

The Dawn

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On page 25, the scripture cited as Matthew 19:24, should have been Matthew 6:19-24, and should read: "Lay not up for yourselves treasures upon earth . . . but lay up for yourselves treasures in heaven."

Highlights of Dawn

The Future of Israel and the World

IT IS apparent to all that man today is living in a rapidly changing world. Virtually all the powerful pre-1914 hereditary ruling houses of Europe have been replaced by other forms of government, and half the population of the earth has succumbed to the control of communist dictatorship. The period beginning with the outbreak of the First World War has, to a large extent, been one of deterioration and disintegration; but not altogether so, for during this same period new nations have been born.

One of these is Israel. Perhaps it would be more accurate to say that Israel was reborn, for this people had formerly been a nation, with its own government. However, the ancient nation of Israel enjoyed a distinction not true of any other people on earth, before or since, in that its government functioned under the direction of God. The kings of Israel are spoken of in the Bible as sitting upon "the throne of the LORD."—I Chron. 29:23

The last king of Israel was Zedekiah. (Ezek. 21:25-27) In 606 B.C. Zedekiah was dethroned by King Nebuchadnezzar, and the whole nation was taken captive to Babylon. This captivity lasted for seventy years. Meanwhile, Babylon was conquered by the Medes and Persians, and it was King Cyrus of Persia who issued the decree of liberation permitting the Israelites to return to Palestine, but not to reestablish their own government.

From that time on, Israel continued to be a subject people, vassals to whatever nation controlled them, which at the time

of Jesus was the Roman Empire. In the years A.D. 69-73, Titus besieged and finally destroyed Jerusalem. Then the Israelites who were not destroyed in this terrible ordeal were scattered throughout the world. This situation remained through the centuries until now, and is referred to by the Jewish people as the period of their Dispersion.

Dispersion Foretold

Moses, the lawgiver of Israel, foretold this scattering of the Israelites among the nations, and also their regathering as we see it taking place today. This forecast is recorded in Deuteronomy 29:24 and 30:1-6. The latter part of the prophecy reads: "The LORD thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers. And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live."

Moses also foretold how long the era of Israel's loss of independence and scattering would be. As we have seen, Israel was a nation under God, and for this reason it was subject to disciplinary measures for wrongdoing. Moses refers to certain corrective punishments to which they would be subject, and then adds: "If ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins."—Lev. 26:18

This warning of seven times more of punishment is repeated four times. Students of prophecy believe that this is a time measurement. A symbolic time, the Scriptures indicate, is a period of three hundred and sixty years, and seven of these would total two thousand five hundred and twenty years. The biblical key to this method of reckoning is recorded in Ezekiel 4:4-6. Since Moses' prophecy indicates that this was to be a final punishment, we believe that it is reasonable to conclude that it began with the loss of their national independence in 606 B.C., with the overthrow of their last king, Zedekiah.

Counting two thousand five hundred and twenty years from 606 B.C. brings us to A.D. 1914. It was then that the First World War began. Out of that conflict came the ejection of the Turks from Jerusalem and Palestine by General Allenby, the famous Balfour Declaration, and the opening of the ancient homeland to Jewish refugees and pioneers from all lands. This resulted in the infusion of the Zionist movement with new life and hope.

While there were temporary setbacks of one sort or another, the rehabilitation of Palestine by the Jews and their migration to their ancient homeland continued. Out of this came the birth of the new State of Israel in 1948. Thus seen, it was in 1914, after two thousand five hundred and twenty years, that the chain of events began to unfold which led to national independence for this biblical and historical people.

Times of the Gentiles

The full significance of Israel's liberation since 1914 can be seen more clearly by noting a forecast by Jesus, who is recognized by most leading Jews today as an eminent teacher and prophet. He was questioned by his disciples concerning the end of the present age. Part of Jesus' reply was, "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles shall be fulfilled." (Luke, chapters 21-24) At the time of this prophecy, the Jewish nation, symbolically referred to as Jerusalem, was being trodden down by the Gentiles, and this was to continue until the times of the Gentiles were fulfilled.

Coincidental with the overthrow of Israel's last king in 606 B.C., the Prophet Daniel, interpreting a prophetic dream which the LORD had given to the king of Babylon, foretold a succession of four world powers, beginning with Babylon. The second of these was Medo-Persia; the third Greece, and the fourth Rome. The division of the Roman Empire into the various states of Europe as they existed prior to 1914 was shown by the toes of the image.—Dan. 2:31-45

To King Nebuchadnezzar Daniel said, "The God of heaven hath given thee a kingdom, power, and strength, and glory." (vs. 37) This does not mean that Nebuchadnezzar sat on the throne of the LORD, as had been the case with the kings of Israel. It was simply that, beginning then with Babylon, Gentile rulership over the earth would not be interfered with by God, that Gentile dominion would extend even over God's own people, the Israelites.

But this was not to continue indefinitely. Daniel's prophecy pointed out that it would be only until the days of the divided Roman Empire—"the days of these kings," as depicted by the toes of the image. (vs. 44) Then the God of heaven would set up a kingdom, or government, that would "stand forever." (vs. 44) This, of course, is the long-promised kingdom of the Messiah.

