and who hath made me an house, as he promised,

Adonijah shall be put to death this day.”—I Kings 1:5; 2:23, 24

In addition to these catastrophes, the Lord had permitted Absalom to defile David’s wives, in further fulfillment of the prophecy of the evils that were to befall him.—II Sam. 12:11; 16:21, 22

David may have had difficulties with his children before God’s pronouncement of judgment upon him, but there is nothing in the Scriptures to indicate this. So we conclude that God permitted these things to happen to David as punishment.

We believe the principle stated in our memory selection is a worthy one. However, we cannot expect imperfect parents to rear imperfect children who are full of wisdom and the graces of perfection. But very much depends upon the way the children are trained as to what kind of men or women they will become.

It is a sad fact of life that many parents train their children in the way they should not go. They countenance wrong ideals, which subsequently bring forth characteristics of which they are ashamed. The children are then reproached and reproved by their peers. In some cases, the children are obliged to try to overcome these evil character-

istics all their lives. What a blessing it would be if proper training had been given while the children were still young!

On the other hand, when a child has been reared under the influence of a Christian home, the results are usually different. Under such circumstances the Bible is the recognized standard; and if both parents are consecrated, the home will be permeated with an atmosphere of prayer, which will bear a constant testimony to the parents’ reliance upon the overruling providences of the Lord. Under these conditions the parents will be engendering in the minds of their children proper concepts, the principles of righteousness. The Apostle Paul, in Galatians 5:22-26, enumerates them as love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, and godliness. Children brought up with this kind of background will certainly reflect its influence all their lives.

We will readily admit that these are very difficult times in which to raise children properly. Nevertheless, instead of making the parents lax or indifferent in respect to their obligations, the challenge should engender greater diligence to “train up a child in the way he should go.”

Wisdom for Decision Making

MEMORY SELECTION: "Happy is the man that findeth wisdom, and the man that getteth understanding."—**Proverbs 3:13**

SELECTED SCRIPTURE: I Kings 3:3-14

TRUE wisdom comes only from the Lord. The wisdom of men is faulty and imperfect because men are imperfect and their wisdom deals with transitory things, whereas the wisdom of God deals with things eternal. The Apostle Paul, in Ephesians 1:6-9, states: "He hath made us accepted in the Beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself." Then he continues, in verse 17, praying "that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him."

In the first part of this text the apostle states that God "hath abounded toward us in all

wisdom and prudence." Then in verse 9 he identifies this wisdom and prudence: it is that he has made known to us the mystery of his will. The word mystery is a translation of the Greek word **musterion**, which means "known only to the initiated." This implies that the number who receive this wisdom which is from above is limited. And, in verse 17, the apostle tells us that true wisdom comes from knowing God.

The Lord himself tells us through the Prophet Jeremiah what is the basis of all true wisdom. "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I

delight, saith the Lord.”—
Jer. 9:23,24

Having knowledge of God is in itself a gift from God, because a knowledge of him results from the Holy Spirit operating upon our minds. In I Corinthians 2:7,12, we read: “But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory. . . . Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God.”

It is only through revealed knowledge of the Heavenly Father and of his plans and purposes that we have a basis for exercising wisdom. Adam, in the Garden of Eden, was perfect, made in the mental and moral image of God. Adam knew the Heavenly Father and had communion with him. He was in harmony with the eternal purposes of God. Because of this relationship with and his knowledge of God, he was capable of exercising wisdom and of making proper decisions. As far as Adam was concerned, the only decisions that were important had to do with those things that were in harmony with God’s will. To Adam this was a matter of life or death. He was capable, and God held him responsible.

Adam, of course, made the wrong decision, and because of it, he was condemned to death; and not only he, but all his progeny are imperfect and estranged from God. Jesus was the first human being since Adam who was capable of making proper decisions. God tried and proved him, and because of his faithfulness he was exalted to the right hand of the throne of God.—Phil. 2:6-11; Heb. 5:8,9

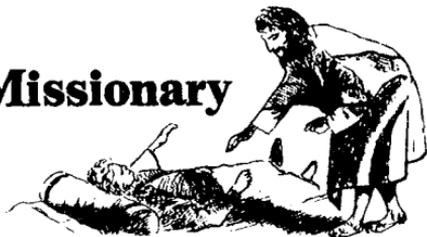
The church, during the Gospel Age, because of the enlightenment of their minds by the Holy Spirit, are privileged to know God and appreciate his laws and arrangements; and therefore they are responsible and are judged according to the decisions they make.—Heb. 6:4-9; 10:26-29; I Pet. 4:17

The world of mankind, in the next age, will for the first time be capable of making proper decisions; and because of this, the thousand years of Christ’s kingdom will be their day of judgment. Judgment will be possible because Satan will be bound so that he can deceive the nations no more. And all the mass of lies and confusion will be cleared away, and in its place will be the knowledge of the Lord, which will cover the earth as the waters cover the sea.—Acts 3:19-24; Isa. 25:6-10; Jer. 31:33,34; Acts 17:31 □

Christian Life and Doctrine

THE PEOPLE OF THE BIBLE—PART XXXIII
ACTS 18:23 THROUGH 21:17

Paul's Third Missionary Journey



PAUL'S third missionary journey, like the first two, began at Antioch, in Syria. However, unlike the other two, it did not end at Antioch but in Jerusalem, where he was received by the brethren of the Jerusalem church. How long Paul remained in Antioch before embarking on his third tour we do not know. The record simply states that "after he had spent some time there, he departed, and went over all the country of Galatia and Phrygia in order, strengthening all the disciples."—Acts 18:23

From this we gather that during the first part of this journey Paul concerned himself more with ministering to the brethren than with evangelistic work, although—knowing Paul as he is revealed to us in the Book of Acts and through his epistles—we are confident that, even while primarily ministering to the brethren, he did not overlook any opportunities to proclaim the glad tidings to those who had never heard the kingdom message.

Verses 24 to 28 are in the nature of an introduction to Paul's experiences when, after passing "through the upper coasts, [he] came to Ephesus." (ch. 19:1) These verses tell of a brilliant convert to Christianity named Apollos. Verse 24 informs us that Apollos was "an eloquent man, and mighty in the Scriptures" and that he visited Ephesus. This was before Paul had arrived.

Apollos preached the Gospel to the Jews in the synagogue at Ephesus. He was "fervent in the spirit" and "taught diligently." And although the record states that he "was instructed in the way of the Lord," it is apparent that he was not fully instructed. Aquila and Priscilla had accompanied Paul from Corinth to Ephesus on his previous tour, and he had left them there. They were well instructed in the truths of the Gospel; and when they heard Apollos preach to the Jews in the synagogue and they compared his knowledge with what they had learned from Paul, they recognized that he had much to learn.

So when a favorable opportunity presented itself, Aquila and Priscilla took Apollos aside, perhaps into their home, "and expounded unto him the way of God more perfectly." (vs. 26) Soon after this, seemingly, Apollos decided to "pass into Achaia." Learning this, the brethren in Ephesus wrote letters exhorting those whom Apollos would visit "to receive him." And we are told that "he helped them much which had believed through grace: for he mightily convinced the Jews, and that publicly, showing by the Scriptures that Jesus was Christ."—vss. 27, 28

Here we have a revealing incident of the generosity of spirit usually manifested by the Lord's people toward their brethren. They recognized in Apollos an able exponent of some of the simple truths concerning Jesus' being the promised Messiah; they realized that Apollos was more than able to "hold his own" with the unbelieving Jews. On the strength of this they did not hesitate to recommend him to other brethren. While he had been immature in knowledge and experience, Aquila and Priscilla, rather than condemn this ardent servant, helped him to a better understanding. Certainly when he left Ephesus he understood the truth much more clearly because of the interest taken in him by these two friends of Paul.

Paul at Ephesus

After Apollos left Ephesus, Paul arrived, "and finding certain disciples, he said unto them, Have ye received the

Holy Spirit since ye believed?" Their reply was, "We have not so much as heard whether there be any Holy Spirit." (ch. 19:1, 2) Without doubt these "certain disciples" had received the Gospel and believed as a result of the ministry of Apollos, and in their own lack of understanding we see evidence of their teacher's immaturity in the truth.

As Aquila and Priscilla had endeavored to help Apollos, so Paul directed his attention to those whom Apollos had converted. He learned that they had been baptized with "John's baptism," which was a baptism of repentance, symbolizing the washing away of sin. Paul explained to them that while John's baptism was proper for the time and was in harmony with John's work of preparing the way for Christ, there was now a higher baptism, a baptism into Christ, of which immersion in water was a symbol.

There were twelve of these "certain disciples," and apparently they were glad to receive the better understanding of the truth which Paul was able to give to them; so they were baptized again. They then received the Holy Spirit, Paul laying his hands upon them, thus transmitting the power of the Spirit to speak "with tongues" and to prophesy.

