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Highlights of Dawn

Streets of Silver and Gold!

"AT ANY Washington, D.C., . . . [gathering] where economists are present," states Time magazine (March 27, 1978), "the main topic of fretful conversation these days is inflation. . . . Echoing almost all the experts, as well as the public opinion polls, Federal Reserve Chairman G. William Miller told the Senate Budget Committee last week that inflation is the nation's No. 1 economic problem. He also warned that it is growing worse."

Under the heading "A Tide of Red Ink," Newsweek magazine (January 30, 1978) showed a chart of the federal budgets for the years since 1941. Of the thirty-seven years involved in the presentation, only eight have shown surpluses, totaling in all some \$35 billion, while twenty-nine have shown deficits totaling \$600 billion, resulting in a net deficit for the thirty-seven years of some \$565 billion.

Of the last twenty years there have been just two that showed a surplus (for a meager total of \$5 billion), while in the last five years alone the five deficits totaled \$280 billion. Only once since 1960 has the federal budget shown a surplus. As a result, the federal debt has grown to the point where annual interest payments on the debt now amount to about \$42 billion. It is worth noting that as recently as 1948 the total cost of the Federal government was less than that amount. Today the annual cost of running the Federal government is over \$500 billion.

How can the United States government continue to run such appalling deficits year after year? It is quite simple, but

not without serious consequences. The United States Treasury Department sells its securities largely to the commercial banks of the nation. The banks then show the Treasury securities on their balance sheets as assets and credit the Treasury checking account with an equivalent amount.

Nothing tangible has resulted from this transaction, no physical goods have been produced. What happens is that now a larger number of dollars is in existence, but it is chasing the same amount of physical goods that existed prior to the transaction, resulting in higher prices for goods. Thus the chronic deficit fiscal policy of the government is an important factor in causing the inflation that drives up the cost of goods and services.

The injury that results from such a policy long pursued is substantial and widespread. In the U.S. in the last four years alone the composite price of all foods has risen 36%; the cost of new cars is up 29%; clothing 19%; medical care 47%; doctors' fees 49%; property taxes 19%; electricity 52%; and heating gas 87%. Thus the savings of the people are penalized, for their purchasing power is sharply reduced. The value of life insurance, which was supposed to protect the families of the deceased, deteriorates.

“Thanks to the double-digit inflation of 1973-74 and the bust of 1973-75, most people are keenly aware of what economic tides can do to them,” stated U.S. News & World Report (May 1, 1978). “Millions have seen retirement plans threatened by price rises that can spoil their nest eggs. Millions more have been subjected to layoffs that seemed to come without warning.”

Following World War I the financial difficulties that Germany found herself in led to a reckless resort to the printing press. As a result of the ensuing inflation, the mark was quoted in Cologne in the fall of 1923 at four trillion to the dollar. In other words, the mark was rendered virtually worthless. The financial havoc and human suffering that

followed were incalculable. Businesses were wiped out, jobs lost, and personal savings made worthless.

Mr. Carter stated during his pre-election campaign that he would achieve a balanced budget by 1981. Today he is far from sure. Meantime, the tax demands upon the people for money to run the various departments of the government increase. Military spending alone is estimated at 23.5% of the fiscal 1979 budget. Social Security, health care, and welfare costs amount to a staggering \$210 billion, or 41.9% of the 1979 fiscal year budget—costs which, prior to the 1930s, were practically non-existent. And the end is not in sight, for long-term, built-in programs mandated by Congress and protected by politicians, rarely die, while new ones are continually created and expanded. In spite of the expenditure of these vast sums, serious unemployment persists, particularly among the young and the minority groups of the nation.

Time magazine's recently featured article on inflation carried the subheading "And the Government starts to view itself as the villain." Among the causes of inflation that the writer laid to governmental action are the decline of the dollar on foreign exchange markets, increases in the minimum wage and in Social Security taxes, and countless regulations (involving every phase of the economy) that tend to lower output per man-hour in private industry. The writer concludes, ominously, "The inflationary genie may be out of the bottle."

What can be done to cure these ills? On this point there is substantial and continuing disagreement among the experts. One group of economists believes the Federal government should manipulate the budget by spending more when the economy is slowing down and unemployment increasing, and spend less when the economy is brisk. A second group of experts holds that the Federal Reserve should regulate the pace of the economy by loosening or tightening the amount of credit available to borrowers as conditions demand. In this

latter group are those who believe the economy would pretty much correct itself if the government largely kept its hands off.

Still another set of economists contends that the economy is so influenced by the actions of the great labor unions and by large corporations that these powerful segments of the economy must come under greater control through federal regulation of prices and wages and by national planning of the economy. Thus we find that even the experts are widely divided as to how the malady should be cured.

Time magazine suggested "Ten Ways to Cut Inflation" (April 10, 1978). Among the proposed methods were the following: reduce the size of the budget, restrain Social Security benefits, limit federal pay, hold down state wages, chop farm subsidies and controls, hold back the minimum wage, and freeze executive pay. When one considers that each of these proposed remedies would require monetary sacrifices of varying degrees from vast political constituencies, it is difficult to suppose that many of them would get any meaningful support, from either legislators or the public.

It is instructive to observe the Washington mode of thinking, as reported by U.S. News & World Report (April 3, 1978), when it stated that Carter's top economic advisers, urging quick action on an anti-inflation package, were blocked at least temporarily by presidential adviser Hamilton Jordan, "who was worried about an adverse political impact."

The problem is somewhat akin to that of the physician seeking to prescribe medicine for a patient suffering from different ills. The medicine that could alleviate one ill might aggravate another indisposition. Thus, it is believed by some that one way to attack inflation would be to cut down on overall spending; but this would cause a slowdown in economic activity and would further increase unemployment. On the other hand, while greater spending would relieve the

unemployment situation, it would worsen the inflationary problem. There is, of course, no simple solution. The problem is complex, involving governmental fiscal and monetary policy, worker attitudes and wages, product pricing, investment in capital assets, weather, foreign competition in U.S. markets, high-priced oil imports, etc.

The malady of inflation is not a new phenomenon. Indeed, since March, 1933, when the United States went off the gold standard, the present domestic purchasing power of the dollar as measured by the Consumer Price Index has shrunk to about 20% of its 1933 value. Nor is it confined to the United States—it is worldwide and is far more severe in many other nations than in this nation.

The unspoken fear that worries international bankers and statesmen is prompted by awareness of the fact that the economic and financial world is shrinking, with the fortunes of all nations of the world increasingly intertwined with those of other nations. Thus, what happens in the United States for good or ill is of vital importance to all other nations. A financial disaster here could have severe repercussions throughout the world. Says U.S. News & World Report (January 9, 1978), "The swelling volume of Euro-dollars, the vast floating supply of American currency held abroad and largely beyond the reach of bank regulatory officials, concerns some Continental financial experts." One French banker suggests that "the U.S. in time must try to control this mass of money."

Taking cognizance of the seriousness of the situation, President Carter recently (April 11) addressed the nation via television, setting forth an anti-inflation program that he hoped would produce the desired results and appealing to labor and industry for cooperation in his plans. He stated that there are "no easy answers to inflation." He called attention to one difficult aspect of the problem when he said: "We all want something to be done about our problems—except when the solutions affect us. . . . We favor sacrifice, as long as

others go first. . . . We denounce special interests, except for our own.” In short, the selfishness that so generally motivates mankind is a major stumbling block to correcting this as well as many other human difficulties. And this same attitude motivates many of the elected representatives of the people, who should initiate the unpleasant programs needed to bring inflation under control but who fear adverse personal political reaction.

As relationships between the nations of the world become more complex and interdependent, the economic and financial health of the other nations of the world becomes a matter of deep concern to all. This places a special burden of responsibility on the United States, the nation to which so much of the rest of the world looks for financial, economic, and moral leadership and strength.

It is true, of course, that civilization has survived many varied and severe catastrophies during its long history, including financial disasters. We are not here suggesting that the present financial difficulties of the United States will forthwith plunge it and the world into chaos. We believe that the final phase of the biblical time of trouble to precede the establishment of Christ’s kingdom on earth will comprise a great many different agonizing elements. And on the basis of Bible prophecy we believe one of these vexatious factors will be financial distress, wherein much gold will be valued less than a loaf of bread.

In the climax of that terrible time of trouble, or day of God’s wrath, the Bible indicates that the people will be unable to purchase either peace or food with their wealth, which will become worthless. The Prophet Ezekiel writes: “The morning is come unto thee, O thou that dwellest in the land: the time is come, the day of trouble is near. . . . The time is come, the day draweth near: let not the buyer rejoice, nor the seller mourn: for wrath is upon all the multitude thereof. . . . They shall cast their silver in the streets, and their gold shall be removed: their silver and their gold shall not be able to

deliver them in the day of the wrath of the Lord: they shall not satisfy their souls, neither fill their bowels: because it is the stumbling block of their iniquity. . . . Destruction cometh; and they shall seek peace, and there shall be none.”—Ezek. 7:7, 12, 19, 25

In the day of the Lord’s anger there will be no escape; all the former refuges of the mighty will fall before the wrath of the Lord, and the proud and lofty will be brought low. Their wealth will not protect them.

“The day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low: and upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan. And upon all the high mountains, and upon all the hills that are lifted up, and upon every high tower, and upon every fenced wall. . . .

“And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the Lord alone shall be exalted in that day. And the idols he shall utterly abolish. And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth.

“In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth.”—Isa. 2:12-21

The Prophet Zephaniah tells much the same story concerning the distress to come on the world in the day of the Lord Jehovah. It will be a trouble that is widespread and all-encompassing. He indicates that even the most powerful among men will not escape and states the reason for the troublous times as being man’s iniquity:

“The great day of the Lord [Jehovah] is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly.

“That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung.