It is clear that the period which Jesus described as the times of the Gentiles is synchronous with the seven times of Israel's loss of national independence. This means that the times of the Gentiles also reached their prophetic end in 1914. Time prophecies of the Bible point out the small beginning of events to which they refer, rather than their completion. The First World War, which began in 1914, marked the beginning of the complete downfall of the divided remnants of the old Roman Empire. It also led to the regaining of national sovereignty by Israel.

The nation of Israel today is a free nation. No longer are the Israelites without their own government. Israel is a nation among the nations of the world, no longer a vassal to Rome, or to any other Gentile power. The new State of Israel is not without its difficulties, but these are the problems of being free in a topsy-turvy world. Israel is not only free, but is a full-fledged member of the United Nations, and the incidents which ultimately led to this freedom began precisely at the close of the prophetic seven times foretold by Moses.

Intervening Events

Many of the important experiences of the Israelites as a people during the period of their rise to freedom among the nations, are also foretold in the Bible. One of the prophetic expressions describing their regathering and rehabilitation as a people is that God would "bring again" their "captivity." This expression appears in Joel 3:1, 2, where the LORD says, "In those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land."

In verses nine to fourteen of this chapter, a warlike gathering of the Gentile nations is foretold, and the valley of Jehoshaphat is described as "the valley of decision." In this gathering of the nations there is a preparation for war in which, symbolically speaking, the nations are said to beat their "plowshares into swords, and their pruning-hooks into spears." We have seen this taking place in the era beginning with 1914, and the prophecy points out that it would be during this time that the LORD would bring again the captivity of his people. This gathering of the nations we have also seen in process of fulfillment.

Equally striking in this prophecy is its mention of the fact that the LORD would have a "controversy with the nations" in connection with his people and their land. (Jer. 25:31) Verse two mentions the dividing of the land. This also has occurred, for we know that the Gentile nations did not live up to the pledges contained in the Balfour Declaration, and resolved the dispute with the Arabs by limiting Israel to less than half of the land which God originally promised to their father, Abraham.—Gen. 13:14, 15

Fear and Not Peace

Other prophecies also reveal that the period of the regathering of Israel would be fraught with many difficulties.

Jeremiah wrote, "Lo, the days come, saith the LORD, that I will bring again the captivity of my people Israel and Judah, . . . and I will cause them to return to the land that I gave to their fathers, and they shall possess it. . . . For thus saith the LORD; We have heard a voice of trembling, of fear, and not of peace. . . . Alas, for that day is great, so that none is like it! It is even the time of Jacob's trouble; but he shall be saved out of it."—Jer. 30:3-7

The meaning of this prophecy is clear. It emphasizes that even when the time came for this historic people to be restored to their land they were to experience fear and trembling; that it would not immediately be a time of peace and happiness for them. How true to the facts this has been!

To begin with, there was much rejoicing on the part of the Jews over the Balfour Declaration, and its subsequent implementation by a mandate from the League of Nations. This mandate undertook to assure the Israelites a home in their Promised Land. In a very definite way the beginning of the return from their long captivity had begun.

But not long after that, the Jews in Germany, Austria, and later in Poland, were bitterly persecuted by the Hitler regime. This increased in intensity, and continued throughout the years of the Second World War. Millions of Jews were killed, and countless thousands left homeless and wanderers.

Meanwhile, because of Arab opposition, the door to Palestine was closed to further immigration—closed at a time when this suffering people needed a homeland more than they ever needed one before. Truly it was a voice of trembling and of fear which they heard, and not of peace.

Another prophecy which testifies in a general way to the same unusual combination of circumstances reads: "Behold, the days come, saith the LORD, that it shall no more be said, The LORD liveth, that brought up the children of Israel out of the land of Egypt; but, the LORD liveth, that brought up the children of Israel from the land of the north, and from all the

lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers. Behold, I will send for many fishers, saith the LORD, and they shall fish them; and after will I send for many hunters, and they shall hunt them.'—Jer. 16:14-16

This prophecy indicates that when the time came for the Israelites to return to their land, efforts would be made to induce them to return. The LORD said that he would send for fishers to fish them. This may well have been fulfilled by the Zionist organization, which was founded in 1896 by the late Theodor Herzl. Fishermen use bait to attract fish, and through many years the Zionist organization pointed out why Jews should go to Palestine, and the advantages that would accrue to them if they did.

However, not many Israelites were induced to go to the Promised Land by this method, although today Herzl is held in high esteem in modern Israel. One of the stirring sights there is the memorial garden honoring Herzl. The stone approach to his grave symbolizes the step-by-step progress of the Jewish state. Herzl's work was not in vain.

But the prophecy states that the LORD would also send for hunters, and they shall hunt them. Here more forceful methods are suggested. Among these, undoubtedly, could be included the bitter persecution at the hands of Hitler. This particular driving method increased in intensity until practically all the Jews of Europe who were not killed were made to long for their homeland, and were anxious to go there when the opportunity offered.