Meanwhile, Apollos was mingling with the brethren in Corinth of Achaia. While Paul was still in Ephesus, possibly three years later than this, he wrote his first epistle to the Corinthian brethren. In this epistle it is revealed that in the Corinthian church there was spiritual immaturity. While Paul had been used by the Lord to establish the church at Corinth, now the brethren were divided, some standing with Apollos, some with Paul, and others with Cephas. Other influences had also entered the congregation, leading to additional sectarian "cliques."—I Cor. 1:11, 12

In passing, it may be well to observe that much of the unchristian conditions which have existed among the Lord's people throughout the age have been due either to lack of understanding or to instability. It is a trait of fallen human nature to lean too heavily and too trustingly upon human

leaders. How noble is the example set by the Apostle Paul in his letter to the Corinthian brethren in explaining that it was wrong for any of them to be saying, "I am of Paul."

We have a similar example in Paul's letter to the brethren at Philippi. He had also been used by God to establish the church at Philippi; but in his epistle to these brethren he reminds them that it was God who had begun the good work in them and that God would be able to complete this work, even though they did not see Paul again in the flesh. (Phil. 1:3-6) May we realize ever more clearly that our loyalty should be first to the Lord, and then to brethren only to the extent that, in their teachings and spirit, they reflect the will of the Lord.

In the Ephesus Synagogue

After helping the twelve brethren who had begun the Christian way under the tutelage of Apollos to a clearer understanding of the truth, Paul then, as his custom was, sought opportunity to witness to the Jews in the synagogue. He concluded, apparently, that Apollos, even with his eloquence, had not exhausted the possibilities among his own people, the Jews. For three months he continued this effort, "disputing and persuading the things concerning the kingdom of God."—Acts 19:8

Finally the usual thing happened. The Jews of the synagogue who did not accept the message became "hardened" and "spake evil of that way before the multitude." (vs. 9) Then Paul "departed from them, and separated the disciples, disputing daily in the school of one Tyrannus." For two years Paul continued his work in this school. It is not clear just what connection he had with the school or whether or not Tyrannus was a believer. It is likely, however, that Paul merely used the schoolroom at times when it was not used by Tyrannus to conduct his own classes.—vs. 10

Paul's work in the school of Tyrannus was by no means limited to the brethren, for we read that in the two years he

labored there "all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks." (vs. 10) It is not necessary to conclude from this that every individual in Asia Minor personally visited the school of Tyrannus and heard Paul preach. The thought is, evidently, that all heard about Paul and his message that Jesus was the foretold Messiah of the Jews. Of course, many did visit the school to learn more about the Gospel of Christ.

Certainly Paul's reputation spread throughout the country during those years, for through him "God wrought special miracles, . . . so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them." (vss. 11,12) With miracles like this supporting his spoken word, it is no wonder that the people of the whole country knew about Paul and the message he was declaring. Without doubt, in connection with these miracles of healing, Paul took occasion to emphasize that with the return of the Messiah and the establishment of his kingdom there would be a worldwide healing of the sick, when all blind eyes would be opened and all deaf ears unstopped.

Among all races there are the unprincipled; so at Ephesus, there were "vagabond Jews." The Revised Version reads, "wandering Jews." The thought is evidently of a class of Jews who were unsettled in their convictions, going from place to place, perhaps, and as opportunists, seizing upon anything that would be of profit to them along material lines. These particular ones were exorcists and, recognizing the success of Paul in casting out evil spirits in the name of the Lord Jesus, undertook to use this name themselves. "Seven sons of one Sceva, a Jew," are particularly charged with this wrongdoing.—vss. 13,14

When in the name of the Lord Jesus these "vagabond Jews" commanded an evil spirit to leave one who was afflicted, the spirit answered, "Jesus I know, and Paul I know; but who are ye?" The evil spirits had come in contact

with Jesus and had been forced to obey his command. The same was true with respect to Paul. They could truly say that they knew these two. They knew them to their own sorrow, but they challenged the right of these "vagabond Jews" to order them around.

Not only did this spirit refuse to obey but he caused the person he was controlling to attack the would-be exorcists, and he "overcame them and prevailed against them, so that they fled out of that house naked and wounded." (vss. 15, 16) Naturally the news of this incident spread and was soon known "to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified."—vs. 17

"Fear" fell on "all," but not all believed, although "many" did; and these "came, and confessed and showed their deeds." (vs. 18) "Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver." (vs. 19)

This was, perhaps, the original "book burning." But how different were these circumstances from those associated with the book burnings of more recent times! With those at Ephesus it was a case of having learned the truth and, discovering that their books contained satanic error, they voluntarily burned them. In many later instances it has been the case of religious bigots burning books which in reality contained the truth, particularly the Bible, in order to prevent others from reading what they knew they could not logically refute.

Diana of the Ephesians

While Paul, on his third missionary tour, remained in Ephesus for upwards of three years and must have had many outstanding experiences—some happy and some trying, but all blessed—only a few are recorded.

One was his witnessing the uproar precipitated by Demetrius when he charged that Paul's preaching was

ruining the business of those who manufactured idols. (Acts 19:21-41) In this episode we again see the baneful influence of human selfishness. Demetrius, the silversmith, who earned his living by manufacturing "shrines for Diana," had no valid objection to Paul's preaching. He did not attempt to show that it was wrong. His only objection to it was that it threatened to ruin his business and the business of others who were making their living in the same manner.

Nor was it difficult for him to stir up a mob of opposition against Paul and his companions. The majority of those in the mob were not silversmiths but zealous, though bigoted, worshipers of the goddess Diana. It was religious fear and prejudice that moved them to action, as has been the case over and over again throughout the ages.

We are prone to look back upon the Ephesians and thank God that we have progressed beyond fear and prejudice in our religious concepts. But let us not be too sure! Let our cherished beliefs and self-created idols be challenged or threatened, and we may find that we become as deeply stirred as did those ancient worshipers of the goddess Diana. This should not be! If our faith is firmly established in the Word of God rather than in the opinions of men, we will reason that if our creed "idols" cannot be supported by the Word of God, they should be destroyed.

Paul was not personally endangered by the demonstration of the heathen worshipers stirred up by Demetrius, but his companions were seized and taken into the theater, apparently with the thought of inflicting injury of some sort upon them. Paul, who was never fearful of danger, endeavored to join them, but the disciples restrained him. Other friends of Paul also advised him not to become involved in the riot.

And a riot it was! The record indicates that, while there was much shouting and excitement, most of the participants seemed to have no idea what it was all about. The disciple

Alexander called for the attention of the crowd and was ready to explain the situation as he saw it, but the crowd learned that he was a Jew and became more riotous than ever. For two hours they continued to repeat the shout, "Great is Diana of the Ephesians."

Finally the town clerk, displaying a great deal of wisdom, was able to restore order. He explained that if anyone had a real complaint against Paul and his companions it could be heard in an orderly manner and through the channels provided for the purpose. He also reminded Demetrius and his friends that if Diana were the true goddess whom they and the Ephesians in general believed her to be, they had nothing to fear, that she was fully capable of taking care of herself and of her temple—or words to this effect.

This sort of philosophy, which is true, was used by different ones as recorded in the Scriptures. Gideon's father employed it when the idols he had erected were destroyed by Gideon. (Judges 6:28-31) The Pharisee, Gamaliel, resorted to the same argument—in principle—when asking the religious rulers of Israel not to interfere with Peter and John. He explained that if the work of these two men was of God the members of the council could not overthrow it and that by trying to do so they might be fighting against God.—Acts 5:33-39

True followers of the Master will never maliciously attack those with whom they do not agree, either by word or by deed. If they are convinced, as they should be, of the rightness of the cause which they represent, they will gladly lay down their lives promoting it but will not endeavor to restrain the liberties of those who may not agree with them. Any inclination, or urge, to do so is an evidence of weakness and an admission of one's own insecurity. The town clerk of Ephesus and his compatriots were deluded and terribly wrong in supposing that their "Diana" was a true goddess, but at least he had the courage of his conviction concerning her power and did not see the necessity of persecuting men

who had done no wrong, in order to save Diana's standing in the community. He was a wise man.

On this third journey, Paul had in mind that it was the Lord's will for him to visit Jerusalem again and then go to Rome. So, even before the demonstration stirred up by Demetrius, he was making his plans to leave Ephesus, visit the brethren in Macedonia and Achaia, and then go on to Jerusalem and Rome. Now that "the uproar was ceased, Paul called unto him the disciples, and embraced them, and departed for to go into Macedonia."—Acts 19:21; 20:1

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| 10—Creation and Resurrection | 24—The Lord Is Come |

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Christian Life and Doctrine

Pentecost

(Whitsuntide)

WHITSUNTIDE (Pentecost) has been observed as a religious festival by Christians for centuries. It is held in remembrance of Pentecost and the baptism of the disciples by the Holy Spirit. The word Pentecost is derived from a Greek word meaning the fiftieth day. The time was measured from the 16th of Nisan, which was the day of the waving of the sheaf of grain, the firstfruits of the harvest.