“Neither their silver nor their gold shall be able to deliver them in the day of the Lord’s wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land.”—Zeph. 1:14-18

The Lord God has made it clear that the purpose of the destruction to come upon the world of mankind in the day of his wrath is to rid the earth of iniquity and iniquitous institutions and to permit mankind to return to the reverence and obedience of their great and loving Creator during the thousand-year reign of Christ and his faithful footstep followers of the present Gospel Age. The groundwork for that wonderful time has already been accomplished by the sacrifice of our Lord Jesus Christ as the propitiation for the sins of the whole world, so that “whosoever believeth in him should not perish, but have everlasting life.” (John 3:16; I John 2:2) This opportunity for everlasting life will include even all the dead, who will be called forth from their graves to life here on earth.—John 5:25-29

The Prophet Zephaniah wrote: “Therefore wait ye upon me, saith the Lord, until the day [of the Lord] that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy. For then [after that]

will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent.”—Zeph. 3:8,9

We believe other prophecies of the Bible indicate that we are already in the day of the Lord, or time of trouble. We believe the time for the establishment in the earth of Christ’s millennial kingdom for the blessing of all the families of the earth is near.—Gen. 22:18; Rev. 20:6; 21:1-4; 22:17

In that glorious kingdom of righteousness there will be neither want nor hunger. Possibly there will be no need for money. Perhaps the whole world will have “all things in common” as did the early church. (Acts 4:32) “The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. . . . And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes.”—Isa. 35:1,7

Slums and ghettos will be no more. “They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands.”—Isa. 65:21,22

Economic tyranny will be abolished. “They shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it.”—Micah 4:4

All the inhabitants of the earth will love and worship and praise their Heavenly Father for his boundless mercy and tender care, and will offer everlasting thanks and praise to his Son, who gave his life that all the world might have life.

“In that day [of man’s restitution to the likeness of the perfect man Adam before his fall] thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou

comfortedst me. Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song; he also is become my salvation. . . .

“And in that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted.

“Sing unto the Lord; for he hath done excellent things: this is known in all the earth.

“Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee.”

—Isa. 12:1-6



Weekly Prayer Meeting Texts

JUNE 1—He that hath My commandments, and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him.—John 14:21 (Z. '95-75 Hymn App. O)

JUNE 8—He which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.—James 5:20 (Z. '95-203 Hymn 312-A)

JUNE 15—And I will make an everlasting covenant with you, even the sure mercies of David.—Isaiah 55:3 (Z. '96-29 Hymn 216)

JUNE 22—It is required in stewards, that a man be found faithful. . . . Every man according to his several ability.—I Corinthians 4:2; Matthew 25:15 (Z. '07-63 Hymn 184)

JUNE 29—Blessed are the pure in heart: for they shall see God.—Matthew 5:8 (Z. '00-71 Hymn 283)

Bible Study

LESSON FOR JUNE 4

Spreading the Good News

MEMORY SELECTION: "Repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem. And ye are witnesses of these things."—Luke 24:47, 48

SELECTED SCRIPTURE: Acts 14:8-18

IN ISAIAH 61:1,2 there is a prophecy concerning Jesus and his mission. Jesus, in Luke 4:18, 19, 21, quoted the prophecy and applied it to himself. The prophecy as recorded in Luke reads: "The Spirit of the Lord is upon Me, because he hath anointed Me to preach the Gospel to the poor; he hath sent Me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. . . . This day is this scripture fulfilled in your ears."

Jesus was faithful to this commission. As he began his ministry of preaching the good news of the Gospel, he buttressed his message and gave substance to his authority by performing many miracles. We read in Luke 4:37, "And the fame of Him went out into every place of the country round

about." The people found much comfort in his message, and in one instance they endeavored to detain him, but he said, "I must preach the kingdom of God to other cities also: for therefore am I sent."—Luke 4:43

His ministry was organized in such a way as to make the best use of his time and talents. In his day there were no newspapers, radio, or television. Advertising was done by word of mouth. In Luke 9:52 we read: "And [He] sent messengers before His face: and they went, and entered into a village of the Samaritans, to make ready for Him." And in Luke 10:1 we read, "After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come."

In Psalm 40:9,10 there is a prophecy of Jesus and his

faithfulness to his commission: "I have preached righteousness in the great congregation: lo, I have not refrained my lips, O Lord, thou knowest. I have not hid thy righteousness within My heart; I have declared thy faithfulness and thy salvation: I have not concealed thy lovingkindness and thy truth from the great congregation."

The apostles had a peculiar responsibility in the dissemination of the Gospel. They had been with the Lord throughout his ministry and had heard firsthand the message of truth. And though they did not understand all they heard while they were with the Lord—for they had not yet received the Holy Spirit—the Lord God had made a special arrangement for them. In John 14:25,26 we read: "These things have I spoken unto you, being yet present with you. 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."

In his wonderful prayer recorded in the 17th chapter of John, Jesus indicates the responsibility that was given to the apostles. "Neither pray I for these alone, **but for them also which shall believe on Me**

through their word: that they all may be one; as thou, Father, art in Me, and I in thee, that they also may be one in us: **that the world may believe that thou hast sent Me.**" (vss. 20,21) The thought is that the apostles, by preaching and recording those things that Jesus had taught them, would gather new converts, who in turn would have the responsibility of preaching the Gospel. The Apostle Paul states in I Corinthians 9:16,17: "For necessity is laid upon me; yea, woe is unto me, if I preach not the Gospel! . . . A dispensation [stewardship] of the Gospel is committed unto me."

This same stewardship is conveyed to each footstep follower of Jesus down through the Gospel Age. In II Corinthians 5:19,20 we read: "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; **and hath committed unto us the Word of reconciliation.** Now then we are ambassadors for Christ, as though God did beseech you by us: We pray you in Christ's stead, be ye reconciled to God." And in continuation of this thought, he states, "**We then, as workers together with him,** beseech you also that ye receive not the grace [favor] of God in vain."—II Cor. 6:1 (see also Rom. 10:13-17). □

Resolving Conflict

MEMORY SELECTION: "There is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him."—Romans 10:12

SELECTED SCRIPTURE: Acts 15:1, 2, 22-31

THIS was a very difficult period for the Early Church. For centuries the Jews had been instructed in the Law. Proselytes were required to conform strictly to the terms of the Law. And it was a matter of concern to sincere Jews that the Gentile converts were accepted into the Christian faith free from the yoke of the Law. Yet there was indisputable evidence that God had blessed Gentile converts with receiving the Holy Spirit in the same manner as it had been received by the Jews. It was a time of transition between the Law Covenant, which had served its usefulness, and the covenant of sacrifice—the Sarah feature of the Abrahamic Covenant. This feature of the Abrahamic Covenant had been dormant down through the Jewish Age but was activated by Jesus, who was the long-promised Seed of the Abrahamic Covenant.—Gal. 3:16

The early Church was sharply divided on this question. There were those among the Jewish converts who were called Judaizers who "taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved." (Acts 15:1) But the Apostle Paul taught that Christians accepting Christ as their Savior were justified by faith and were thus freed from the futility of attempting to secure justification by works under the Law.

In the 2nd verse of the 15th chapter of Acts we read of the reaction of Paul and Barnabas to the efforts of the Judaizers to counter Paul's teaching. "When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question."

The decision to resolve this very serious point of difference by a discussion of the Scriptures and evaluating the facts of the matter was, and is still, useful to the church in providing an example as to how differences should be resolved.

The account of this meeting, which is obviously only a synopsis of what really occurred, is recorded in verses 4 to 29 of the 15th chapter of Acts. When Paul and his delegation arrived in Jerusalem, they recounted to the brethren all their experiences showing how God had blessed the Gentiles with the Holy Spirit. "But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the Law of Moses."—vs. 5

The apostles and elders then came together to consider the matter. There was considerable discussion and disputing among them, and it seems reasonable that the prophecies, such as Hosea 1:10, were discussed. "Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them. Ye are not my people,

there it shall be said unto them, Ye are the sons of the living God."

Peter then rose up and related his experience, how God had designated him to be the one who would first bring the Word of God to the Gentiles. Peter must have told in some detail how Cornelius and his family received the Gospel and how God indicated, by giving them the Holy Spirit, that he "put no difference between us and them, purifying their hearts by faith." (vs. 9) Then Paul and Barnabas related their many experiences, "declaring what miracles and wonders God had wrought among the Gentiles by them," and the text (vs. 12) states that "the multitude kept silence, and gave audience."

The Apostle James then summarized their findings in that wonderful statement in the 13th through the 18th verses.

We see (vss. 19-31) that the approved method to resolve doctrinal differences in the church is for the parties first to go to the Word of God and determine what the scriptural answer to the question seems to be; and secondly, to relate the scriptural conclusion to the facts. If the facts support the scriptural conclusion, then without question it is the Lord's will. □

Responding to the Good News

MEMORY SELECTION: "Believe on the Lord Jesus Christ, and thou shalt be saved."—Acts 16:31

SELECTED SCRIPTURE: Acts 16:25-34

THOSE who have responded to the Gospel's call have heeded a very special invitation. Jesus, in the 6th chapter of John, verses 44,45, states: "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath **heard** and hath **learned** of the Father, **cometh unto me.**" In other places Jesus indicated that those who heard were especially blessed; for example, Matthew 13:16,17: "But blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them."

It was never God's objective to convert the world during this age. The message was to go forth only as a witness to attract those whom the Heavenly Father would call. (Matt. 24:14) The time for the general call and conversion of the world is in the next age. Then the blindness will be removed and the deaf ears unstopped. One of the many wonderful prophecies foretelling of this time is found in Revelation 22:17: "And the Spirit and the bride say, Come. And let him that **heareth** say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

The reason that the Gospel call is meant for a comparatively small number during the Gospel Age is that those who respond are accepting great responsibilities along with the privi-

leges and blessings promised. The Heavenly Father, in his love and mercy, has designed that only those who are of a proper heart attitude and who have the capacity for faith and endurance to survive the trials and testings of the Christian life are called. (Matt. 13:15) In Luke 13:23,24 Jesus responded to a question: "Then said one unto him, Lord, are there few that be saved? And he said unto them, Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able."

The disciples James and John came to the Master requesting a special favor for the time when the kingdom would be established. One wanted to be on the right hand of Jesus and the other on the left. They did not yet understand that their response to the Gospel call was provisional as far as acceptance by God was concerned. Acceptance depends upon a full knowledge of the conditions and a heart willingness to be obedient to those terms. Jesus responded to this request as follows: "Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?" (Mark 10:38) They responded that they could. Then Jesus continued: "Ye shall

indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized: but to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared."—vss. 39,40

The cup was a symbol, picturing the suffering, trials, and testings the Heavenly Father permitted Jesus to endure in order to prove him and qualify him for the divine nature. The Apostle Paul, in Hebrews 5:8,9, states: "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the Author [or means] of eternal salvation unto all them that obey him." God's will for Jesus was that he should suffer and die. His real baptism was to be totally immersed into that will.