Another prophecy which is very much to the point along this line reads, "As I live, saith the LORD God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you: and I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the people."—Ezek. 20:33-37

Surely there has been much fury manifested thus far in connection with the efforts of the Israelites to migrate from the various countries in which they have been domiciled, and to make a new home for themselves in Palestine. And, as predicted, even those who are there are in the wilderness of the people, the sense of which is that they share with all people of the earth the distress and uncertainty of this chaotic time of human history. They have not yet found peace and security.

Brought Back from the Sword

In the thirty-eighth chapter of the prophecy of Ezekiel there is an outline of conditions to prevail in Israel which are still future. The people are described as being at peace and dwelling safely, their land having been "brought back from the sword." (vs. 8) Today Israel, as a nation among the other nations of the world, has attained much of her present standing in the midst of military strife, and still depends upon her military strength for security in this war-threatened world.

Apparently in the providences of the LORD, this situation brings about a sense of confidence which is manifestly growing in that nation today. Ezekiel's prophecy reveals that at this juncture an aggressive army from the "north," under the leadership of a symbolic character named "Gog," from the land of Magog, mounts an attack against the Israelites, which threatens their destruction. Prophecy reveals that when this occurs, God will intervene on behalf of his people, and deliver them from their enemies. This deliverance will be so marked, and so manifestly of the LORD, that it will result in his name becoming "known in the eyes of many nations."—Ezek. 38:2, 14-23

By this demonstration of God's protection over them, the Israelites will come to realize that their return to the Promised Land has been accomplished by the providences of God. The LORD foretold, "So will I make my holy name known in the midst of my people Israel." (Ezek. 39:7) Obviously, from this point onward the Israelites will look to their

God for direction in their affairs, and the world in general will know that God has delivered his people, and that Messiah is ruling over them.

The New King

When Israel's last king, Zedekiah, was overthrown, the LORD said, "Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him." (Ezek. 21:25-27) The one whose right it is, is Israel's Messiah, the next to sit on David's throne following the overthrow of Zedekiah.

Isaiah foretold the birth of the Messiah, and his exaltation to rulership over Israel and the world. We quote: "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful Counselor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the LORD of hosts will perform this."—Isa. 9:6,7

Prophesying further concerning the Messiah, Isaiah wrote, "A King shall reign in righteousness, and princes shall rule in judgment. Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places."—Isa. 32:1, 16-18

All Israel

Our understanding of the future blessing to be enjoyed by Israel and the world would come far short of the glorious reality set forth in the Scriptures if those blessings were to be limited to those who are living at the time the Messiah

imposes his rulership, or to those who will be born from that time forward. God's promises were made to all Israel, to every generation of Israelites. Included in those promises is Theodor Herzl, and the thousands of his fellow Zionists who hoped and toiled for the restoration of Israel to the Promised Land, even though these are now sleeping in death.

Throughout all the hundreds of weary years of the Dispersion there were ardent, God-fearing Jews who longed and prayed for the return of Israel from captivity. The Wailing Wall in Jerusalem is a vivid reminder of the desperation with which the disconsolate Israelites endured their frustrations while they waited for some evidence that their God still loved them, and in due time would deliver them. But these, too, are now all asleep in death.

The lot of Israel, even before the Dispersion, was not always a happy one. There were times when the nation enjoyed a measure of prosperity and peace, but other times when she was bled by war and oppressed. However, God's promises of messianic blessings were to these also, yet they died with no evidence of their fulfillment.

Moses said to the generation of Israelites of his day, "The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." (Deut. 18:15) This is another promise of the coming Messiah. However, those to whom it was made are all dead. But this, and other messianic promises, will be fulfilled to them, and to every generation of the Israelites, because they will be raised from the dead.

There are many promises which assure us of this. In a prayer to Israel's God, Moses said, "Thou turnest man to destruction; and sayest, Return ye children of men." (Ps. 90:3) The LORD said to the Prophet Daniel that those who "sleep in the dust of the earth shall awake." (Dan. 12:2) Restoration to life for all Israelites is promised in Ezekiel 16:55. A promise that children shall be awakened from death is recorded in Jeremiah 31:15-17.

Concerning the time of Messiah's kingdom, the Prophet Isaiah wrote, "Thus saith the LORD, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale. But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel. They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine."—Isa. 29:22-24

Like all members of the fallen and dying race, Jacob's face waxed pale with illness and old age, and he finally died. But according to Isaiah's prophecy, he will be restored to life, and he will see his children—every generation of them, down to the present time. But then his face will not wax pale, since that will be the promised time of health and everlasting life, as well as peace and security for Jacob and all the Israelites, and for the whole world of mankind.

Israel's Future Princes

In a prophecy of the Messiah already quoted, Isaiah foretold, "A King shall reign in righteousness, and princes shall rule in judgment." (Isa. 32:1) The psalmist prophesied that the "fathers" of Israel would become "princes in all the earth." (Ps. 45:16) The LORD foretold, "I will restore thy judges as at the first, and thy counselors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city."—Isa. 1:26

In this last prophecy, the Israelites are reminded of the various ways God had ruled over them. First, under the direction of Moses there were his assistants, the counselors. Then there was a period of four hundred and fifty years during which they were ruled by judges. Then came the period of the kings. David set up his government in Jerusalem, which was looked upon as their capital city. In the messianic government there will be the counterpart of the counselors and judges, who will represent the King, the

Messiah. Together these will thenceforth be Israel's city of righteousness, the faithful city.