The principal feature of the feast of Pentecost was the waving of the two loaves before the Lord. These loaves were made from the first of the grain harvest. The children of Israel were not permitted to partake of the produce of the new harvest, nor could any other firstfruits be offered, until the pentecostal loaves were presented to the Lord.

Exact instructions were given concerning the preparation of the loaves, and one of the requirements was that they were to be leavened. This was in contrast to the offering of the sheaf of the firstfruits which was waved before the Lord at the beginning of the fifty days of harvest, or the 16th of Nisan. The grain of the sheaf was unleavened and uncontaminated.

The instructions regarding the waving of the sheaf and the feast of Pentecost are recorded in Leviticus 23:10,11,14, 15-17: "Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest: and he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the sabbath the priest shall wave it. And ye shall eat neither bread, nor parched corn, nor green ears,

until the selfsame day that ye have brought an offering unto your God: it shall be a statute forever throughout your generations in all your dwellings. And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat [meal] offering unto the Lord. Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baked with leaven; they are the firstfruits unto the Lord.''

We are, of course, aware of the marvelous fulfillment of this type. Jesus, as the antitypical Passover Lamb, died on the cross about 3:00 p.m. on the 14th of Nisan. He was placed in the tomb before sundown on the 14th. He was in the tomb all the next day, the sabbath. Then, early in the morning on the 16th of Nisan Jesus was resurrected. (Matt. 28:1; Mark 16:1, 2; Luke 23:52-56; 24:1. Jesus was the antitypical firstfruits of them that slept. (I Cor. 15:20) We believe that it is entirely possible that at the very moment the priest was waving the sheaf of grain in the temple the reality of the type (the resurrection of Jesus) was actually taking place.

Since Pentecost is a celebration of the firstfruits of the harvest, the first of the firstfruits (Jesus) should be considered a part of the harvest. This we find to be true, because the days of counting till Pentecost began from the day they brought the sheaf of wave offering to the priest. And in reality, the fifty days until Pentecost was measured from the resurrection of Jesus.

During the antitypical harvest of the Gospel Age, the Heavenly Father has been seeking those from every nation, kindred, and tongue who will faithfully walk in the footsteps of Jesus and thereby be accounted as part of the firstfruits unto God. The two wave loaves in the type pictured all the consecrated spirit-begotten footstep followers of the Lord

down through the Gospel Age. The two loaves were to be from flour made from the grain of the new crop. And so the spirit-begotten of the Gospel Age are the firstfruits of the Spirit and the first to be recovered from the condition of death. The two loaves were to be baked with leaven, which pictured that the prospective members of the church were to be selected from the world while under adamic condemnation. They became acceptable as an offering to the Lord because the sheaf of grain (in the antitype, our Lord) was offered at the beginning of the harvest.

The wave offering was composed of two loaves, to illustrate the two classes that will be developed from the spirit-begotten during the Gospel Age—the little flock and the great company. This same illustration is given to us in the type of the tabernacle. There were three animals that were offered on the Day of Atonement: the bullock, which represented Jesus; and two goats, which together represented all the spirit-begotten down through the Gospel Age. After the bullock was offered, the two goats were dealt with. The priest cast lots, and the goat on which the lot fell became the Lord's goat and was offered for the sins of the people. This goat pictured the little flock of the Gospel Age. The other goat became the scapegoat, picturing the great company. And so with the loaves, we believe that one represented the little flock and the other represented the great company, but both together they comprised the firstfruits of the Gospel Age.

In Acts 1:1-3 we read that Jesus had been with the apostles forty days after his resurrection, having been seen of them on various occasions. "And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Spirit not many days hence." (vss. 4, 5; John 1:33) And so the eleven retired to the upper room, there to wait ten days until the fiftieth day after our Lord's resurrection, or Pentecost. Then in Acts 2:1

we read: "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Spirit, and began to speak with other tongues (languages), as the Spirit gave them utterance." This was the evidence of the gift promised by the Father—the Holy Spirit.

There was a multitude of people gathered from different parts of the country, many of them speaking various languages; and when they realized that the apostles were addressing them each in his own language, they were amazed. Some of them, realizing that the apostles were not learned men but fishermen and the like, accused them of being drunk with wine. "But Peter, standing up with the eleven, lifted his voice and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: for these are not drunken, as ye suppose, seeing it is but the third hour of the day. But [instead,] this is [the beginning of] what was spoken through the prophet Joel: And it shall come to pass in the last days, God declares, that I will pour out of My Spirit upon all mankind, and your sons and your daughters shall prophesy—telling forth the divine counsels—and your young men shall see visions; and your old men shall dream dreams. Yes and on My menservants also and on My maidservants in those days I will pour out of My Spirit, and they shall prophesy—telling forth the divine counsels and predicting future events pertaining especially to God's kingdom."—Acts 2:14-18 (See Amp. Bible.)

This part of Joel's prophecy related to the church of the Gospel Age. Peter's hearers knew nothing about the operation of the Holy Spirit as it was to affect the lives of the footstep followers of Jesus during the Gospel Age. The only experience that they had was with the prophets and seers. God dealt with them, in conveying his message or

instructions, by visions and dreams. And therefore that is how the Lord instructed Joel to describe his dealings with the spirit-begotten during the Gospel Age. This, as Peter brings out, is just the beginning of the fulfillment of this wonderful prophecy. It will be completely fulfilled in the kingdom, when God's spirit will be poured out upon all flesh.

The marvelous enlightening effect of the Holy Spirit upon the mind was immediately evident in the Apostle Peter. He was one of those who ten days before had indicated by the question to Jesus concerning the establishment of the kingdom that he believed it should be established then in power and glory. The Holy Spirit had now enabled him to understand that there was a great work to be done before the establishment of the kingdom. This new insight was revealed in his interpretation of the prophecy by Joel and also by the balance of his wonderful sermon recorded in the rest of the 2nd chapter and all of the 3rd chapter of Acts.

In John 14:26 we read: "But the Comforter, which is the Holy Spirit, whom the Father will send in My name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." An apostle had to be one who had been with the Lord, hearing his words and observing his every action. It was because of this promise concerning the Holy Spirit that the Gospels could be written; otherwise much would have been lost.

In the last few hours of his life Jesus desired to comfort his followers before his departure, and so in a very general way he told them something of the Holy Spirit. In John 14:16, 17 he stated that if he went away he would ask the Father to send them a comforter (the Holy Spirit), that it would be a power that would not be discernible by the world, but they would know that they had it because it would dwell with them and would dwell in them. Then in verse 26 he stated that the Holy Spirit would teach them all things. During the time the disciples were with Jesus he told them many things; but

(Continued on page 39)

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Petaluma	KTOB	9:45 a.m.	MONTANA	
Redding	KSXO 600	7:45 a.m.	Baker	KFLN 960 8:00 a.m.
San Francisco	KNEW 910	8:30 a.m.	Kalispell	KGEZ 600 9:30 p.m.
COLORADO			Miles City	KATL 1340 10:15 a.m.
Englewood	KQXI 1550	3:15 p.m.	NEW JERSEY	
DELAWARE			Hackensack	WWDJ 970 10:30 a.m.
Wilmington	WTUX 1290	7:45 a.m.	Salem	WJIC 1510 9:45 a.m.
FLORIDA			NEW MEXICO	
Jacksonville	WBIK	1:15 p.m.	Albuquerque	KABQ 1350 9:30 a.m.
Orlando	WGTO 540	7:30 a.m.	NEW YORK	
Tampa	WFLA 970	8:30 p.m.	Buffalo-Niagara Falls	
GEORGIA				WHLD 1270 12:00 noon
Albany	WALG 1590	7:30 p.m.	Mineola (Sat.)	WTHE 1520 9:00 a.m.
IDAHO			Rochester	WEZO 7:00 a.m.
Nampa	KFXD 580	7:30 a.m.	NORTH CAROLINA	
Sandpoint	KSPT 1400	10:15 a.m.	Beaufort	WBMA 1400 9:00 a.m.
ILLINOIS			Mt. Airy (Sat.)	WPAQ 10:45 a.m.
Elmhurst	WKDC 1530	8:15 a.m.	OHIO	
La Salle	WLPO 1220	9:45 a.m.	Columbus	WTVN 610 6:00 a.m.
Rockford	WRRR 1330	6:15 a.m.	Dayton	WAVI 10:45 p.m.
West Frankfort	WFRX 1300	9:15 a.m.	Toledo	WGOR 1520 9:30 a.m.
INDIANA			Zanesville	WHIZ 1240 6:40 a.m.
Evansville	WIKY	7:15 a.m.	OKLAHOMA	
Gary-Hammond	WJOB 1230	8:30 a.m.	Norman	KNOR 1400 7:30 a.m.
Muncie	WLBC 1340	7:00 a.m.	Pawhuska	KOKN 1500 8:00 a.m.
KANSAS			OREGON	
Goodland	KLOE 730	12:15 p.m.	Portland	KYXI 1330 9:30 a.m.
KENTUCKY			PENNSYLVANIA	
Bowling Green	WLBK 1410	8:00 a.m.	Allentown	WHOL 1600 9:30 a.m.
Louisville	WHAS 84	10:30 a.m.	Pittsburgh	WYJZ 8:45 a.m.
Newport	WNOP	8:00 a.m.	Pottstown	WPAZ 1370 12:45 p.m.
Winchester	WWKY 1380	10:30 a.m.	PUERTO RICO	
LOUISIANA			Aguadilla (Fri.)	WABA 8:00 p.m.
New Orleans	WRNO-FM 99.5	6:45 a.m.	SOUTH CAROLINA	
MAINE			Charleston	WOKE 1340 7:06 p.m.
Caribou	WDHP 96.9 FM		Hemingway	WKYB 10