Jesus set an example for those who would respond to the Gospel's call showing that they must be totally immersed into the Heavenly Father's will, even unto death. (Rom. 6:3-5) The Apostle Peter expresses the matter thus: "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps."—I Pet. 2:21 □

Turning the World Rightside Up

MEMORY SELECTION: "This Jesus, whom I preach unto you, is Christ."—Acts 17:3

SELECTED SCRIPTURE: Acts 17:1-13

YEARS prior to the time of our selected scripture text Jesus said: "He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."—John 3:18-21

And so we read in our text that Paul, as was his custom, went to the synagogue in Thessalonica and preached the Gospel to the

Jews. Some believed and associated themselves with Paul. In addition, a large number of Greeks received the message gladly. But all this activity adversely affected the unbelieving Jews, and the scripture states: "But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people."—Acts 17:5

The unbelieving Jews were filled with envy, apparently because of their loss of control of the people, which of course would eventually lead to a loss of their privileged status. Their status and position in society was based upon the precepts of

fear, which were devised by men, and not upon the Word of God. The Gospel freed men from the precepts of darkness.

This has been the experience of all the Lord's people down through the Gospel Age, wherever the Gospel has been actively and aggressively preached. The unbelieving Jews found their security in the arrangement of the Law, and particularly in the traditions of the elders; and when these things of darkness were threatened by the spirit of God, which is light, they reacted violently. The same condition has been present in the nominal church systems. When established creeds, which generally reflect the darkness of the systems, are threatened with the light of the Gospel, the proponents of credalism react violently. And so the true church has experienced persecution down through the Gospel Age.

The Apostle Paul in II Corinthians 4:8-13 describes the lot of the true footstep followers of Jesus during this present time as follows: "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord

Jesus, that the life also of Jesus might be made manifest in our body. . . . We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak."

In this text the apostle quoted from Psalm 116:10, which is a prophecy concerning Jesus, and it reads, "I believed, therefore have I spoken: **I was greatly afflicted.**" So Jesus, in preaching the Gospel of light, suffered the contradiction (opposition) of sinners. And he told his followers: "The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?"—Matt. 10:24,25

The world, during this present time, is in opposition to the truth, and it will continue to be so until the Gospel of the kingdom is preached in all the world as a **witness**. Then shall the end of this age come. When the footstep followers of Jesus will have been gathered out from the world, then the glorious new age of the kingdom will begin. The work of the kingdom will be to turn the world right side up. □

Christian Life and Doctrine

THE PEOPLE OF THE BIBLE—PART XXI
THE BOOKS OF EZRA AND NEHEMIAH



Cyrus, Zerubbabel, Ezra, and Nehemiah

THESE are the men who were in strategic positions of authority and influence when the Lord's time came for the Hebrew people to be released from their captivity, which began under Nebuchadnezzar and had continued through the fall of Babylon into the ascendancy of the Medo-Persian Empire. It had been prophesied that this captivity was to last for seventy years. (Jer. 25:9-11; II Chron. 36:22,23) Now these years had passed, and "the Lord stirred up the spirit of Cyrus, king of Persia," to make a proclamation throughout the land, granting liberty to the captives.

Cyrus's proclamation read: "The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel, (he is the God) which is in Jerusalem." (Ezra 1:2,3) There were further details in the proclamation, making provision to cover the

cost of the return and the erection of the temple; and all the Hebrews were called upon to contribute what they could toward this undertaking.—vss. 4-6

One wonders just how the Lord may have stirred up the spirit of Cyrus to issue this proclamation. The question naturally arises also as to how Cyrus knew that the “Lord God of Heaven” had given him all the kingdoms of the earth. The answer to both these questions seems to be in the fact that the Prophet Daniel had for a short time been in very close contact with Cyrus and was probably used by the Lord to direct the king in what he was to do.

As we learned in our previous study, Daniel was a young man when the captivity began and, together with three other young Hebrews, was drafted into the service of King Nebuchadnezzar. Through his brilliance and integrity and the overruling providence of God, he was promoted to the position of prime minister, which he held until the overthrow of Babylon.

His ability to interpret the handwriting on the wall at once brought him into favor with Darius, the new ruler, who set him over the whole realm.” We read that “this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian,” who succeeded Darius. (Dan. 6:28) Apparently, however, Daniel was not long in the court of Cyrus. Chapter 1:21 of his book informs us that he continued to the first year of Cyrus, and Ezra 1:1 states that it was in the “first year of Cyrus” that he issued his proclamation of liberty to the Hebrew captives, and no mention is made of Daniel in connection with the return of his people to the Holy Land.

By this time Daniel would have been an old man, and he apparently lived into the reign of Cyrus for only a few months. And it seems reasonable to conclude that it was during these few months that this faithful servant of the Lord bore testimony to his new king concerning the role the Lord had designed for him in the outworking of his purpose for Israel’s return from captivity.

Daniel was a student of the Lord's prophecies. We know this from chapter 9:2, which reveals his thorough acquaintance with the prophecy of Jeremiah concerning the seventy years of captivity. He would certainly also know of the prophecy of Isaiah concerning the Lord's use of Cyrus. (Isa. 44:28; 45:1) Here the Lord refers to Cyrus as his "anointed," that is, the one he had appointed to proclaim liberty to the Hebrews; and also as his "shepherd," the one who would and did make every provision for the care and protection of the Hebrews in connection with their return and the rebuilding of the temple. It is reasonable to conclude that Daniel called Cyrus's attention to this prophecy and that this had much to do with stirring up his spirit to take action in the matter.

A part of this "stirring up" effort by Daniel may also have been in calling Cyrus's attention to the information revealed in Nebuchadnezzar's dream in which he saw four world powers depicted by gold, silver, brass, and iron of a human-like image. (Dan. 2:36-38) Here Nebuchadnezzar, head of the Babylonian Empire, had been given dominion by God, and Daniel explained that after him would arise another; that is, a second world power, of which the same thing would be true; namely, that the authority to rule would be given by the God of heaven. If Daniel related this to Cyrus—and it seems reasonable to suppose that he did—it would explain the Persian king's statement that God had given him all the kingdoms of the world.

One cannot but reflect upon the faithfulness of Daniel in giving this testimony to Cyrus and upon how the Lord uses his people in connection with the outworking of his purposes. Doubtless Cyrus possessed a large degree of nobility. However, if Daniel called his attention to the prophecy of Isaiah 45:1-4, he would know that it would be to his great advantage as ruler of the empire to do the bidding of Israel's God. He could also have learned from Daniel something of the ability of Jehovah, such as in the deliverance of the three

Hebrews from the fiery furnace, and of Daniel himself from the mouths of the lions.

Zerubbabel

The name Zerubbabel means “born at Babel, that is Babylon.” While among the Hebrews who took advantage of Cyrus’s decree to return to Palestine there were many of the original captives, Zerubbabel was not one of them. Born in Babylon, he would be a younger man, although old enough to be the head of the tribe of Judah. Later he was called the prince of the captivity.

The fact that Zerubbabel had been given the Persian name Sheshbazzar might indicate that he was in the king’s service even during the captivity. When Cyrus issued his decree of liberty, and authorization for rebuilding the temple in Jerusalem, Zerubbabel was charged with the responsibility of leadership in the undertaking. The golden vessels of the temple, which Nebuchadnezzar had taken to Babylon, were placed in the custody of Zerubbabel, to be returned to Jerusalem for use in the rebuilt temple. (Ezra 1:7-11; 2:1,2) Cyrus also appointed Zerubbabel governor of Judea.

Zerubbabel was an ardent servant of the Lord, and under his leadership the work of rebuilding the temple was soon started. In the seventh month after the captives had arrived safely in their own land, the priests, together with Zerubbabel, “builted the altar of the Lord God of Israel, to offer burnt offerings thereon, as it is written in the law of Moses the man of God.” (Ezra 3:1,2) They also “kept the feast of tabernacles as it is written, and offered the daily burnt offerings by number, according to the custom, as the duty of every day required.”—Ezra 3:4

“But the foundation of the temple of the Lord was not yet laid,” although much had been contributed for this purpose. (Ezra 3:5-7) It was in the second year after the return from captivity that Zerubbabel, with the assistance of Jeshua and “the remnant of their brethren the priests and the Levites” and all they that came out of captivity unto Jerusalem “ap-

pointed the Levites, from twenty years old and upward, to set forward the work of the house of the Lord.”—Ezra 3:8

“And when the builders laid the foundation of the temple of the Lord, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the Lord, after the ordinance of David king of Israel.” (vs. 10) It was a time of great rejoicing, although on the part of the original captives who remembered the former temple, there was a heart pang and they “wept with a loud voice; . . . [but others] shouted aloud for joy.”—vss. 12, 13

Opposition

“When the adversaries of Judah and Benjamin heard that the children of the captivity builded the temple unto the Lord God of Israel; then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you: for we seek your God, as ye do.” (ch. 4:1,2) Zerubbabel recognized this as a ruse to provide an opportunity to sabotage the work; so, together with the other leaders of the people, he said to them, “Ye have nothing to do with us to build an house unto our God.”—vs. 3

Their hypocritical offer of help rejected, “the people of the land weakened the hands of the people of Judah, and troubled them in building.” They hired lawyers to seek legal means of interfering with the work. Finally, after the death of Cyrus, they sent a message to King Ahasuerus, accusing the Israelites of wrongdoing in building the temple. Still later a letter was sent to King Artaxerxes, explaining that the Jews were rebuilding the “rebellious and the bad city,” and demanding that a search be made “in the book of the records of thy fathers” for the purpose of proving that Jerusalem had been a rebellious city.—ch. 4:6-16

Actually, the Israelites had not at this time started to build the walls of the city. It was the temple that was being rebuilt. But these shrewd enemies of God’s people led the king to believe that it was the city and its walls that were being built. Naturally the “records” of the “fathers” would prove that

the Israelites had never been too cooperative with their heathen neighbors, so the reply came back from the king that the work of building was to cease. And it was stopped.—vss. 17-24

God's Prophets Speak

Years passed with no further work being done to rebuild the temple. Then the Lord raised up two prophets—Haggai and Zechariah—and through them “stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua, the son of Josedech, the high priest, and the spirit of all the remnant of the people; and they came and did work in the house of the Lord of hosts, their God.”—Hag. 1:14

Just as before, however, the enemies of Israel endeavored to hinder the work. Now, however, Zerubbabel and the people were more determined than in the beginning. Their zeal for the Lord and their courage to do his bidding strengthened them to defy their enemies. Asked by whose authority they were resuming the building of the temple, they replied that it was by the authority of their God. Added to this was the information that years before a decree had been issued by King Cyrus that the temple should be built.—Ezra 5:3-16

Again a letter was sent to the king of Persia, the overlord of Palestine, explaining the situation, and asking that a search be made to discover whether or not such a decree had been issued by Cyrus. Darius was now king of the empire which overthrew and succeeded Babylon, not, however, the Darius who became king when Babylon first fell and who exalted Daniel to such a high position in his government.