Those who will serve as Israel's princes, representing the Messiah, will be the ancient, faithful ones from each generation who proved worthy of this high trust which will be placed in them. Outstanding among these will, of course, be their former righteous leaders and prophets—their fathers. And how eminently qualified these will be to represent the Messiah! There was the great lawgiver, Moses, who laid down his life for his people. And there was Daniel who, a Hebrew captive in Babylon, served as prime minister.

In a final message to Daniel the LORD said: "Go thy way, . . . for thou shalt rest, and stand in thy lot at the end of the days." (Dan. 12:13) The end of the days here referred to, is the end of the long period of persecution of the people of God. And the promise is that Daniel will be restored to life, and will then stand in his lot, undoubtedly as one of Israel's princes in the messianic government.

The psalmist prophesied, "God reigneth over the heathen [the nations]: God sitteth upon the throne of his holiness. The princes of the people are gathered together, even the people of the God of Abraham: for the shields of the earth belong unto God: he is greatly exalted." (Ps. 47:8,9) We read further concerning the shields or protections of the people in the messianic kingdom, "They shall not hurt nor destroy in all my holy kingdom: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea."

"In that day," Isaiah continues, "there shall be a root of Jesse [the Messiah], which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, that the LORD shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the

nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.”—Isa. 11:9-12

Seemingly the number of Israelites now gathered in the Promised Land is a mere token of the grand total whom the LORD will eventually restore. Indeed, the Scriptures reveal that Messiah’s rulership is to continue for a thousand years, and during that time, as we have seen, even those who are now held captive in death are to be restored to life, both Israelites and Gentiles. Surely the future of Israel and the world is a glorious one—as bright as the promises of God!

New Testament Confirmation

To the followers of Jesus, the New Testament is an explanation and a confirmation of the Old Testament, which is the Torah of the Israelites. The New Testament presents Jesus as the Messiah of promise, the one who was to sit on David’s throne. (Luke 1:31-33) While Jesus died as the Redeemer of the world, he was raised from the dead by divine power, thus confirming our faith in all of God’s promises to restore the dead to life.—Acts 17:31

Basic to every Jew is the promise God made to Abraham that through his seed “all families of the earth” would be blessed. (Gen. 12:3; 22:15-18) The New Testament presents Jesus as this promised seed of blessing. Paul wrote, “To Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.”—Gal. 3:16

The New Testament explains that Jesus, after having provided redemption for the world by his death, was not only raised from the dead, but exalted to a plane of life higher than human, so that now, like the angels, and like the great Creator of the universe, he is invisible to human eyes. Thus he will be the powerful, but invisible, ruler of the world.—Col. 1:15; 1 Tim. 1:17

Writing to the disciples of Christ, Paul said: “As many of you as have been baptized into Christ have put on Christ.

There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.'—Gal. 3:27-29

This simply means that the true, self-sacrificing followers of Jesus will be rewarded with the privilege of sharing in his spiritual kingdom and, together with him, take part in the work of blessing all the families of the earth, as promised to Abraham. In Hebrews 3:1-6 the Apostle Paul explains that just as Moses was faithful over his 'house', so there is another 'house' over which Jesus is faithful, and that those in Jesus' house are partakers of a heavenly calling, meaning that these are to be a part of the invisible ruling house of God.

In the eleventh chapter of Hebrews the Apostle Paul calls further attention to both of these groups. He names many of the ancient, faithful ones, and outlines some of the hardships they endured in order to be worthy of a "better resurrection." (vs. 35) To this he adds that "they without us [of the spiritual house] should not be made perfect." (vs. 40) Thus, while the ancient, faithful servants of God first proved their devotion, and their worthiness to serve in the messianic kingdom, they must await, in the sleep of death, the completion of the spiritual seed of Abraham before being raised to perfection of life to begin their work as "princes in all the earth."

The earthly seed is made up largely of the natural descendants of Abraham, while the spiritual seed will be made up of both Israelites and Gentiles. Indeed, this opportunity first went exclusively to the people of Israel, and after their rejection of Jesus it was extended to others.

The principal qualification mandatory for those who will serve in any capacity in the messianic kingdom is heart devotion to the LORD, a loyalty to the divine principles of righteousness, for which they would be willing to die if called

upon to do so. This was a characteristic of all the Ancient Worthies. It was true of Jesus, and it is true of all his faithful followers.

Setting Up the Kingdom

We can understand clearly the teachings of the Bible only by taking into account, and believing, its many promises concerning the resurrection of the dead. If our faith is able to lay hold upon these promises, and believe them, then the Bible has a message of assurance and comfort for us. This is particularly true with respect to its prophecies pertaining to the setting up and the work of the messianic kingdom.