Radio Broadcast Schedule

SOUTH DAKOTA			BRITISH WEST INDIES		
Sioux Falls	KELO 1320	7:45 a.m.	Grand Cayman	Radio Cayman	11:15 a.m.
TENNESSEE			CEYLON		
Knoxville	WKVQ 1490	1:00 p.m.	Radio Sri Lanka (Sat.)		9:45 p.m.
Memphis	WMQM 1480	1:00 p.m.	NEW ZEALAND		
TEXAS			Auckland	1XI	10:45 p.m.
Fort Worth	KJIM 870	6:45 a.m.	Dunedin (Sat.)	4XD	6:45 p.m.
Houston	KODA-FM 99.1	9:15 a.m.	Whakatane	1XX	9:00 p.m.
Pleasanton	KBOP 1380	7:45 a.m.	NIGERIA		
UTAH			Ondo State (Wed.)	OSBC	2245
Salt Lake City	KWHO	9:00 a.m.	PANAMA		
VIRGINIA			Panama City	HOQ 1250	10:30 a.m.
Alexandria	WXRA-FM 105.9	7:35 a.m.	PHILIPPINES		
Richmond	WGGM	7:45 a.m.	Manila (Sat.)	DWXX	9:15 p.m.
Roanoke	WJLM-FM 93.5	9:45 a.m.	SOUTH AFRICA		
WASHINGTON			Joubert Park	SWAZI Music Radio	
Clarkston	KCLK	10:00 a.m.	(Wed.)		11:30 a.m.
Seattle	KMPS 1300	10:00 a.m.	TONGA		
Spokane	KICN-FM 99	3:00 a.m.	Nuku 'Alofa (Sat.)		5:30 p.m.
Spokane	KUDY 1280	9:45 a.m.	VIRGIN ISLANDS		
Tacoma	KMO 1360	9:45 a.m.	St. Croix	WSTX 970	9:00 a.m.
Yakima	KUTI 980	7:15 a.m.	GERMANY		
WISCONSIN			Radio Luxembourg (Wed.)		2230
Milwaukee	WZUU	8:00 a.m.	(German Language)		
Neillsville	WCCN 1370	9:05 a.m.	SPANISH RADIO BROADCASTS		
WYOMING			ARIZONA		
Cheyenne	KSHY 1370	9:00 a.m.	Nogales	XEHF	9:00 a.m.
Sheridan	KWYO 1410	12:00 noon	CALIFORNIA		
CANADA			Fresno	KXEX 1550	10:45 a.m.
Edmonton, Alta.	CJOI	12:45 p.m.	Los Angeles	XEGM	7:45 a.m.
Lethbridge, Alta.	CJOC	7:15 a.m.	San Jose	KAZA 1290	8:45 a.m.
Vancouver, B.C.	CJJC 800	9:45 a.m.	FLORIDA		
Winnipeg, Man.	CKJS	9:00 a.m.	Coral Gables	WRHC	8:45 a.m.
Corner Brook, Nfld.	CFCB 570	10:30 a.m.	ILLINOIS		
Deer Lake, Nfld.	CFDL-FM		Chicago	WOJO	9:45 a.m.
Port au Choix, Nfld.	CFNW	10:30 a.m.	TEXAS		
Port aux Basques, Nfld.	CFGN 910	10:30 a.m.	Lubbock	KWGO	8:30 a.m.
St. Andrews, Nfld.	CFCV-FM		San Antonio	KUKA 1250	8:45 a.m.
St. Anthony, Nfld.	CFNN-FM		MEXICO		
Stephenville, Nfld.	CFSX		Mazatlan	XEACE	9:00 a.m.
Oshawa, Ont.	CKLB 1350	7:15 a.m.	Nogales	XEHF	9:00 a.m.
St. Thomas, Ont.	CHLO 1570	10:45 a.m.	PORTUGAL		
Montreal, P.Q.	CFMB	5:15 p.m.	Oporto	Radio Miramar	
Prince Albert, Sask.	CKBI 900	9:15 a.m.	782 k.c.		10:15 p.m.
Regina, Sask.	CKRM	7:45 a.m.	URUGUAY		
Yorkton, Sask.	CJGX 940	10:00 a.m.	Montevideo	Radio El Espectador	
AUSTRALIA			810 k.c.	(Sat.)	1:30 p.m.
Geelong	3GL	10:00 a.m.			

RADIO SCHEDULE

35

The BIBLE ANSWERS

MODERN AND RHR REGULAR TELEVISION BROADCASTS AND MODERN CABLE NETWORK BROADCASTS

We regret that we are unable to furnish the date and time of the broadcasts for the stations listed below. The agreement with these stations does not require that the programs be played on a specified day or time. We suggest that a telephone call to the local station program director will produce the information. We are informed that some stations play the program several times during the week.

MODERN AND RHR REGULAR TELEVISION BROADCASTS

ALABAMA			MARYLAND	
Florence	WOWL	CATV 3	Hagerstown	WHAG
Huntsville	CATV		MASSACHUSETTS	
Mobile	KATV		Needham-Boston	WCVB
Montgomery	WKAB		MICHIGAN	
Selma	WSLA		Detroit	WGPR
Tuscaloosa	WCFT		MISSISSIPPI	
ALASKA			Greenwood	WABG
Anchorage	KIMO	KTVA	MISSOURI	
CALIFORNIA			St. Joseph	CATV
Los Angeles	KHOF		NEBRASKA	
	KTTV	Channel 11	Lincoln	CATV
San Jose	KNTV	CATV	NEW JERSEY	
FLORIDA			Pt. Pleasant	CATV
Ft. Myers	WBBH	CATV	NEW MEXICO	
Miami	WKID		Roswell	KSWS
St. Petersburg	WLCY		NEW YORK	
GEORGIA			Binghamton	WICZ
Savannah	WJCL	WTOC	Horsehead	CATV
ILLINOIS			N. Syracuse	CATV
Moline	WQAD		NORTH CAROLINA	
Quincy	KHQA		Hickory	WHKY
INDIANA			New Bern	WCTI-A
Anderson		Cablevision Corp.	OHIO	
Ft. Wayne	WFFT		Cincinnati	WKRC
Terre Haute	WTHI	WTWO	Dayton	WCPO-TV Channel 9
KANSAS			Lancaster	WHIO
Copeland	KUPK		Marietta	CATV
Ensign	KGLD		Pataskala	CATV
Oberlin	KOMC		Zanesville	WHIZ
KENTUCKY			OKLAHOMA	
Madisonville	CATV		Tulsa	KTUL CATV
LOUISIANA			PENNSYLVANIA	
Alexandria	CATV		Ephrata	KATV
Shreveport	KTAL		Johnstown	CATV
W. Monroe	KLAA		Palmerton	Blue Ridge CATV
MAINE			Philadelphia	WPVI
Portland	WGAN	WMTW		

Television Schedule

SOUTH CAROLINA			Tyler	KLTV	
Anderson	WAIM-TV	Channel 40	UTAH		
Columbia	WRLK		Salt Lake City	KUTV	7:00 a.m.
Mt. Pleasant	WCIV-TV		WEST VIRGINIA		
N. Charleston	CATV		Charleston	WCHS	CATV
SOUTH DAKOTA			Logan	WVCC-TV	
Rapid City	KOTA		Morgantown	CATV	
TENNESSEE			Parkersburg	WTAP	
Chattanooga	WTVC	WDEF	WISCONSIN		
TEXAS			Madisonville	CATV	
Austin	KTVV		CANADA		
Houston	KTRK		Sault Ste. Marie, Ont.	CATV	
Lubbock	KCBD		Toronto, Ont.	CATV	
Lufkin	KTRE		WEST INDIES		
Plainview	CATV		St. Kitts	ZIZ-TV	Channel 5

MODERN CABLE NETWORK BROADCASTS

Our film, in videocassettes, will be sent to the cable systems listed below to be shown during the week indicated.