The search of the records was made, and Cyrus's decree was found. Darius was governed by it and sent back word: “Let the work of this house of God alone; let the governor of the Jews and the elders of the Jews build this house of God in his place.” (Ezra 6:7) Besides, Darius commanded that his non-Jewish representatives in Palestine should use “the

king's goods, even of the tribute beyond the river," to help pay the expenses of building the temple. Darius also commanded that "young bullocks, and rams, and lambs, for the burnt offerings of the God of heaven," and also "wheat, salt, wine, and oil, according to the appointment of the priests which are at Jerusalem," be supplied "day by day without fail: that they may offer sacrifices of sweet savors unto the God of heaven, and pray for the life of the king, and of his sons."—vss. 8-10

As a result of this favorable decree from Darius to the "elders of the Jews" and "the prophesying of Haggai the prophet and Zechariah the son of Iddo," "they builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia. And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king."—vss. 14, 15

There was great rejoicing when the temple was finally completed, and it was dedicated with a great deal of ceremony. Haggai, one of the prophets used by the Lord to stir up the spirit of Zerubbabel to resume the work of rebuilding the temple, also prophesied concerning a still greater temple. We read: "For thus saith the Lord of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts."—Hag. 2:6, 7

In Hebrews 12:26, 27, Paul quotes from Haggai 2:6 and applies it to the "great time of trouble" which prepares the world for the Messiah's kingdom. The "house," therefore, which Haggai said the Lord would fill with his glory, is the antitypical temple of God—Christ and his church in glory, the spiritual phase of the kingdom.

Ezra the Scribe

With the building of the temple completed, no more mention is made of Zerubbabel. Instead, attention is focused

on Ezra. This was in the reign of Artaxerxes, king of Persia—the second king by this name. By way of introduction the record reads: “This Ezra went up from Babylon: and he was a ready scribe in the law of Moses, which the Lord God of Israel had given: and the king granted him all his request, according to the hand of the Lord his God upon him.”—ch. 7:6

With Ezra on this journey to Jerusalem from Babylon were “some of the children of Israel, and the priests, and the Levites, and the singers, and the porters, and the Nethinims.” (vs. 7) Nethinims were men who assisted the Levites in their more laborious tasks.

We are told that “Ezra had prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments.” (vs.10) He went to Jerusalem with the authority and full support of King Artaxerxes. The king granted liberty to as many of the Israelites remaining in Babylon as desired to go with Ezra. He also supplied silver and gold to purchase “bullocks, rams, lambs” to be offered upon the altar in the newly constructed temple in Jerusalem.

But more money was provided by the king and his counselors than would be needed to get the sacrificial services of the temple established, and Ezra was told that the additional funds could be used in whatever way might seem good to him and to his brethren. (vss. 16-18) Vessels were also provided for the temple services, “And whatsoever more shall be needful for the house of thy God, which thou shalt have occasion to bestow, bestow it out of the king’s treasure house,” the king commanded.—vs. 20

Seemingly, Cyrus, Darius, and now Artaxerxes, were not entirely unselfish in their generosity toward the Lord’s people. They had been keen observers of events and had learned that the God of Israel was to be respected, that he had power to either prosper or thwart the plans of any or all nations on earth as he might choose. Verse 23 reveals Artaxerxes’ reasoning in the matter. It reads: “Whatsoever is commanded by the God of heaven, let it be diligently done for

the house of the God of heaven: for why should there be wrath against the realm of the king and his sons?"

The king's further instructions to Ezra were: "And thou, Ezra, after the wisdom of thy God, that is in thine hand, set magistrates and judges, which may judge all the people that are beyond the river, all such as know the laws of thy God; and teach ye them that know them not." (vs. 25) Artaxerxes also commanded concerning any who would not obey the laws of the God of heaven as administered by Ezra, that judgment be "executed speedily upon him, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment."—vss. 25, 26

Ezra greatly appreciated the cooperation of the king and gave credit to his God for it, saying: "Blessed be the Lord God of our fathers, which hath put such a thing as this in the king's heart. . . . And I was strengthened as the hand of the Lord my God was upon me, and I gathered together out of Israel chief men to go up with me."—vss. 27, 28

Ezra was indeed a faithful servant of the Lord, courageous in doing that which he recognized to be right. A problem confronted him in connection with the journey from Babylon to Jerusalem. There was a large company of them, and they would attract the attention of unfriendly people in the country through which they passed and would be the easy prey of those who "lay in wait by the way."—ch. 8:31

Ezra said: "I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek him; but his power and his wrath is against all them that forsake him." (vs. 22) Ezra had testified boldly to the king as to the ability of God to care for his own, and now it would seem inconsistent to ask for soldiers to protect them.

Ezra and his company carried much silver and gold with them, and this made the journey even more dangerous. But he arranged a day of fasting and prayer before they started.

Then, placing the treasures in the custody of twelve priests and their brethren, he said unto them: "Ye are holy unto the Lord; the vessels are holy also; and the silver and the gold are a freewill offering unto the Lord God of your fathers. Watch ye, and keep them, until ye weigh them before the chief of the priests and the Levites, and chief of the fathers of Israel, at Jerusalem, in the chambers of the house of the Lord."—vss. 28, 29

Ezra's faith and courage were rewarded by the Lord, and the company got through to Jerusalem unharmed, with their treasures intact. Then followed the offering of sacrifices and the delivering of "the king's commissions unto the king's lieutenants, and to the governors on this side the river: and they furthered the people, and the house of God."—vss. 33-36

Ezra proved to be a courageous reformer in Israel. During the years that followed Cyrus's decree authorizing the return of the Israelites to Palestine, many of those who did return had intermarried with non-Hebrew people of the land. This was contrary to the law of God, and Ezra knew that as long as this condition existed the Lord's blessing would not be upon them as richly as would otherwise be the case. Ezra took this matter very seriously to heart, and in chapter 9, verses 5-15, we find his eloquent prayer of confession and appeal to the Lord for guidance and blessing in righting this wrong. Chapter 10 records the action taken by Ezra and reveals the effectiveness of his work.

Nehemiah

Ezra's faithful service to his God comes again into the narrative in association with another stalwart in Israel—Nehemiah. Nehemiah was a cupbearer in the court of Artaxerxes, and when we first learn of him he had not yet gone to Palestine. He was residing in the winter palace of the kings of Persia in Shushan.

Hanani, one of his brethren, together with other men of Judah, returned from Jerusalem and visited Nehemiah. From

them he learned of the deplorable state of his people in Judea, the "great affliction" through which they were passing, and that the walls of Jerusalem were still broken down, not having been rebuilt since their destruction when the nation had been taken into captivity in Babylon. When Nehemiah learned this he "wept, and mourned certain days, and fasted, and prayed before the God of heaven." (Neh. 1:1-4) Nehemiah's prayer was one in which he confessed the sins of Israel and pleaded for the prosperity of his people, based not upon merit but upon divine mercy.— 1:4-11

Nehemiah decided that he would, if possible, secure the king's cooperation in a proposed visit to Judea on behalf of God's people. He said to the king: "Let letters be given me to the governors beyond the river, that they may convey me over till I come into Judah: and a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which appertained to the house, and for the wall of the city, and for the house that I shall enter into." Nehemiah testifies that "the king granted me, according to the good hand of my God upon me."—ch. 2:1-8

The story of Nehemiah's success, against great odds, in rebuilding the walls of Jerusalem is well known to most students of the Bible. It is recorded for the most part in chapters three and four of the book which bears his name. Israel's enemies sought to hinder the work, as they did the rebuilding of the temple. First, they hypocritically offered cooperation. Nehemiah sensed their insincerity and, instead of leaving his work to interview them, sent word, saying: "I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?"—ch. 6:3

Then these enemies endeavored to frighten Nehemiah with a story that the king had been informed that the Isrealites were planning a rebellion and would make Nehemiah king. Nehemiah knew that this also was merely a trick and told them so. But the impact of these efforts was discouraging.

Nehemiah said: "They all made us afraid, saying, Their hands shall be weakened from the work, that it be not done. Now therefore, O God, strengthen my hands." The success of this great man was his utter dependence upon God.

His Work As Governor

Nehemiah was not only a great builder, but, being appointed by the king to be governor of Judea, he ruled wisely and with equity. This is shown particularly in chapter five. It seems that the Israelites themselves were oppressing one another as opportunity afforded. Nehemiah was angry over this. He consulted with "himself," the narrative states, and then "rebuked the nobles and the rulers, and said unto them, Ye exact usury, every one of his brother."—vs. 7

He instituted a reform which did away with this evil, calling attention to his own example, in that as governor he had not accepted the remuneration that ordinarily went with that office. He realized that he would be taking money which really belonged to his brethren, for his salary would not be sent from Persia but would be from funds raised by taxation in Judea. Furthermore, at his own table he fed "an hundred and fifty of the Jews and rulers," besides those who came to Judea "from among the heathen." (vs. 17) These sidelights reveal the true character of Nehemiah.