That the kingdom might become a reality, it was first of all necessary that Jesus be raised from the dead, for he is the supreme ruler in that kingdom. Then, as the New Testament reveals, those who are to share with him in the spiritual phase of the kingdom must also be raised from the dead. In each generation from Jesus' day until now, some have proved their worthiness for such a high honor. Concerning this group we read, "Blessed and holy is he that hath part in the first resurrection: . . . they shall be priests of God and of Christ, and shall reign with him a thousand years."—Rev. 20:6

Then, and as we have already noted, the Ancient Worthies, who will be the human representatives of the divine Christ, will also need to be raised from the dead, in what the New Testament describes as the "better resurrection." (Heb. 11:35) Jesus testified concerning these, "I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." (Matt. 8:11) Luke's account of this adds, "all the prophets," and explains that the people would come from the north, south, east, and west, and sit down before these as their instructors "in the kingdom of God."—Luke 13:28, 29

Functioning of the Kingdom

Thus will be the arrangements of Messiah's kingdom, in which he will be the supreme ruler, the king. The generation

of Israelites regathered to their Promised Land who are living when the great miracle of divine intervention for their protection takes place, will be the first to receive the opportunity of blessing under the beneficent rulership of these messianic kingdom arrangements. Those who show their loyalty to the new regime will share in extending its blessings.

A prophecy pertaining to this reads: "It shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing: fear not, but let your hands be strong. For thus saith the LORD of hosts; As I thought to punish you, when your fathers provoked me to wrath, saith the LORD of hosts, and I repented not: so again have I thought in these days [of the messianic kingdom] to do well unto Jerusalem and to the house of Judah: fear ye not. These are the things that ye shall do; Speak ye every man the truth to his neighbor; execute the judgment of truth and peace in your gates: and let none of you imagine evil in your hearts against his neighbor; and love no false oath: for all these are the things that I hate, saith the LORD."—Zech. 8:13-17

The divine principles of righteousness here set forth, which the Israelites will need to observe and obey in order to receive the blessings of Messiah, and to share in communicating these blessings to others, will also have to be observed by the people of all nations, that they, too, may receive the blessings of the kingdom. And those who do will be blessed, and will likewise have the privilege of joining in that great project of blessing which ultimately will be extended to include all the families of the earth.

In the Image of God

Another precious kingdom promise reads, "Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land

of Egypt; which my covenant they brake. . . . But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.”—Jer. 31:31-34

Interesting, indeed, is the promise that God will put his law in the hearts of his people, and write it in their inward parts. We believe that this describes the condition of man in the image of God. It was thus that Adam was created, and God’s promise is that through the agencies of the messianic kingdom man is to be restored to this state of perfection and fellowship with God.

When originally created, man was given dominion over the earth. (Gen. 1:27, 28) This dominion is also to be restored. Jesus assured us of this in one of his parables. He pictured the people of all nations being judged, some showing goat-like dispositions, while others were like sheep. To these sheep it will be said, “Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.”—Matt. 25:34

A study of this parable indicates that the character qualification necessary for inheriting the original dominion given to man will be an unselfish interest in others. Selfishness has been a killing blight upon humanity throughout all the centuries of fallen man’s experience. Under the messianic kingdom arrangements, love will replace selfishness. Then the full meaning of the Law which God gave to ancient Israel through Moses will be recognized and accepted as the rule of life for all mankind. Moses gave that Law its true meaning, saying, “Thou shalt love the LORD thy God with all thine

heart, and with all thy soul, and with all thy might,” and, “Thou shalt love thy neighbor as thyself.”—Deut. 6:5; Lev. 19:18

With such a standard of righteousness as the guiding principle in the lives of all the people, having been redeemed from original sin and restored to perfection of life, what a glorious place this earth will be! Those who refuse to obey and cooperate will, of course, not be permitted to live, for death will remain the penalty for willful sin. This means that there will be nothing to mar the happiness of the restored race.

While many of the wonderful messianic kingdom promises are made, in the first instance, to the Israelites, the Bible assures us that they will also have a fulfillment in the people of all nations, for Israel was used by Jehovah as a prototype of the world. The Israelites regathered in their own land will have the first opportunity to enjoy the blessings, but all mankind is included in the mercy and love of our God.

Restitution of All Things

All the prophets of God were eloquent in their forecasts of blessings coming to both Jews and Gentiles through the agencies of Messiah's kingdom. In the New Testament the Apostle Peter describes the period when these prophecies will be fulfilled as “times of restitution of all things,” which, he adds, “God hath spoken by the mouth of all his holy prophets since the world began.”—Acts 3:20,21

When Peter thus summed up the meaning of the united prophetic testimony concerning messianic kingdom blessings he was addressing a Jewish audience, so he added, “Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.”—Acts 3:25

Thus does Peter explain that God's promise to Abraham to bless all the families of the earth is to be fulfilled by the

restitution of all things. We know that God confirmed his promise to father Abraham by his oath, and Peter tells us that he also confirmed it by the testimony of all his holy prophets.

Restitution means restoration, and the most important thing to be restored to the people is life. Because they transgressed the divine law, our first parents lost the privilege of living forever, and their children were born imperfect and dying. Sin and death have continued to reign over the earth ever since, causing untold sorrow and suffering among the people of all nations.