Lanett, AL	18	Des Moines, IA	
El Cajon, CA		Spencer, IA	
Lake Elsinore, CA		Kansas City, KS	
Oxnard, CA	11	Overland Park, KS	4
Salinas, CA		Madisonville, KY	
Walnut Creek, CA		Baton Rouge, LA	25
Colorado Springs, CO		Augusta, ME	4
Danbury, CT	11	Westbrook, ME	
Plainville, CT	25	Cambridge, MD	11
Newark, DE		Ellicott City, MD	18
Ft. Myers, FL		Holyoke, MA	
Ft. Walton Beach, FL	11	Leominster, MA	
Gainesville, FL		New Bedford, MA	11
Melbourne, FL	25	Revere, MA	
Naples, FL		Westfield, MA	
Orlando, FL		Ann Arbor, MI	18
Decatur, GA		Grand Rapids, MI	
Rome, GA	4	Wyoming, MI	
Decatur, IL	18	Hibbing, MN	
Kankakee, IL	18	Mankato, MN	
Peoria, IL	25	New Ulm, MN	25
Rantoul, IL	4	Hattiesburg, MS	4
Romeville, IL	4	Joplin, MO	25
Springfield, IL	18	Ste. Genevieve, MO	4
Bloomington, IN	11	Lincoln, NB	
Kokomo, IN	18	Eatontown, NJ	
Lawrenceburg, IN		Albany, NY	
Mishawaka, IN		Central Islip, NY	18
New Haven, IN	4	Greenlawn, NY	

Horsehead, NY	25	Kingsport, TN	
Johnstown, NY		Knoxville, TN	
New York, NY	25	El Paso, TX	18
Schenectady, NY		Greenville, TX	18
Garner, NC		Plainview, TX	11
Columbus, OH		Lexington, VA	
Columbus, OH		Roanoke, VA	
Marietta, OH	11	Bellevue, WA	4
Norman, OK	11	Tacoma, WA	
Tulsa, OK		Buckhannon, WV	11
Woodward, OK		Charleston, WV	
Eugene, OR		Huntington, WV	
Butler, PA	18	Kenova, WV	4
Ephrata, PA		Logan, WV	
Grove City, PA		Milton, WV	
Indiana, PA	25	Pt. Pleasant, WV	
Meadville, PA		St. Albans, WV	25
New Kensington, PA		Appleton, WI	11
Palmerton, PA	4	Madison, WI	11
Reading, PA		Racine, WI	25

Satellite Transmission Schedule

Our film has been included in the Modern Cable Network Satellite Transmission on the following dates and times.

Month of June:

June 2, Sat. 10:00 A.M., Eastern Time

June 16, Sat. 7:00 A.M., Eastern Time

We do not at this time have a listing of the cable systems carrying this program. We suggest that you tune in your local cable station on the date and at the time listed. Your station may be one that carries the program.

As the satellite program gets underway, we will have a listing of participating stations.

When first I heard the tidings how God's beloved Son
 Designs to bless the fallen since Adam's race begun,
 What could I do but praise him—make vault of heaven ring!
 And own him as my choicest—Redeemer, Lord, and King!

(Continued from page 31)

because their minds were not enlightened, there were things he could not tell them. (John 16:12) The thought was that after the Holy Spirit came upon them they could receive a complete knowledge of the truth, with understanding.

Then in John 15:15 Jesus stated that because of their enlightenment by the Holy Spirit he would be able to relate to them everything he had heard from the Father and that this would mean a change had taken place in their status. They would no longer be slaves, or servants, because the servant does not know what the master is doing; but rather they would be friends, or associates. "For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption [sonship], whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God."—Rom. 8:14-16

As sons, those so baptized of the Holy Spirit are prospective heirs of God and joint-heirs with Christ, if so be that they suffer with him. In John, the 16th chapter, verses 1-3, Jesus indicates that because of this relationship they **will** receive persecutions even as he received them.

John the Baptist, in identifying Jesus, stated, "But He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on Him, the same is He which baptizeth with the Holy Spirit." (John 1:33) Jesus was the first to receive this baptism of the Holy Spirit; and "This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath shed forth this, which ye now see and hear."—Acts 2:32, 33

We are aware of the change that came upon Jesus after he was baptized with the Holy Spirit. In Matthew 3:16 we read: "And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and

he saw the Spirit of God descending like a dove, and lighting upon him.' The thought seems to be that all the hidden things of God's Word were then revealed to him. Obviously, Jesus, with his perfect mind, knew the Scriptures. But there were many hidden things in the prophecies and types and shadows that were not to be revealed until the proper time. The 40th Psalm is a prophecy about Jesus at this time in his life. The 6th verse reads as follows: "Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering has thou not required." The key thought in the text is that his ears were opened. In other words, he was able to hear and understand things that were not understood by him before. This information included God's plan for the redemption and reconciliation of the world of mankind and our Lord's part in it. We also believe that he understood that there would be associates with him who would share in his sufferings and his glory. The first of these were his disciples, to whom he promised to send the Holy Spirit.

The Holy Spirit had an enlightening effect upon the disciples, as well as upon all the church down through the Gospel Age. The Apostle Paul describes the Holy Spirit as the earnest of our inheritance. The knowledge enables us to know and appreciate our relationship to the Heavenly Father. It also enables us to know the responsibilities and privileges of sonship. The Apostle Paul stated, "Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God." (I Cor. 2:12) It is a knowledge of these things that enables us to walk more nearly in the footsteps of Jesus.

From the standpoint of the day of Pentecost being a day to be remembered, the following points should be considered. The work that was started that day marked the beginning of a new age. From this point the Holy Spirit was to be engaged in creating something that had never been created before—a being that was to have the potential of being like God himself.

The Apostle Paul wrote: "Therefore if any man be in Christ, he is a new creature [creation]: old things are passed away; behold, all things are become new."—II Cor. 5:17

We recognize, from the standpoint of the covenants, that the Abraham Covenant lay dormant for some 1500 years. During this time the Law Covenant filled up the time until the Seed should come. "Wherefore then serveth the Law? It was added because of transgressions, till the Seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator." (Gal. 3:19) In verse 16 of this same text we read: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy Seed, which is Christ." And so the resurrection of Christ activated the Abrahamic Covenant and brought to an end the Law Covenant to everyone that believeth. Then continuing to the last verses of this chapter we learn that Christ is to be composed of many members, that all the true footstep followers of Jesus "are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ."—Gal. 3:26,27

Finally, Pentecost marked the beginning of the development of the heavenly phase of the kingdom. The Holy Spirit cannot be poured out on the rest of mankind until the work of completing the church is ended. Then will come that glorious time when the kingdom will be established and God's laws will be obeyed in earth as they are in heaven.

"I saw a new heaven and a new earth: for the first heaven and the first earth were passed away. . . . And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."—Revelation 21:1,3,4

Christian Life and Doctrine

Do You Know?

That those who go to hell will return, that the Bible says that "death and hell [margin, the grave] delivered up the dead which were in them."? And after this has been done, death and hell will be destroyed in the lake of fire, which is a symbol of the second death of complete destruction. Read Revelation 20:13, 14.

That many sincere people who find it impossible to believe in the theories of the Dark Ages, such as the hell-fire doctrine, have learned to accept the Bible for what it really teaches and have faith in the loving God of the Bible and the blessings of his kingdom, where God's will shall be done in earth as in heaven? Read Ecclesiastes 9:10; Matthew 6:10.

That the idea that all scientists are atheists is wrong? Many noted men of science have affirmed their belief in the existence of a supreme, intelligent Creator. Sir Isaac Newton, one of the world's great scientists, was a firm believer in the Bible as the inspired Word of God. Read Psalms 14:1; 10:4.

That evolution is still an unproved theory, not a fact of science? That the exhibits in museums, starting with the very low forms of fossil life, gradually coming up the scale of living creatures, are not true to fact and reflect only the imagination of the one who has arranged them? All the facts of creation known to science actually agree with the account found in the Bible. Read Genesis, chapters 1 and 2.

That when Adam and Eve were created, their Creator said nothing about their going to heaven if good or to a condition of torment if bad? That man was created to live on the earth,

and that God's kingdom will eventually be "from sea to sea, and from the river unto the ends of the earth"? Read Genesis, chapter 3; Psalms 72:7,8; 115:16

What the world's only hope for survival is? That when that hope becomes a fact, all hate and greed and selfish government will give place to a reign of righteousness under the control of the One whom God has ordained to bless all the families of the earth with health and everlasting life? Read Acts 17:31; Jeremiah 31:33,34; Genesis 22:17,18.

That war will eventually cease and that nations will then cease to educate their people to fight one another? And that all the materiel of war will be converted into the needs of a peaceful society? And when established, this peaceful world will continue forever? Read Psalm 46:9; Isaiah 2:4.