The Law Restored

After the walls of Jerusalem had been rebuilt, Nehemiah had the inhabitants registered. After this, Ezra enters into the narrative again. He and Nehemiah and the Levites called for an assembly of the Hebrews and read the Law of God to them. "And Nehemiah, . . . and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people, This day is holy unto the Lord your God; mourn not, nor weep. For all the people wept, when they heard the words of the Law."—ch. 8:9

Still later than this, and evidently also under direction of Nehemiah, a group of the leaders in Israel drew up a special

(Continued on page 39)

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La Salle	WLPO 1220	9:45 a.m.	Norman	KNOR	7:30 a.m.
Peoria	WPEO 1020	9:30 a.m.	OREGON		
Rockford	WRRR 1330	6:15 a.m.	Portland	KYXI 1290	9:30 a.m.
West Frankfort	WFRX 1300	9:15 a.m.	PENNSYLVANIA		
INDIANA			Allentown	WHOL 1600	10:45 a.m.
Evansville	WIKY	7:05 a.m.	Pittsburgh	WYJZ	8:45 p.m.
Gary-Hammond	WJOB 1230	8:30 a.m.	Pottstown	WPAZ 1370	12:45 p.m.
Muncie	WLBC 1340	7:00 a.m.	PUERTO RICO		
KANSAS			Aguadilla (Fri.)	WABA	8:00 p.m.
Goodland	KLOE 730	12:15 p.m.	SOUTH CAROLINA		
KENTUCKY			Hemingway	WKYB	
Bowling Green	WLBJ 1410	8:00 a.m.	TEXAS		
Louisville	WHAS	10:30 a.m.	Borger	KQTY 1490	8:00 a.m.
Newport	WNOP	8:00 a.m.	Hamilton	KCLW	10:00 a.m.
Winchester	WWKY 1380	10:30 a.m.	Lubbock	KWGO	9:00 a.m.
MAINE			Pleasanton	KBOP 1380	7:30 a.m.
Caribou	WDHP 96.9 FM		Shamrock	KBYP 1580	10:15 a.m.
MICHIGAN			UTAH		
Detroit	CKLW 800	7:45 a.m.	Salt Lake City	KWHO	9:00 a.m.
Grand Haven	WGHN	8:30 a.m.			

Radio Broadcast Schedule

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

RADIO TOPICS FOR JUNE

4—Prayers Will Be Answered	18—The Three Worlds
11—Palestine in Prophecy	25—Creation Versus Evolution

The BIBLE ANSWERS

ALABAMA		Quincy	KHQA
Florence	CATV 3	INDIANA	
Mobile	KATV	Anderson	Cablevision Corp.
Montgomery	WKAB	Fort Wayne	WFFT
Selma	WSLA	South Bend	WSBT
Tuscaloosa	WCFT	Terre Haute	WTHI WTWO
ALASKA		IOWA	
Anchorage	KIMO	Des Moines	CATV
Fairbanks	KFAR	Fort Dodge	WVFD
ARKANSAS		Sioux City	KCAU
El Dorado	KTVE	KANSAS	
Jonesboro	KAIT	Ensign	KGLD
Little Rock	KARK	Great Bend	KCKT
HAWAII		Oberlin	KOMC
Hilo	KPUA	Overland Park	CATV
IDAHO		KENTUCKY	
Lewiston	KLEW	Madisonville	CATV
CALIFORNIA		Somerset	CATV
El Centro	KECC	West Liberty	CATV
Fresno	KAIL	LOUISIANA	
Lompoc	CATV	Alexandria	CATV
Los Angeles	KHOF	Baton Rouge	WRBT
KTTV	5:45 a.m.	Natchitoches	CATV
Channel 11		New Orleans	WWL
Modesto	KLOC	Shreveport	KTAL
Sacramento	KXTV	W. Monroe	KLAA
San Jose (Sun.)	KNTV	MAINE	
	CATV	Bangor	WEMT
COLORADO		Portland	WMTW WGAN
Sterling	KTVS-TV	Presque Isle	WAGM
FLORIDA		MARYLAND	
Ft. Myers	WBBH	Hagerstown	WHAG
CATV	7:00 p.m.	Salisbury	WBOC
Key West	CATV	MASSACHUSETTS	
Miami	WKID	Needham-Boston	WCVB
Naples	CATV		7:30 a.m.
Orlando-Daytona Beach	WDBO	MICHIGAN	
St. Petersburg	WLCY	Detroit	WGFR
GEORGIA		MINNESOTA	
Atlanta	WATL	Bemidji	CATV
Augusta	WRDW	Duluth	KBJR
Savannah	WJCL	MISSISSIPPI	
West Point	CATV	Columbus	WCBI
ILLINOIS		Greenwood	WABG
Moline	WQAD	Hattiesburg	CATV
Peoria	WRAU		

Television Schedule

MISSOURI		SOUTH CAROLINA	
Independence	CATV	Anderson	WAIM-TV Channel 40
St. Joseph	CATV	Ashville	WANC
Springfield	KMTC	Columbia	WRLK
MONTANA		Mt. Pleasant	WCIV-TV
Billings	KULR	N. Charleston	CATV
NEBRASKA		SOUTH DAKOTA	
Lincoln	CATV	Rapid City	KOTA
NEVADA		TENNESSEE	
Las Vegas	KLAS	Chattanooga	WTVC WDEF
NEW JERSEY		Kingsport	CATV
Pt. Pleasant (Mon.)	CATV 8:00 p.m.	TEXAS	
NEW YORK		Amarillo	CATV
Binghamton	WICZ	Austin	KLRN
Horsehead (Wed.)	CATV 6:00 p.m.	Beaumont	KFDM
Levittown	CATV	Dallas	WFAA
New York	Tele-Mine	Mission	CATV
N. Syracuse	CATV	Temple	KNCT KOEN
Rochester	WHEC	UTAH	
Watertown	CATV	Salt Lake City	KUTV KSL
NORTH CAROLINA		VIRGINIA	
Greenville-Washington	WCTI	Roanoke	WDBJ
Hickory	WHKY	WASHINGTON	
New Bern	WCTI-A	Tacoma	KTVW CATV
OHIO		WASHINGTON DC WHFV	
Cincinnati	WCPO-TV Channel 9	WEST VIRGINIA	
Dayton	WHIO	Bridgeport	WBTV
Lancaster	CATV	Charleston	WCHS CATV
Zanesville	WHIZ	Logan	WVCC-TV
OKLAHOMA		Morgantown	CATV
Ardmore	KXII	Oak Hill	WOAY-TV Channel 4
Duncan	KATV	Parkersburg	WTAP
Tulsa	KTUL CATV	WISCONSIN	
PENNSYLVANIA		Beloit	CATV
Allentown	Service Electric Cable	Eau Claire	WEAV Channel 13
Altoona	WPOC	Janesville	CATV
Dunmore N.E.PA.	CATV	Madisonville	CATV
Ephrata (Wed.)	KATV 6:00 p.m.	Rhinelanders	WAE0
Indiana	CATV	CANADA	
Johnstown	CATV	Sault Ste. Marie, Ont.	CATV
Palmerton	Blue Ridge CATV	Toronto, Ont.	CATV
Philadelphia	WPVI	WEST INDIES	
Pittsburgh	WTAE	St. Kitts	ZIZ-TV Channel 5

The BIBLE ANSWERS

MODERN CABLE NETWORK SCHEDULE

SUNDAYS UNLESS OTHERWISE NOTED

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

(Continued from page 31)

covenant outlining various obligations to the Lord. The points mentioned in this covenant were not new, being included in the Law Covenant mediated by Moses. Perhaps the makers of this covenant concluded that these points called for special emphasis. Nehemiah was the first signer of the auxiliary covenant, and tradition has it that the signers as a group formed the basis for what later developed into the Jewish Sanhedrin.—chapters 9,10

Nehemiah's last work of reformation was a cleansing of the temple from occupation by non-Jews and by priests who had married heathen wives, and by seeing to it that the services of the temple were properly conducted. There was in Judea also a habitual pollution of the sabbath, and this, too, was corrected by Nehemiah. Through all his faithful service Nehemiah sought nothing for himself except the favor and blessing of the Lord. In connection with several of his courageous acts he uttered a simple prayer to his God. It appears in the last verse of his book—"Remember me, O my God, for good."

Talking Things Over

What Can I Do?

THE following is a report of a very successful witness effort made at the Florida State Fair.

"We thought you would be interested in a brief report concerning our booth at the Florida State Fair. It was well worthwhile, and the blessing to all the brethren was great. Everyone who had the opportunity to serve—14 from Orlando and 4 from St. Petersburg—felt it was stimulating to have opportunities to witness on a more personal basis. We had good 'neighbors' and good surroundings in the exposition

hall, and the literature distributed was not handed out indiscriminately but was taken by the public at their own choice. Of course, brethren had a great variety of conversations and experiences. We are very thankful for the privilege and blessings, and we leave the results with the Lord. Perhaps one hearing ear was reached, or one troubled heart comforted. We hope so.”

The following is a summary of the literature sold and distributed:

Volume 1 (The Divine Plan of the Ages)	84
Complete sets of Studies in the Scriptures	5
God’s Promises Come True	4
Free Literature:	
Why God Permits Evil	287
Our Lord’s Return	272
Israel in History and Prophecy	262
Christ’s Thousand-Year Kingdom	258
Jesus, the World’s Savior	219
The Church	208
Creation	191
Total	<u>1,697</u>
Other miscellaneous booklets, including copies of The Dawn magazine	<u>406</u>
Total of free booklets	<u>2,103</u>

In addition, 68 six-month Dawn subscriptions were secured, and approximately 1100 tracts were distributed, which advertised the Tampa radio station WFLA.

There are opportunities such as this in almost every locality. Why not encourage your ecclesia to get involved in a similar witness effort?

“Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?”—James 2:5

Christian Life and Doctrine

“Seeing We Have this Ministry”

“Therefore seeing we have this ministry, as we have received mercy, we faint not.”—II Corinthians 4:1

A Study of II Corinthians, Chapters 3-6

THIS second epistle to the Corinthians was written perhaps a year after the first epistle. In addition to the moral laxity and other problems dealt with in the first epistle, a new problem had arisen to confront the apostle which was of an entirely different character. Jewish Christians, called Judaizers, came to Corinth carrying glowing letters of recommendation and apparently claiming the right to exercise authoritative leadership in the churches. The circumstances seem to indicate that they came deliberately for the purpose of undermining the influence of the Apostle Paul. In this they had remarkable success. The intruders evidently had considerable ability, and perhaps they were able to enlist the support of some who had borne the brunt of Paul's criticism.