The Prophet David wrote of this long period of human suffering, describing it as a nighttime of weeping. But as a prophet of God, David added the good news that “joy cometh in the morning.” (Ps. 30:5) In other words, the blight of sin and death is not to remain forever.

Isaiah, another of God’s holy prophets, described the future times of restitution as a day in which the inhabitants of the world would no longer say they were sick. (Isa. 33:24) Isaiah also wrote that then blind eyes would be opened and deaf ears unstopped. (Isa. 35:5) He also wrote that then the people would build houses and inhabit them, plant vineyards and eat the fruit of them.—Isa. 65:21, 22

Truly, the future for Israel and the world is bright. The earth is to be filled with the glory of the LORD. (Hab. 2:14) There will be no more war, nor the fear of war. All will be economically and culturally secure, as symbolized in the prophecy of everyone dwelling under his own vine and fig tree.—Mic. 4:1-4

These are the good things for which the noble-minded of all races have striven throughout the ages, but failed to attain. Nor will they now be realized through human efforts. These are the blessings provided by our loving Creator, the true God of heaven and earth, and they will reach the people through agencies provided and empowered by him—the agencies of Messiah’s kingdom.

The ultimate and glorious result of the rulership of that world government will be peace between God and man, and among men, with the righteous laws of the Creator respected and obeyed by all mankind. The Prophet David eloquently foretold this. We quote:

“Truth shall spring out of the earth; and righteousness shall look down from heaven. Yea, the LORD shall give that which is good; and our land shall yield her increase. Righteousness shall go before him; and shall set us in the way of his steps.”—Ps. 85:7-13 □



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LESSON FOR MAY 5

Seeing God with the Eye of Faith

KEY VERSE: "I have heard of thee by the hearing of the ear: but now mine eye seeth thee."—Job 42:5

SELECTED SCRIPTURE: Job 40:1-9; 42:1-6

IT IS interesting to note that Job had not actually seen God. What he had seen was a whirlwind, which in itself was not particularly mysterious, except for the fact that in this whirlwind the voice of God was heard. And it was through the revealing things which were spoken that Job declared he could now see God.

Moses had a similar experience, as a result of his request to see God in the glory of his person. On that occasion God made it plain that the vast difference in nature between the human and divine made what he asked impossible, but he did arrange for Moses to see him in a way which was far more important. Shielding Moses in the cleft of a rock, he passed by and spoke these words: "The LORD, the LORD God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty."—Exod. 34:6, 7

In this declaration of himself Moses was made aware of those things about God which were vital for their mutual relationship. In a somewhat similar way God has revealed himself to all who have been called to serve him. The knowledge of his divine plan of salvation through his Word, reveals to us a God who is rich in mercy toward his fallen creation, patient and longsuffering with their ignorance and indiscretions, permitting his justice to be expressed against unrighteousness, for the eventual triumph of goodness and truth. With this view of God, we have a practical means of knowing what is his will for us, and how we may serve him acceptably.

Jesus explained this thought well when he spoke with the woman of Samaria: "The hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth." (John 4:23, 24) Here he implies that since God is a spirit being he cannot be seen by men, and

therefore they must worship him through a knowledge of his ways and his attributes.

In a previous lesson it was pointed out that Job and the happenings in his life was a prototype of the experiences of the entire human race. On the basis of what Job had heard about God he had tried to serve him in the best way he could. But through his trials and by virtue of the LORD'S message to him, when he spoke from the whirlwind, he now felt that he really knew God, and that he could see or understand the glorious attributes of his character.

Earlier in his life Job had expressed his belief that at a future time he would experience a resurrection from death: "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God." (Job 19:25,26) All mankind lost the blessing of life through the fall, but God provided a Redeemer—the Redeemer in whom Job put his trust. Just as Job experienced a restoration of health and possessions, so all who lost life in Adam will have an opportunity to be restored to life through Christ. Then, like Job, having benefited from the experience of evil, all mankind resurrected from the grave will hear

God speak to them. Through his revealed will and purpose for their everlasting blessing of life and happiness, they will come to see God in the effulgence of his character, and rejoice in his salvation.

The Prophet Isaiah speaks of this time in these words: "The glory of the LORD shall be revealed, and all flesh shall see it together." (Isa. 40:5) This text is sometimes interpreted as meaning that the personal glory of God will be seen throughout all the world, but its context reveals this is not a correct thought. In Isaiah's prophecy these words are spoken by a **voice**, "the voice of him that crieth in the wilderness," the voice of the Christ, showing the world the way out of their present wilderness condition; a way described as a highway in the desert.—vss. 3, 4

The **voice** cried again and explained the authority and purpose of the new government of Christ that is bringing salvation: "O Zion that bringest good tidings . . . say unto the cities of Judah, Behold your God. Behold the LORD God will come with strong hand, and his arm shall rule for him." (vss. 9,10) Thus God will be seen through an understanding of his beneficent purposes for mankind, and the loving way the kingdom of Christ will bring them to pass. □