That the world that existed on this earth came to an end at the time of the Deluge, more than four thousand years ago? That the world in which we now live will come to an end, and yet, according to the Bible, the earth abideth forever? Read II Peter 3:5-7,13; Ecclesiastes 1:4.

That the world's present-day turmoil of crisis upon crisis was foretold by the prophets of God and recorded in the Bible many centuries ago? That the Bible not only describes these conditions but also gives the name and the place of birth of the One who will lead the way out of our confusion into the green pastures of peace and goodwill? Read Matthew 24:7,8,21,22; Luke 2:10,11,14; Micah 5:2.

That the prayer, "Thy kingdom come. Thy will be done in earth, as it is in heaven," first offered by Jesus, will be fulfilled in the establishment of a kingdom of peace and goodwill so extensive that it will fill the earth as the waters fill the seas and oceans? Read Habakkuk 2:14.



Encouraging Letters

I Thought, "Wow!"

Dear Sirs: I was just watching your "Bible Answers" program and would like to have a copy of "Science and Creation." I am 16 years of age and am a junior in high school. I was turning the channels, looking for anything interesting to listen to while I fixed up my bicycle, when I heard the word "evolution." I stopped immediately, as I thought, "Wow!" because I happen to be greatly interested in paleontology. I thought I was going to get religion "shoved down my throat," but I left it on anyway. After the program began to get to the point, I just couldn't take my eyes off the set. I found it very interesting and would appreciate it if you would consider my request. Please reply soon! Yours truly.
—OH

Thanks God for Program

Dear Brothers in Christ: I heard your program today, Sunday, and enjoyed it very much. It's wonderful the way you explain everything so beautifully that it can be understood very well. I am taking advantage through this letter to ask you for your booklet "God and Reason." I thank God for being able to

listen to your program, enjoying every bit of it. I would appreciate it very much if you will send me your literature so I can read and study it. God bless you, and thank you sincerely.
—CA

Wants to Meet and Study

Dear Brothers: Thank you for sending the publications I ordered. I have read over half of the material already, and my joy is beyond description. I would like the name of someone nearby whom I can contact in order that I may talk about your Christian activity and a place of study. Thank you.—OK

Concerned for Others

Dear Sirs: I am interested in your booklet called "Hope for a Fear-filled World" and would like to have a copy. I am so concerned for the people of other lands and places. So please send me a copy of the booklet. Thank you.—GA

Dawn Helps Life as a Christian

Dear Dawn Publishers: I would like to tell all the people who contribute to the writing of The Dawn what a wonderful little magazine it is! You could never know how much it means to my

life as a Christian and how much it helps me and my family to understand the Sunday School Lessons. I certainly don't want to miss any of the issues and am enclosing the money for my subscription, along with one for my sister and one for my sister-in-law. Thank you very much.—SC

Dawn His "Inspiration"

Dear Sirs: Enclosed please find one dollar for my Dawn magazine, as it will expire soon. This magazine is my inspiration. It makes me feel like living, and going on. Thank you for your wonderful magazine, and may God bless you!—Sincerely.—MI

Loved the Program

Gentlemen: I listened to your radio program this Sunday and loved every second of it. I am 33 years old and am in the hospital and would really appreciate your booklet "Born of the Spirit"—and your prayers! I'll be listening next Sunday, too.—MI

Caught "Tail End"

Gentlemen: I was sorry to catch only the "tail end" of your broadcast today. Your theme, thoughts, and attitude, and the words of God and Christ were far more lovely than any program of a preaching nature that

I have ever seen. May I commend everyone on your staff for a very fine broadcast. Your works of glorifying the Lord's ways are greatly appreciated, and may you be rewarded in all your endeavors. I enclose a dollar to help pay for the printing expenses of the booklet I desire, "God and Reason." Thank you kindly, and I look forward to viewing your program again soon. God bless you!—PA

For Help in Studying Bible

Dear Sirs: I watched your program on television Sunday morning. It was very interesting and helpful. I would like very much to have your booklet "Hope Beyond the Grave" and anything else that might help me in the study of God's Word. A Christian viewer.—TX

Desires to "Walk with God"

Dear "Frank and Ernest": I heard your program on the radio station here and enjoyed the questions; and the answers, in my estimation, were good sound Bible truths. You offered a booklet, "Our Lord's Return," and I would like to have a copy, please. I feel that what you have to reveal may be of great benefit to me in my walk with God. Sincerely yours.—NC

Your Questions

The Unpardonable Sin

Jesus said: "All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Spirit shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Spirit, it shall not be forgiven him, neither in this world, neither in the world to come." (Matt. 12:31,32) What is this unpardonable sin against the Holy Spirit?

IN ORDER to find the answer to this question we must first take into consideration what the Holy Spirit is and how it operates. This aspect of the question is fully discussed in the booklet entitled "Father, Son, and Holy Spirit," a copy of which will be supplied free upon request. Briefly, the Holy Spirit is the holy power of God, utilized by him for the accomplishment of all his purposes. It was exercised in creation, it shapes the providences of God for his people, and it works in their hearts and lives to will and to do of his good pleasure.

On the occasion when Jesus said that speaking against the

Holy Spirit could not be forgiven, either in this age or in the age to come, he had just employed the power of the Holy Spirit to heal a man who was possessed of a devil and who was blind and dumb. (Matt. 12:22) The people were amazed, but the Pharisees charged that Jesus had performed this miracle by the power of "Beelzebub the prince of the devils." (vss. 23,24) Jesus was referring to this viewpoint of the Pharisees in making his statement about speaking against the Holy Spirit.

The connection is obvious. The holy power of God had been manifested in miraculously healing a man. A good work had been performed which the Pharisees could not condemn. Nor could they claim that what had been accomplished was other than a miracle. The afflicted man was beyond human help. But they refused to acknowledge the truth. They spoke against what had been so clearly demonstrated, saying that this good work was done, not by the holy power of God—the Holy Spirit—but by the power of the Devil. Thus they spoke against the Holy Spirit.

We are not to conclude, however, that just one willful act of this nature would of necessity lead to eternal destruction. True, as Jesus said, it could not be forgiven—it must be punished, but not necessarily with an everlasting cutting off from life. It would be only a continuance of this willful denial of the truth made so plainly evident that would lead to the “second death.”

On another occasion Jesus said: “That servant, which knew his lord’s will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes, (Luke 12:47, 48) This sets forth the principal involved. Doubtless the Pharisees will receive “many stripes,” but they may yet, in the next age, have their hearts softened and turn to the Lord. Jesus said that the time was coming when they would say, “Blessed is He that cometh in the name of the Lord.”—Matt. 23:39

Applying this principle, we could say that sin against the Holy Spirit is any willful opposition to revealed truth. To the extent that we have been enlightened and know that a certain attitude, or course, is

wrong, yet persist in it, we would be sinning against the Holy Spirit. Very few, if any, who are not fully consecrated to the Lord are today sufficiently enlightened to thus sin willfully against the known will of God. The position of the Pharisees was unusual, in that Jesus, the Son of God, was personally in their midst, and through him they were given many demonstrations of the power of the Holy Spirit.

The consecrated followers of the Master who have received the begetting and anointing of the Holy Spirit are in a different position than are the unconsecrated of the world. These have devoted themselves to the doing of God’s will, and the great desire of their hearts is to please and honor him.

Through the Word of truth, these have received the Holy Spirit in their hearts, and the power of God is working in them to accomplish his good pleasure. The Holy Spirit has also enlightened their minds, so that willful transgression of the will of God on their part would be a sin against the Holy Spirit.

Concerning these we read: “It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Spirit, and have tasted the good

Word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame."—Heb. 6:4-6

In Hebrews 10:26,27 Paul writes in a similar vein, saying, "If we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." Both of these passages in Hebrews reveal clearly that it is possible for those who were "once enlightened" and who have received the Holy Spirit to commit willful sin, which, if continued, would lead to the full and eternal penalty of sin, the "second death."

Such willful sin on the part of the consecrated people of God does not usually come about suddenly. The Prophet David prayed: "Who can understand his errors? cleanse thou me from secret faults, keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be innocent from the great transgression." —Ps. 19:12, 13

"Secret faults" may lead to "presumptuous sins." A presumptuous sin is willful sin and,

if persisted in until the heart becomes hardened, will lead to the "great transgression," the "sin unto death," the "second death."

One Kingdom

What is the difference between the "kingdom of heaven" and the "kingdom of God"?

BOTH of these expressions are, of course, used in the Bible. The Bible also speaks of the "kingdom of Christ." In Daniel 7:27 we read, "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High." From this text we might properly use the expression "kingdom of the saints."