As a result of the activities of the Judaizers, a wave of distrust had swept through the church. Some said Paul was not sincere, others questioned his apostolic authority, and still others stated that his trials and difficulties were evidence that the Lord was not blessing him in his ministry. Apparently they did not understand the certainty and necessity of suffering in the Christian life.

The Apostle Paul, starting with the 1st verse of the 3rd chapter of II Corinthians, begins a refutation of the charges

made against him, and in doing so he also explains in detail the nature and purpose of his ministry. From Paul's description of his ministry we have laid bare before us the nature and responsibilities of our own ministry in the Gospel. It is from our consideration of these things that we can benefit from this study.

In II Corinthians 3:1 Paul asks: "Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you?" Here the apostle refers to the glowing letters of commendation brought to the Corinthians by the Judaizers. The point of the question seems to be to draw attention to their former relationship, which required nothing but their mutual love for the Lord and their fellowship in the Gospel.

Then in verse 2 we read, "Ye are our epistle written in our hearts, known and read of all men." The Revised Version reads: "You yourselves are our letter of recommendation, written on your hearts, to be known and read by all men; and you show that you are a letter from Christ delivered by us, written not with ink, but with the Spirit of the living God, not on tablets of stone, but on tablets of human hearts."—vss. 2, 3

Paul's best argument in proving the authority of his ministry was the Corinthian brethren themselves. They had the truth, God's law was engraved on the fleshly tables of their hearts, and Paul was the agent used by God to accomplish this work, not through his own power, but by the power of the Holy Spirit operating in his life. This represented an endorsement of Paul's ministry by God himself, and it carried incomparably more authority than the epistles written in ink by his antagonists; and likewise it was superior to the epistle of the Law Covenant, which was written in stone—picturing its coldness, exactness, and unyielding nature. The Law Covenant also failed to write God's law in the hearts of his people, which disqualified its epistle.

Because the phrase “fleshy tables of the heart” is used here, and similar language is used in Jeremiah 31:32, some have concluded that the apostle is saying that the work of writing God’s law in the fleshy tables of the heart of the church is accomplished under the New Covenant. But the apostle is not discussing covenants in this verse. He is comparing epistles, or messages. The message of the Spirit is that those under its influence manifest the spirit of God’s laws—love, mercy, kindness, long-suffering, etc. The message of the Law Covenant is expressed in the medium used—stone. It is cold, unyielding, exacting. The apostle states that this message, because of man’s inherent imperfection, was unto death.

In verses 4 and 5 the apostle acknowledges that the great work done in the Corinthian brethren was not by his efforts, but only by the power and the authority of the Heavenly Father. “And such trust have we through Christ to God-ward: not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God.”

In the following verses (6-16) the apostle proves the superiority of the Abrahamic Covenant (Sarah feature), which he calls the ministration of the spirit, over the Law Covenant, which he calls the ministration of the letter. Verse 6 reads, “Who also hath made us able ministers of the new testament [covenant]; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.” The thought is that not only did the Heavenly Father give them authority as apostles to preach the Gospel, but he also made them able (Strong’s Concordance, to make able, qualify) ministers of the new Covenant. In other words, they were in the process of being made able, or qualified, as ministers of the New Covenant.

In the typical arrangement, when the Law Covenant was being inaugurated at Mount Sinai, Moses had been appointed by God to be its minister. And yet before the covenant was inaugurated and made effective to the people,

Moses was instructed by God for forty days and forty nights up in the mount. He was being qualified as the minister of the Law Covenant. The Apostle Paul is in effect saying that this pictured the Gospel Age as far as the church is concerned, that he and the other body members were to be qualified, or prepared, to be the ministers of the New Covenant.

In verses 7 and 8 he continues the comparison: "But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: how shall not the ministration of the spirit be rather glorious?"

We recognize that this illustration is taken from Exodus 34:27-35. The account relates how Moses, while on the mount, beheld something of the glory of the Lord while receiving instructions concerning the Law Covenant. This was a holy transaction, for the Law and the commandment were holy. (Rom. 7:12) It was an expression of God's perfect law and was a measure of a perfect man's ability to keep it. Any man who could keep its precepts perfectly was promised life.—Matt. 19:17

The glory of the Law Covenant was demonstrated by the fact that after Moses had been in the mount receiving the Law from God his face shone. In fact, it was so brilliant that when Moses presented himself to Aaron and the children of Israel they were afraid and refused to come near to him. So Moses put a veil over his face, and the children of Israel came unto him, and he gave them in commandment all that the Lord had spoken to him in the mount. But when Moses returned to the mount, he took the veil off until he came out; then he covered his face again with the veil.

In verses 9 and 11 we read: "For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. . . . For if that which is done away was glorious, much more that which remaineth is glorious." In other words, if the glory of the Law Covenant

caused Moses' face to shine—and this was done away, how much more glorious will the ministration of the spirit be because it will give life.

Then in verses 12-14 the apostle states: "Seeing then that we have such hope, we use great plainness of speech: and not as Moses, which put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished: but their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the Old Testament; which veil is done away in Christ." The thought is that after the children of Israel once saw the glory of the Law Covenant reflected in Moses' face, their eyes were blinded (the face of Moses remained covered) and they were unable to see that his glory faded and, in fact, was done away in Christ. How accurately this reflected the condition of the Israelites in Paul's day, and even in our own!

But in verses 16 and 17 we are given encouragement that this condition will change: "Nevertheless when it shall turn to the Lord, the veil shall be taken away. Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty." The time when this blindness shall be removed is noted by the Apostle Paul in another place: "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." (Rom. 11:25,26) And so, in God's due time, at the end of the Gospel Age, the veil of blindness will be lifted from the Israelites' eyes, and they will come into the blessed provisions of the New Covenant and be saved.

A Ministry of Glory

In verse 18 we are told, "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of

the Lord.” Here the apostle is comparing our ministry with that of Moses. We, too, are figuratively in the mount with open, or unveiled, faces. We have this privilege of always being in God’s presence and of beholding his glory. We perceive his glory as though we are looking in a mirror. The mirror, or glass, that we are privileged to look into is his Word. In it we see his glorious character manifested in all of his beneficent purposes; and we see his Son, our Lord, who is the image of the Father and who is set before us as a pattern. And we, as we endeavor to walk in the footsteps of the Son, are changed from glory to glory; that is, we grow into his likeness by steps. All of this is accomplished, not through any ability or power of our own but only through the power of the Holy Spirit operating in our lives.

The Ministry Is Honest

By honesty, the apostle has in mind the complete elimination of hypocrisy and guile from his Christian ministry. In II Corinthians 4:2 he states: “We have renounced the deeds that men hid for very shame; we neither practise cunning nor distort the word of God; only by declaring the truth openly do we recommend ourselves, and then it is to the common conscience of our fellowmen and in the sight of God.” (NEB translation)

It is hard for us to realize the temptation to compromise the truth that plagued the brethren at this time. This was at the time of a change in dispensation from the Jewish Age to the Gospel Age, and therefore there were strong feelings and prejudices concerning the Law that had to be dealt with. In many instances it was easier to compromise than to suffer the persecution that would result from a firm stand for the truth. The apostle, in Galatians 6:12, 13, gives an example of some who compromised to avoid persecution: “As many as desire to make a fair show in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. For neither they themselves who are

circumcised keep the Law; but desire to have you circumcised, that they may glory in your flesh.”

The Apostle Paul set us a wonderful example in this by stating the truth in its purity, regardless of circumstances or persecutions that might result from such a stand.

A Ministry of Light

The wonderful revelation of the hidden things of God is the strongest evidence of the authority and genuineness of our ministry. The Apostle Paul states in II Corinthians 4:6,7: “For the same God who said, ‘Out of darkness let light shine,’ has caused his light to shine within us, to give the light of revelation—the revelation of the glory of God in the face of Jesus Christ. We are no better than pots of earthenware to contain this treasure, and this proves that such transcendent power does not come from us, but is God’s alone.” (NEB translation) It is a sobering thought to realize that the same power that was used in the creation not only of the world, but of the universe, is exercised on our behalf. In some miraculous way this same power of God has given our minds the ability to perceive and appreciate spiritual things. And it follows that because of this God-given ability we are able to discern, and have a knowledge of, the glory of God. These things are a mystery and are hidden from the world. The apostle, in I Corinthians 2:14, states: “But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.”

Our Lord, when speaking to the disciples, emphasized the special privilege of this gift: “But blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.”—Matt. 13:16,17

It is in our fallen and weak bodies of flesh that this wonderful gift of enlightenment resides. And it is because of

it that we are able to discern something of God's character and what his will for us is now during the Gospel Age. It is on the basis of this knowledge that we are enabled to exercise real faith in God's promises and his overruling providences in our lives. This is so necessary, in view of God's arrangement that the prospective members of the body of Christ must suffer and die, as our Lord did, in order that they might be qualified for a heavenly position in the kingdom.

A Ministry of Suffering

The apostle continues with the thought that, because we have this treasure of enlightenment in earthen vessels, the power manifested will obviously be of God and not of us. The apostle then proceeds to describe his experiences in walking in the footsteps of Jesus. It would not be possible for a mere man to withstand these assaults of the Adversary; it is only by the power of God operating in the minds of his people that this is possible.

Recounting his experiences, the apostle states (vss. 8-11): "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh."