Coping with Futility

KEY VERSE: "Fear God and keep his commandments; for this is the whole duty of man."—*Ecclesiastes 12:13*

SELECTED SCRIPTURE: *Ecclesiastes 2:1-11; 12:13, 14*

SOLOMON, in looking back over his life, is recalling the many futile ways he had sought to find satisfying and lasting pleasure. He had tried in vain to circumscribe his exposure to life with those activities which would bring only mirth, enjoyment, and laughter. But the general unhappiness of man's present state superimposed itself in such a way that it could not be ignored. And he concluded, "This also is vanity, I said of laughter, It is mad, and of mirth, What doeth it?"—*Eccles. 2:2*

He says that he tried to escape through giving himself to wine, but this, too, was "folly." (vs. 2) He busied himself with the acquisition of great wealth and material possessions, and was successful in this "more than all that were before me in Jerusalem, . . . for my heart rejoiced in all my labors." (vs. 10) But, as Solomon grew older and his health began to fail, he was more conscious than ever of the fact that in the end he too, like others,

must die and leave it all behind. His wealth was only of use in this present short span of life, and if employed selfishly and only for personal pleasure it would serve little or no benefit toward what the LORD will have in store for him in the latter time.

Weighing the value of material ambitions and pleasures of this life against the future, Solomon wrote, "Let us hear the conclusion of the whole matter: Fear God and keep his commandments, for this is the whole duty of man."—*Eccles. 12:13*

Solomon was a good man, but he chose to learn the hard way that which many have known from the very start, that the highest pleasures obtainable in this present existence, and in the prospects of the life to come, are those associated with keeping the commandments of God. Whether rich or poor, whether king or slave, as the wise man wrote, "This is the whole duty of man."

But keeping the commandments of God is more than a duty; it is a privilege which makes the heart glad and thrills one's very being with "joy unspeakable and full of glory." (I Pet. 1:8) David wrote, "O how I love thy law! It is my meditation all the day."—Ps. 119:97

Yet, far above and beyond this present joy and satisfaction, is the future reward of those who now keep his commandments. Jesus, in his sermon on the mount, pointing out that there were some changes in the commandment for his followers, upgraded the concepts of the Mosaic Law into the law of the new creation. While the Law which came through Moses offered life, for which no one in Israel for nearly two thousand years could qualify, the new commandment offered the very obtainable prize of the kingdom of heaven. To receive this great reward, Jesus pointed out that it is necessary to have a higher law written in the heart. He taught:

"Blessed are the poor in spirit [humble] for theirs is the kingdom of heaven."

"Blessed are they that mourn [the sympathetic] for they shall be comforted."

"Blessed are the meek, for they shall inherit the earth."

"Blessed are they which do hunger and thirst after righteousness, for they shall be filled."

"Blessed are the merciful for they shall obtain mercy."

"Blessed are the pure in heart for they shall see God."

"Blessed are the peacemakers for they shall be called the children of God."—Matt. 5:3-9

These are the higher spiritual standards, which Jesus went on to say should not in any way be compromised with the earthly things that Solomon sought. "Lay not up for yourselves treasures in heaven . . . for where your treasure is there will your heart be also. . . . No man can serve two masters. . . . Ye cannot serve God and mammon."—Matt. 19:24

Jesus then pointed to a lovely flower, a lily of the field, and in assessing the ultimate value of Solomon's earthly wealth, said, "I say unto you, that even Solomon in all his glory was not arrayed like one of these." (vs. 20) We are glad to learn from the words of our text that Solomon did come to a better appreciation of these higher values, and as a result developed a stronger fear (reverence) for God.

We must do likewise.

The Value of Wisdom

KEY VERSE: *“Wisdom is better than rubies; and all the things that may be desired are not to be compared to it.”—Proverbs 8:11*

SELECTED SCRIPTURE: *Proverbs 3:13-18; 8:6-11*

OUR day stands as unique among all the eras of man's history, in the pursuit of intellectualism. The heroes of our day are the scientists, physicists, and cosmologists. Sophisticated computer science has so revolutionized the world, that almost every facet of our society is sustained by semi-conductor chips, integrated electrical circuits, and tons upon tons of complicated computer software. It is said that so dependent is the decision-making process of many large industrialized countries upon this electronic maze of information that a massive, prolonged power failure could spell their economic and political ruin. Should it come, even a worldwide nuclear holocaust would be assured almost unerring accuracy, timing, and precision by the great intelligence and technology built into this massive system of destruction.

Yes, men are wonderfully, and awesomely intellectual—but are they wise?

The Apostle Paul once wrote, “Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world?” (I Cor. 1:20) The wisdom highly esteemed by men is not the wisdom that comes from God, but rather that upon which they “spend their strength for naught, and their labor for that which satisfieth not.”

The wisdom of our text is “the wisdom that is from above” (Jas. 3:17), which begins with a reverence for the LORD. The man who regards not God, but by dint of his own labor and strife succeeds to gain a measure of earthly wealth is generally considered a wise man. But he fails to realize how transient are his treasures, how unsatisfactory they will

prove to be in the end, and how great is the value of the heavenly treasure, which he has missed while grasping after fleeting earthly things. What folly it is for anyone who has been enlightened by the truth to forget the importance and value of the unseen heavenly treasure and turn to the minding of earthly things!