In Daniel 2:44 we read, "In the days of these kings shall the God of heaven set up a kingdom." This would properly be the "kingdom of God." It would also be the "kingdom of heaven," because it is set up by the God of heaven. The Scriptures reveal that Christ will be the Head of this kingdom; so it would be the kingdom of Christ. His followers, the "saints," will reign with him; so it also will be their kingdom.

To a large extent, therefore, these various expressions are used interchangeably in the Bible. In many instances, how-

ever, the form of expression used seems especially to fit with the context in which it is found. For example, Jesus said: "Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he." (Matt. 11:11) Here the "kingdom of heaven" seems to refer specially to the heavenly phase of Christ's kingdom, and Jesus is telling us that John the Baptist will not be a part of that phase of the kingdom. John will be one of the human representatives of the kingdom, one of the ancient worthies who will be raised from the dead and appointed to be "princes in all the earth."—Ps. 45:16

The expression "kingdom of God," as used by Jesus in the prayer he taught to his disciples, carries a more comprehensive meaning than would the expression "kingdom of Christ." The prayer states, "Thy kingdom come. Thy will be done in earth, as it is in heaven." (Matt. 6:10) The reference here is more particularly to the time when the sovereignty of God will be recognized throughout all the earth, which is the great objective to be accomplished by the thousand-year mediatorial reign of Christ.

This glorious consummation of the divine plan is beautifully expressed by Paul. He wrote: "Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power. For He must reign, till He hath put all enemies under His feet. The last enemy that shall be destroyed is death. For He hath put all things under His feet. But when He saith all things are put under Him, it is manifest that He is excepted, which did put all things under Him. And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all."—I Cor. 15:24-28

Body and Soul

Matthew 10:28 reads, "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." Does not this text prove that the soul is a separate entity from the body and that it can continue to live after the body dies?

NO, NOT when properly understood! The word "soul" is used in the Bible for the first time in Genesis 2:7, and from

this text we learn that the soul is the being. This text reads: "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." The new Standard Revised Version reads, "living being." From this text, then, it is clear that the living soul is the combination of the body animated by the breath of life. This indicates that the destruction of the body would mean the death of the soul, for there cannot be a soul, or living being, without a body.

What, then, did Jesus mean when he spoke of those who are able to destroy the body but are not able to destroy the soul? This statement was made to his disciples whom he was sending out into the ministry of the Gospel. He warned them that they would be persecuted and perhaps put to death; but he wanted them to be assured that in the event they were killed, it would not mean their eternal destruction, for they would be restored to life in the resurrection and thus again be living souls.

Because God intends to raise the dead, he looks upon them as merely being asleep. The significance of the resurrection from this standpoint is shown by Jesus when he said to the

Sadducees: "Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living: for all live unto him."—Luke 20:37, 38

This thought is stated from another standpoint in Matthew 16:25, where Jesus is quoted as saying, "Whosoever will save his life shall lose it: and whosoever will lose his life [in death] for my sake shall find it." In sending his disciples into the ministry, Jesus was giving them an opportunity to sacrifice their lives in his name and in his service. He said that by doing this they would "find" their lives, which, of course, could be only in the resurrection. Thus, while their enemies might destroy their bodies, their lives would be restored. Incidentally, the Greek word translated "soul" in the text under consideration (Matt. 10:28) is the same one that is translated "life" in this text.

Another interesting text bearing on the point is John 5:24. In this text Jesus says, "He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into judgment [Revised Version]." The everlasting life now possessed by believers is

on the basis of faith in the resurrection. In verse 29 these are said to come forth in the resurrection to "life" rather than to judgment.

So it is that by faith believers do have a life, a soul, that is not permanently destroyed when the body dies. Their names are in God's book of life; and while they may remain asleep in death for awhile, they will be awakened in the resurrection. Thus they live unto God. On the other hand, if because of willful disobedience to God they are destroyed by him, their lives are snuffed out forever. As souls, or living beings, they are no longer in his book of life.

Being Saved

Do I have to join a church in order to be saved?

THE keeper of the prison at Philippi inquired of Paul and Silas: "Sirs, what must I do to be saved?" The answer was, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." (Acts 16:30, 31) There is nothing said here about joining a church in order to be saved, and we think that Paul and Silas gave the right answer.

To be saved means to be freed from the death condemnation that came upon the entire human race through the sin of

our first parents. Throughout the thousand years of Christ's reign, those who are saved from this condemnation will, if they obey the laws of the kingdom, be restored to human perfection and live forever. With these, of course, the first step toward being thus saved will be their belief in Christ as their Redeemer, a belief that will be demonstrated by obedience to the divine will.

Being saved during this present age is upon the basis of faith. True belief in Christ, now as always, is demonstrated by "works," which, in this age, to begin with, is in the form of a full consecration to God's will. This is a burial, or "baptism," of one's will into the will of God. Those who take this step of obedience are described as being baptized into Christ; and Paul wrote, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." —Rom. 8:1

Being "in" Christ also means baptism, or burial, into his death. (Rom. 6:3, 4) So, instead of believers in this age being restored to perfection of human life, they die sacrificially with Jesus, with the merit of his shed blood making their sacrifice acceptable to God. Paul ex-

presses it as presenting our bodies "a living sacrifice, holy, acceptable unto God," which is our "reasonable service."—Rom. 12:1

Paul further wrote, "If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." (Rom. 6:5) Jesus was raised from the dead a glorious divine being, exalted above angels, principalities, and powers. (Eph. 1:20-22; Phil. 2:9, 10; I Pet. 3:22) To be in the likeness of his resurrection means to share in his exaltation to glory, honor, and immortality. (Rom. 2:7) Those who die with him will share in his inheritance, an inheritance which is incorruptible, one that "fadeth not away" but is "reserved in heaven" for all

who are faithful even unto death.—I Pet. 1:3, 4; Rev. 2:10

Paul describes this invitation as a "heavenly calling." (Heb. 3:1) He also speaks of it as a "great salvation." (Heb. 2:3) This is the "salvation," then, which is attained by those who "believe" in the true sense in this age. This is what it will mean to these to be saved. It is indeed a glorious salvation!

Joining a denominational church is not involved in thus believing and following in the footsteps of Jesus. Those who are "baptized" into Christ at that time automatically become members of "the church, which is his body." (Eph. 1:22, 23) But this is not a denominational church. Its membership is enrolled only in heaven.—Heb. 12:23

BRITISH SPEAKERS' APPOINTMENTS

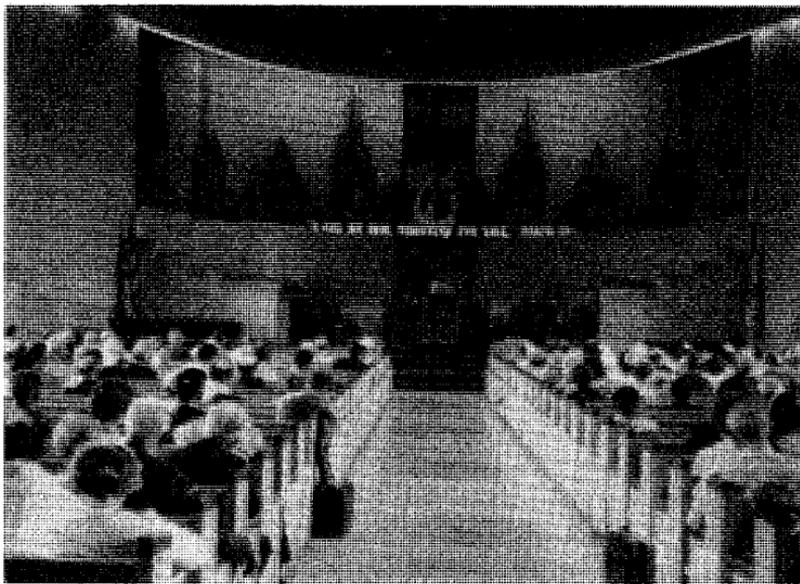
F. BINNS			
Latchford	Aug. 4	Glasgow	9-10
		Warrington	11-13
E. T. NADAL			
Latchford	June 16	Aldersbrook	16, 17
Newport	July 6	Hitchin	18
Dewsbury	Aug. 4	Reigate	19
		Yeovil	20
M. NEKORA			
(Los Angeles)			
Donegal-Londonderry Area	June 5-7	Dewsbury	June 9
Dublin	8	Reigate	July 15

R. E. ROBINSON

SUBSCRIPTIONS and LITERATURE—70, Station Road, Gidea Park, Romford, Essex RM2 6DA

CASSETTES and TAPES ON LOAN—FOR USE IN THE BRITISH ISLES ONLY—15, Southwood Gardens, Gants Hill, Ilford, Essex IG2 6YF

Talking Things Over



The General Convention

“Great peace have they which love thy law: and nothing shall offend them.”—Psalm 119:165

IN THIS issue is the finalized program for the General Convention. We are confident that as you review it you will be impressed by the great number of blessings that will be waiting for you at Albion.