The apostle related these experiences to his ministry in the Gospel and indicated that it was this same activity in the truth that brought about our Lord's suffering and eventually his death on the cross. In verse 13 he states: "We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak." The quotation is from Psalm 116:10, which is a prophecy concerning Jesus. The verse reads as follows: "I believed, therefore have I spoken: I was greatly afflicted." It was our Lord's commission to preach the Gospel and serve the kingdom interests.—Isa. 61:1-3

Because of the opposition of the forces of darkness, Jesus conducted his ministry under very difficult and trying circumstances. Satan is stated to be the prince of darkness, and his rule over the earth is a rule of darkness. Our Lord, as must all of his followers, had to battle this power of darkness, for the darkness hateth the light. In Ephesians 6:12 we read, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Jesus was greatly afflicted. But the Apostle Paul states that it was by these experiences that he learned obedience.—Heb. 5:8

In II Corinthians 4:13 the Apostle Paul draws a comparison between the experiences of Jesus and his own experiences. His trials and tribulations resulted from preaching the Word and serving the brethren and the kingdom interests. This correlation between preaching the Word and trials and tribulations was well-known to the apostles, as it is to all the footstep followers of Jesus. The Apostle Peter says, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." (I Pet. 4:12) The Apostle Paul states: "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." (Rom. 8:16,17) In other words, as we attempt to walk in the footsteps of Jesus we can be certain that the Heavenly father will give us the opportunity to suffer with Christ in order that we might be prepared for a place in the kingdom.

These trials and testings, however severe they may be, should not give occasion for weakness or a slackening of the pace of our running the race, for, says the apostle in verse 17, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." If we can visualize the glory of the kingdom and the privileges that

we will have if faithful, the time of testing and trials is but a moment as compared with an eternity of blessing.

A Ministry of Hope

The opening word of the 1st verse of the 5th chapter of II Corinthians is "for," which implies that what follows is a reason for the conclusion reached in the previous verses. And so it is. In verse 18 of the 4th chapter the apostle states: "While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal." He states elsewhere: "For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it."—Rom. 8:24, 25

The hope that is set before the true footstep followers of Jesus is that if they are faithful they will be exalted to the divine nature and will be associated with Jesus in serving the beneficent purposes of the Heavenly Father for eternity. The earthly tabernacle of flesh, which is the present home of the new creation, has been yielded to the Heavenly Father as part of our Lord's sacrifice. It is destined to return to the dust of the earth just as the body of flesh of our Lord was returned to the elements of the earth to take Adam's place in death. The fact that the footstep followers of Jesus are counted in as part of his sacrifice does not add anything to the value of the total, but it is, by grace, part of God's arrangement.

In contemplating the suffering associated with our Christian walk and evaluating this with the hope of the future, there is really no comparison, as the hopes for the future so far outweigh the things of the present. Even if the suffering of the present should cost us our life, the apostle says: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our

house which is from heaven: if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit.” (II Cor. 5:1-5) The Heavenly Father has given us assurance of the reality of our hope by giving us “the earnest” of the Spirit.

A Ministry of Deeply Stirring Motives

In verses 14 and 15 of this same 5th chapter of II Corinthians, the apostle points out the central point of truth of God’s plan, which, when understood and appreciated, almost compels a grateful response. And this response is a dedication of one’s life to the service of such a benevolent benefactor. “For the love of Christ constraineth [compels] us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.”

Here we have, in a beautifully concise statement, the philosophy of the ransom. Adam, being perfect but disobedient to God’s law, received the divine punishment for sin—death. This sentence was real, and it meant that Adam was destined to return to the elements of the earth and to oblivion. (Gen. 2:16,17; 2:7; 3:19) This sentence applied not only to Adam but to all his children. (Rom. 5:12) The only hope for Adam and his offspring rested in the love, wisdom, and power of God. Before Adam (and those condemned in him) could be released from condemnation, God’s justice required a perfect man (as Adam was perfect) to take Adam’s place in the dust of the earth. But there were no perfect men, all having inherited Adam’s imperfections. Jesus, who in his pre-human existence was the Logos—a great spirit being and the first creation of God—consented to have his life principle

transferred to Mary, and the babe Jesus was born. (John 1:14) Jesus, as a man, was perfect. This was possible because God, and not Adam, was his Father. (Heb. 7:26) This perfect man Jesus could take the perfect man Adam's place in the dust of the earth, thus releasing Adam and all his progeny from the sentence of death.—Heb. 2:9

The great love that was manifested in this wonderfully unselfish act on the part of both the Heavenly Father and our Lord Jesus should be a motivating force in the lives of the footstep followers of Jesus. But even this was not all, for the love and wisdom and power of God have made further provisions for the sons and daughters of Adam.

We realize that even with the adamic condemnation lifted from humanity, man with his imperfections would still not be able to obey God's perfect laws for any length of time, and eventually all would be under condemnation again. This condition would be worse than before, since there is only the one sacrifice for sins. So God in his wisdom provided for a period of instruction for the sons and daughters of Adam, and this period is the thousand years of Christ's kingdom. It is during this period that mankind will be brought back to a condition of perfection under the tutelage of Christ and his church.

But in order for this arrangement to come into existence it was necessary for Jesus to be raised from the dead so that he might be the Mediator of the New Covenant under which this great work will be accomplished. (Heb. 8:1-6; Acts 3:19-26) This truth was acknowledged by the Apostle Paul in the last two words of the 15th verse of II Corinthians 5 when he stated, "But unto him which died for them, and **rose again.**" His resurrection was just as important as his death in the final accomplishment of the divine purpose.

And so, in understanding and appreciating these things, the apostle says that all should not henceforth live unto themselves but unto Him which died for them. These are the

deeply moving motives that underlie the true Christian's endeavor to walk in the footsteps of Jesus.

A Ministry of Reconciliation

In verses 17 to 20 we read: "Therefore if any man be in Christ, he is a new creature [creation]: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."

We, as prospective members of the body of Christ, have been anointed to preach the Gospel, as was our Lord. (Isa. 61:1-3) And it is through the Gospel that the reconciliation of the human race to God will be accomplished, first the called-out ones—that is, the prospective members of the church—during the Gospel Age, and after that the rest of mankind. (Acts 15:14-18) When we really fully comprehend the apostle's words in our text—that first God was in Christ reconciling the world unto himself, that Jesus was given the responsibility of the great work of reconciliation, but since his death and exaltation this responsibility has been given to the footstep followers of Jesus—we realize that if we were endeavoring to fulfill this commission in our own strength this would be impossible.

Our position is that of representatives of the One who was originally sent. But we are fortified by the power of the Holy Spirit and authority of God. The apostle states that we are ambassadors for Christ, and it is as though God beseeches individuals by us to be reconciled unto God. This work is on behalf of the church in the Gospel Age, but it will be extended in the kingdom to the whole world of mankind.

God has made this entire arrangement possible by providing Jesus to be a sin offering for us, so that we might

be justified by the application of his atoning blood. When we are justified, the Heavenly Father can deal with us and use us in his service.—II Cor. 5:21

A Ministry of Cooperation

In the 6th chapter of II Corinthians the apostle concludes his description of the ministry of the Spirit. In the 1st verse he states, “We then, as workers together with him [God], beseech you also that ye receive not the grace of God in vain.” As workers together with God, we are cooperating in the outworking of his plans and purposes. His will and his thoughts, as divulged to us in his Word, have become our will and our thoughts. All of our means and strength are devoted to the accomplishment of his grand design. If this be not so, then it could be that we have received this wonderful favor of God in vain.

The apostle then bolsters his plea for zeal and faithfulness by quoting from a prophecy concerning the church. (vs. 2) “In an acceptable time have I heard thee, and **in a day of salvation** [the Gospel Age] have I helped thee.” (Isa. 49:8) The apostle indicates that this prophecy was being fulfilled then and would be all down through the Gospel Age. This great salvation will never be offered again, and therefore it behooves us to take full advantage of the opportunity.

Then the apostle sets forth some rules of conduct that should guide the footstep followers of Jesus “that the ministry be not blamed.” (vss. 3-10) “But in all things approving ourselves as the ministers of God, in much patience, in affliction, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; by pureness, by knowledge, by longsuffering, by kindness, by the Holy Spirit, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report: as deceivers, and yet true; as unknown, and yet well known; as dying, and, behold, we

live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing and yet possessing all things."

Then the apostle concludes his plea for acceptance by the brethren at Corinth with these words: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man. . . . Great is my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation."—II Cor. 7:1-4

And so the great Apostle Paul, in presenting such a masterful defense of his own ministry, has helped us at this end of the age to define our own. May the Lord help us to appreciate both the great privilege and the responsibility of our part in the ministry.

Encouraging Letters

A Prisoner Enlightened

Dear Brothers in Christ: Greetings of peace and love, and a prayer in the name of our King and Savior Jesus Christ of Nazareth, the sweet name above every name! I come to you tonight with God's love flowing in my heart, and to let you know that I have received the book "Songs in the Night." I am very thankful for all the kindness you have shown toward me, and for all of the literature you have

sent to me, for it has helped enlighten me in the knowledge of God and our Lord Jesus Christ. I pray that our great God of peace, love, and joy will always abide with the Dawn Bible Students Association. Sincerely yours in the struggle to help do the King's business.—NY

A New Way of Life

Dear Friends: I want to thank you for your books and lessons.

They are my services every week. They have opened a new way of life for me. Even though I'm in prison they have set me free. I pray that some day I will be able to repay you for your kindness and love. God bless you all.—KY

We Sent More!