In connection with your preparations to attend the convention, the university has asked that we make the following announcement regarding transportation.

They request that on your reservation form you indicate the name of your air carrier and the **date** and **time of arrival**.

Have your travel agent route you to either Jackson or Battle Creek. The university will pick you up at either of these points, and they will be able to give you much better service at less cost. So in addition to the date and time of arrival on your registration sheet, give them also the name of the airport. Pickup service will be given from the Detroit airport, but do not expect as good service as from the closer points.

The university will appreciate receiving your registration form as early as possible.

Important Sunday School Notices:

Notebooks for the 8 to 12-year-old Sunday School will be available for mailing about the middle of June. We encourage all those planning to attend to send in early for a notebook to:

Wade Austin
21207 Wilder Ave.
Lakewood, CA 90715

We are looking forward to many convention blessings from the Lord this year, as in the past, and encourage everyone who can to attend.

Young Adults:

Why don't we own our own church building? How does Israel fit into God's plan? These topics and more will be talked about and studied in Albion this year. Young adults (ages 13-15; and 16 and older), please write for your notebook to:

Ginger Bruce
1621 Fourth Ave., West
Seattle, WA 98119

Be sure to include **your** name, address, and age! This is very important. See you soon.

Ginger Bruce and Tim Krupa

Make your plans now to attend the Bible Students General Convention to be held at Albion College, Albion, Michigan, July 28–August 2, 1979.

SATURDAY, July 28, 1979

Chairman: Brother Raymond Rawson

Detroit, MI

- 9:30 Morning Devotions
- 9:45 Welcome by College Mr. Morley Fraser
Director of
Continuing Education
- 10:00 Welcome Address Brother Frank Niemczak
Detroit, MI
- 10:30 Intermission
- 11:00 Discourse Brother Kenneth Fernets
Vernon, B.C., Canada
- 11:30 Discourse Brother Carl Boughton
Duquesne, PA
- 12:00 Close of Morning Session
-
- 2:00 Testimony Meeting Brother Charles Zubowsky
La Salle, IL
- 2:45 Discourse Brother Lloyd Hagensick
St. Petersburg, FL
- 3:15 Intermission
- 3:45 Discourse Brother Felix Wassmann
New York, NY
- 4:30 Discourse Brother Arthur Krumpolt
The Dawn
- 5:00 Close of Afternoon Session
-
- 7:00 Discourse: "The Creator and the Brother Irving Foss
Beginning of Creation" Los Angeles, CA
- 7:45 Vesper Service Brother Edmund Blicharz
Detroit, MI
- 8:15 Songs in the Night
-

SUNDAY, July 29, 1979

Chairman: Brother Timothy Krupa
Portland, OR

- 9:00 Morning Devotions
- 9:15 Discourse Brother George Jeuck
New York, NY
- 9:45 Discourse Brother E. F. Lankford
Sacramento, CA
- 10:30 Intermission
- 11:00 Convention Theme Discourse
Brother Stephen Roskiewicz
Grand Rapids, MI
- 12:00 Close of Morning Session

- 2:00 Discourse Brother Mike Balko
West Newton, PA
- 2:45 Intermission
- 3:15 Testimony Meeting Brother Roy Carpentier
The Dawn
- 4:00 Discourse: "Mortality
and Immortality" Brother Leo Post
New York, NY
- 4:45 Close of Afternoon Session

- 7:30 Praise Service
- 8:00 Public Meeting Brother Edward Fay
San Francisco, CA
-

MONDAY, July 30, 1979

Chairman: Brother Stanley Jeuck

Orlando, FL

- 9:00 Morning Devotions
- 9:15 Discourse Brother Russell Jurd
Los Angeles, CA
- 10:00 Intermission
- 10:30 Testimony Meeting Brother William Blong
San Francisco, CA
- 11:15 Discourse: "Father, Son,
and Holy Spirit" Brother Kenneth Nail
The Dawn
- 12:00 Close of Morning Session

- 2:00 Discourse Brother Wade Austin
Los Angeles, CA
- 2:30 Discourse Brother Robert Gorecki
Detroit, MI
- 3:00 Intermission
- 3:30 Panel Discussion: "The Day of the Lord"
Moderator: Brother Irving Foss
Los Angeles, CA
- Panel: Brothers Emile Herrscher,
Edward Fay, Leo Post
- 5:00 Close of Afternoon Session

- 7:00 Discourse Brother Walter Blicharz
Detroit, MI
- 7:45 Vesper Service Brother Richard Ruth
Allentown, PA
- 8:15 Songs in the Night
-

WEDNESDAY, August 1, 1979

Chairman: Brother William Vrooman

Orlando, FL

9:00 Morning Devotions

9:15 Discourse

Brother David Bruce

Seattle, WA

10:00 Intermission

10:30 Convention Business Meeting

11:45 Greetings

12:00 Close of Morning Session

2:00 Testimony Meeting

Brother James Tate

The Dawn

2:45 Discourse

Brother Joseph Panucci

Groton, CT

3:15 Intermission

3:45 Symposium:

1. "Peace with God"

Brother Alonzo Jarmon

Cleveland, OH

2. "Peace of Heart"

Brother Charles Martig

Pittsburgh, PA

3. "Peace in Ecclesias"

Brother Sam Krystek

Los Angeles, CA

5:00 Close of Afternoon Session

7:00 Discourse: "Satan and the
Fallen Angels"

Brother Gilbert Rice

San Diego, CA

7:45 Vesper Service

Brother Stanley Borowiec

Buffalo, NY

8:15 Songs in the Night

RESERVATION FORM

BIBLE STUDENTS GENERAL CONVENTION
Albion College
Albion, Michigan
July 28–August 2, 1979

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

JULY 27	JULY 28	JULY 29	JULY 30	JULY 31	AUG. 1	AUG. 2
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Dinner will be served Friday, July 27, 1979, between 6:30 and 8:00 P.M., for \$3.50 (cash), and breakfast on Friday, August 3, 1979, between 7:30 and 8:30 A.M., for \$1.75 (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, 1979.

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 \$87.75 per person, two to a room, which includes registration. (Food, 6 days, \$46.50; room, Friday-Thursday, \$40.25; registration, \$1.00)

The daily rate for meals is \$7.75 and room \$5.75 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 _____ \$ _____

Conventions

ALLENTOWN, PA, New York-Allentown Joint Convention, June 1-3—Cedar Crest College, Cedar Crest & Hamilton Blvds. Mr. Lawrence Young, P.O. Box 24, Riegelsville, PA 18077

JACKSON, MI, June 2, 3—Coolidge Lodge, 355 Napoleon Rd., Michigan Center. Mrs. Ray Lumley, 2531 Ashton Rd., Jackson, MI 49203

GERMAN GENERAL CONVENTION, BAD HERSFELD, GERMANY, June 2-5

OKLAHOMA CITY, OK, June 9, 10—YMCA, Westside Branch, 3400 N. Muller, Bethany. Mrs. Faye Savage, 1213 Warren Pl., Oklahoma City, OK 73107

WATERBURY, CT, June 10—Frisbie School, 24 Todd Rd., Wolcott. Mrs. Harriet Tsimonis, P.O. Box 1494, Waterbury, CT 06721

MARSHFIELD, WI, June 16, 17—Hewitt Village Hall, Hewitt. Mr. Brian Kuehmichel, 312A W. Arnold St., Marshfield, WI 54449

DETROIT, MI, June 17—Redford YWCA, 25940 Grand River. Mr. Edmund Blicharz, 200 Hampshire Ct., Dearborn, MI 48124

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

PORTLAND, OR, June 22-24—Lewis & Clark College. Mr. Timothy Krupa, 11980 Zion Hill Dr., Gresham, OR 97030. Phone: (503) 658-4115.

CHICAGO, IL, June 24—Elmhurst Masonic Temple, York Rd. & Arthur St., Elmhurst. Mr. John Trzyna, 4614 N. Potawatomie Ave., Chicago, IL 60656

LOS ANGELES, CA, June 29-July 1—Masonic Temple, 933 S. Hoover St. Mr. A. W. Abrahamsen, 710 S. Hobart Blvd., #207, Los Angeles, CA 90005

NEW BRUNSWICK, NJ, June 30-July 1—Douglass College, Loree Auditorium, Lipman Dr. Mrs. Daniel Larson, 57 Wayside Dr., Cliffwood Beach, NJ 07735. Phone: (201) 566-2752.

VERNON, B.C., July 7, 8—Silver Star Elementary School, 1404 - 35th Ave., Vernon. Mrs. Arthur Phillips, 386 Clifton Rd., Kelowna, B.C. V1V 1A5

ALBION, MI, July 28-Aug. 2—General Convention.

ATHENS, GREECE, Sept. 9—Hotel Plaka. For information write: He Haravgi, Odos K. Eslin, 4 Ampelokipoi T. T. 602, Athens.