To "Frank and Ernest": I heard a message on Radio Ceylon, 31 meter band. It was very interesting to know many things about life after death from the Bible. I would like to know more about this subject and would be grateful to you if you would send me the booklet "When a Man Dies." It would be enriching and helpful to my spiritual life if you could send me some more literature on the subject, if you have it. Thanking you, Yours sincerely.—S. India

Sound Teaching

Dear Friends: I was home today from church with a sick baby and had the opportunity to watch your program on television. It was really a blessing to hear sound teaching, backing up Jesus as being the Messiah. I would love to have your booklet about him being Lord that you offered today. Thank you for being such a blessing! Sincerely.—NC

A New Minister

Dawn Publications: As I have been taking The Dawn magazine for quite some time, I see your ad for little Christian booklets. I am listing a few, which please send me. I am a newly ordained minister, and would like to pass them out to loved ones. A personal check is enclosed.—WV

Wonderful Hope

Dear Sirs: Enclosed find payment for the booklets, "A Miniature Library" and "God's Promises Come True." Not too long ago we obtained "The Divine Plan of the Ages," and we also listen to "Frank and Ernest" on radio on Sunday mornings. We are inspired by the wonderful hope The Dawn has for the future. Sincerely—and thank you!—CA

An Earnest Armenian

Dear Publishers and Author: I just now read the Publishers' Foreword and the Author's Foreword in the book "The Battle of Armageddon." This is the third one I have read, and I am starting to read all the books again, because now is the time to read your publications. Yes, now it is the time to read carefully the prophecies. I had been a subscriber to The Dawn magazine when I was in New

York. I wish I was again a subscriber. I have many publications of yours, but this one, "The Battle of Armageddon" is superb! I am wondering if you are still continuing your publications. They are very useful for good people. With best regards to you, Sincerely.—Armenia

Listeners in Newfoundland

Dear Sirs: I would first like to mention that I love your magazine, "The Dawn," and that your radio broadcast, "Frank and Ernest," reaches me over Station CFNN-FM, St. Anthony. Could you please send me the 15 booklets listed below, for which I have enclosed payment, and

please send a list of any additional literature you have. Sincerely yours.—NFLD

True Gospel Words

Dear Sirs: I have watched your program on TV. Thank you for the true Gospel words! I would like a copy of the booklet "Jesus, the World's Savior"—it must be good! Thank you sincerely.—FL

Will Spread Message

Dawn Publishers: Please send 4 each of the booklets listed herein. Your teachings have been so useful and comforting to me that I want to give them to my friends and relatives. Yours in the name of our Lord.—WV □

"THE THREE WORLDS"

To be discussed by

'FRANK and ERNEST'

KYXI—1290—9:30 a.m.

SUNDAY, JUNE 18

Tune in this discussion, and send for a free copy of "The Plan of God." Send to:

"FRANK and ERNEST"

Box 60, Dept. N, General Post Office
New York, N.Y. 10001

FOR YOUR NEWSPAPER

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

JUNE SPECIAL: On Sunday, June 18, "Frank and Ernest" will discuss a topic of interest to many. Attractive circulars will be available for announcing this program, and you are invited to send for as many as you can use. They are free. Address your request to: The Dawn, East Rutherford, New Jersey 07073.

Talking Things Over



General Convention Bulletin

“O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is.”—Psalm 63:1

THE General Convention Committee has had its final meeting before the convention, and the program and other preparations have been completed. The entire program will be printed in the July issue. But we thought you would enjoy a preview of some of the highlights.

This year the program will again feature assigned doctrinal talks each day of the convention. The doctrines to be discussed are sin's penalty, the elect and the high calling, sanctification, the harvest message, our day in prophecy, and the hope of deliverance.

The baptismal service will again be held in the afternoon, and all the services for that afternoon will be held in the

church. Time is provided for the friends to extend the right hand of fellowship to the candidates.

There will be two symposiums based on the convention theme text, and there will be a panel discussion on the resurrection.

We will have two speakers from foreign lands—Brother S. R. Gilbert from India, and Brother Robert E. Robinson from England. Both of these brethren are capable speakers, and we are sure that we will learn much about the truth movement in their respective countries. In this connection, the theme discourse will include a report of the activities of brethren in many foreign lands.

In addition to these highlights, there will be many other discourses by capable brethren, on subjects of their own choosing, which will be encouraging and spiritually uplifting. And for our mutual benefit there will be a testimony meeting each day of the convention.

The Young People's Bible Study Committee has provided another fine program, and we urge the parents of children between the ages of 5 and 16, and older, to encourage them to participate fully in this program.

We think you will agree that the program for the six days of convention will supply many rich blessings and will provide us with sustenance for our journey in a "dry and thirsty land." Make your plans now to attend the Bible Students General Convention to be held at Albion College in Albion, Michigan, July 29-August 3.

The Young People's Bible Study Committee is looking forward to seeing the children and young folks again this year.

Some of the sessions to be included in the Young Adults' Program will be: how to witness to someone concerning the truth about hell, what are Christian values, and the importance of Bible study. Please send for your notebooks as

soon as you can. Be sure to include your name, age, and mailing address. Send to:

Ginger Bruce
1236 N.E. Tillamook, #C
Portland, OR 97212

Parents of children ages 8 to 12 are also urged to write for a notebook for that age group. Please be sure to state the name, age, and mailing address of the child. Write to:

Wade Austin
21207 Wilder Avenue
Lakewood, CA 90715

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—Mail Delays—

We have received numerous complaints of delays in receipt of The Dawn magazine. We want our subscribers to know that the Dawn is not responsible for this. Without exception, the next month's issue is printed and in the mail by the 15th of the current month. For example this issue (June) was in the mail on May 15.

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BRITISH SPEAKERS' APPOINTMENTS

	F. BINNS		
Yeovil	Aug. 19-22	Newport	22
		Yeovil	Aug. 18-22
Yeovil	Aug. 18-22		R. E. ROBINSON
	E. T. NADAL	Reigate	June 11
Dewsbury	June 17	Dewsbury	July 22
Latchford	July 1	Yeovil	Aug. 19-22

YEovil HOMEGATHERING, Aug. 18-22—Limited accommodations; please apply early to Mrs. Stracy. "Patmos" 3, Hillgrove Ave., Yeovil, Somerset. BA20 2LP.

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

RECORDED LECTURE SERVICE, Tapes and Cassettes on Loan—for use in the British Isles only. 15, Southwood Gardens, Gants Hill, Ilford, Essex. IG2 6YF.

RESERVATION FORM

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

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

JULY 28	JULY 29	JULY 30	JULY 31	AUG. 1	AUG. 2	AUG. 3
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Dinner will be served Friday, July 28, 1978, between 6:30 and 8:00 P.M., for \$3.25 (cash), and breakfast on Friday, August 4, 1978, between 7:30 and 8:30 A.M., for \$1.50 (cash).

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

Name: _____

Address: _____

City, State, and Zip code: _____

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

Total number of persons for which reservations are being made ____.

SEE OTHER SIDE FOR RATES AND OTHER INFORMATION

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

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

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

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

SPECIAL DISCOUNT FOR CHILDREN

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

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

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

REGISTRATION

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

TRANSPORTATION

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

FIGURE YOUR ADVANCE PAYMENT HERE

Adults and children 6 through 17 years.

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

Speakers' Appointments

MINISTERING THE GLORIOUS GOSPEL OF CHRIST

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

S. ALLEN		E. F. LANKFORD	
York, PA	June 18	Boise, ID	June 19
C. BOUGHTON		Winnipeg, Man.	24, 25
Chico, CA	June 2	Brandon, Man.	27
Portland, OR	4	Regina, Sask.	28
Seattle, WA	6	Stenen, Sask.	29
Victoria, B.C.	7	Porcupine Plains, Sask.	30
Vancouver, B.C.	8	K. M. NAIL	
Vernon, B.C.	9	Ilford, England	June 2
Seattle, WA	11	Gidea Park, England	3
Spokane, WA	13	Aldersbrook, England	4
Kalispell, MT	14	Yeovil, England	5
Clarkston, WA	16	Newport, England	6
Boise, ID	18	Palermo, Italy	7, 8
Laramie, WY	20	Greece	11-14
Minneapolis, MN	22	Perth, Australia	18
Marshfield, WI	23-25	Adelaide, Australia	19
Wausau, WI	26	Melbourne, Australia	20, 21
Milwaukee, WI	27	Sydney, Australia	22
Rockford, IL	28	Auckland, N.Z.	23-25
La Salle, IL	29	E. K. PENROSE	
Gary Area, IN	30	Allentown, PA	June 2-4
P. HATGIS		New York, NY	25
Greece	June-August	L. POST	
R. JURD		Philadelphia, PA	June 25
Allentown, PA	June 2-4	S. SURACI	
New York, NY	11	Allentown, PA	June 2-4
Portland, ME	17	F. WASSMANN	
Medford, MA	18	New London, CT	June 18
Allentown, PA	25		
A. KRUMPOLT			
Sayville, NY	June 11		

Conventions

JACKSON, MI, June 3,4—Jackson Community College. Mrs. Ray Lumley, 2531 Ashton Rd., Jackson, MI 49203

ALLENTOWN, PA, New York-Allentown Joint Conv., June 3,4—Cedar Crest College, Cedar Crest & Hamilton Bivds. Mr. Lawrence Young, P.O. Box 24, Riegelsville, PA 18077

MINNEAPOLIS, MN, June 4—Downtown YMCA, Rm. 104. Mrs. Charles R. Newham, 1722 Fifth St., N.E., Minneapolis, MN 55413
Phone: (612) 789-3944

WATERBURY, CT, June 11—Memorial School, 73 Kelly Rd., Middlebury. Martha Dvorak, secretary, Associated Bible Students, P.O. Box 1494, Waterbury, CT 06721

CINCINNATI, OH, June 18—2850 Dunaway. Mrs. William Bertsche, 2850 Dunaway, Cincinnati, OH 45211

WINNIPEG, Man., June 24,25—Lithuanian Club, 240 Manitoba Ave. Sidney E. Jones, Box 106, Group 327, R.R. 3, Selkirk, Man. R1A 2A8
Phone: (204) 482-7260

MARSHFIELD, WI, June 24,25—Hewitt Village Hall, Hewitt. Mr. Brian Kuehmichel, 312A W. Arnold, Marshfield, WI 54449

CHICAGO, IL, June 25—Elmhurst Masonic Temple, York Rd. & Arthur St., Elmhurst. Mr. Ted Marten, 6036 W. Byron, Chicago, IL 60634

DETROIT, MI, June 25—Redford YWCA, 25940 Grand River. Mr. Raymond Rawson, 19050 Addison Ave., Southfield, MI 48075

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

ALBION, MI, July 29-August 3—General Convention.

Obituaries

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

Sister Lydia Heintz, Kerrobert, Sask.—March 3. Age, 84

Brother Joseph Ostrowski, Medaryville, IN—April

Sister Anna Markunas, Rockford, IL—April 8. Age, 90

Sister Elva Jordan, Whittier, CA—April 18. Age, 89

Sister Olga Talipsky, Clifton, NJ—April 18. Age, 91

Sister Elsie Lamel, Los Angeles, CA—April 21. Age, 96

Sister Susan Sturmankin, Cleveland, OH—April 24. Age, 81

Sister Persephone Karas, Norwich, CT—April 30. Age, 72