The psalmist wrote: "The fear of the LORD is the beginning of wisdom." (Ps. 111:10) One cannot have even a beginning of the wisdom from above apart from a reverence for God. Those who do not reverence God do not have any real guide in life except their own wishes and preferences, and these are often not wise. But there should be more than just a beginning of wisdom. David also presents some important facts related to how one progresses in the reverence of the LORD. "The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple. The statutes of the LORD are right, rejoicing the heart: the commandment of the LORD is pure, enlightening the eyes." (Ps. 19:7,8) In these words there are described some of the benefits of obedience to the laws and precepts of the LORD. Those who do obey are surely wise.

In the New Testament James lists some of the ingredients of

heavenly wisdom: "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy." (Jas. 3:17, 18) These are the precious treasures that are better than rubies and all the material things that may be desired. Solomon said about wisdom, "Length of days is in her right hand . . . and in her left hand riches and honor." (vs. 16) So far as God's people are concerned, the operation of true heavenly wisdom in their lives leads to everlasting life, and to "glory, honor, and immortality."—Rom. 2:7

"The ways of wisdom are ways of pleasantness," Solomon further explained, "and all her paths are peace." (vs. 17) In this day when man's wisdom has led the world into such a confused state of fear and vexation, how blessed are we, knowing that God and his wisdom can give us such peace! This does not mean that the LORD'S people will never have unpleasant experiences, nor does it imply that their lives will always be tranquil. But it does mean that they will understand and accept the LORD'S providences, and this, together with God's promises, will give them peace of mind and heart despite the troubled circumstances surrounding them. □

Two Ways of Life

KEY VERSE: "The fear of the LORD is the beginning of knowledge, but the fools despise wisdom and instruction."—Proverbs 1:7

SELECTED SCRIPTURE: Proverbs 1:7; 14:1-12

THE proverbs of Solomon, even though not written as prophecies, were nevertheless inspirationally prepared by God for our learning. Verification of this is well established in the many quotations that appear from them in the New Testament writings.

In the proverb of this lesson, the first six verses speak of their object as being that of instruction, especially for the unlearned, to teach them true wisdom, of justice, and of acting with righteousness and equity. It is pointed out that a teachable attitude of heart, and a desire for truth are basic necessities for progressing in Godly wisdom.

The forepart of verse seven is a quotation from one of his father, David's, psalms. (Ps. 111:10) Here the word 'fear' is better translated in the sense of rever-

ence, a word which expresses much greater beauty and meaning in our relationship with God. For centuries, nominal Christianity has interpreted the Scriptures in such a way as to describe God in terms which instilled fear in the hearts of believers. The cruelty and hardness of heart erroneously ascribed to God's justice, warranted in their minds their long history of atrocities perpetrated in the name of Christ, and their methods of subjection and rule through fear.

In more recent times, many, not willing to subscribe to a belief in a God less benevolent than themselves, have taken the "foolish" (Titus 3:3) position of saying that there is no God. Thus it is that one of the peculiarities of our day is the lack of reverence which manifests itself not only by the unbelieving world, but also to a great extent amongst

those who still profess to be Christians. As mankind awakes from the superstitions of the past, finding that it has been too prejudiced and fearful, it now goes to the opposite extreme of doubt, skepticism, and irreverence for God and his Word.

An attitude of reverence and love for God is the starting point for knowledge. It should always be remembered that our knowledge of God, of his plans and purposes, is dependent upon something other than a brilliant mind. The world contains many brilliant minds, which cannot grasp even the rudiments of the divine plan of the ages. Why is this so? The reason is simple. They possess human knowledge, but the things of God are spiritually discerned. Spiritual enlightenment came to Jesus when the Holy Spirit came upon him at his baptism. Matthew recorded that "Jesus, when he was baptized went up straightway out of the water: and, lo, the heavens were opened unto him," expressing the thought that from that time onward the plans and purposes of God were made known unto him.

As with the Lord, so with us. A familiar quotation from the pen of the Apostle Paul reads: "The Spirit explores everything, even the depths of God's own nature. Among men, who knows what a

man is but the man's own spirit?" (II Cor. 2:10, 11, **NEB**) In the same way, only the Spirit of God reveals what God is. This is the Spirit that we have received from God, so that we may know all that God of his own grace gives us, and because we are interpreting spiritual truths to those who have the Spirit. We speak of these gifts of God in words found for use not by our human wisdom, but by the Spirit. "A man who is unspiritual refuses what belongs to the Spirit of God. It is folly to him—he cannot grasp it, because it needs to be judged in the light of the Spirit."—I Cor. 2:11-14, **NEB**

The "key of knowledge" is a common expression. It is also found in the Bible. (Luke 11:52) It is not a key that opens up knowledge, but rather **knowledge is the key**—the key that can open 'understanding'. Jesus said, "This is life eternal that they might know thee, the only true God, and Jesus Christ whom thou hast sent." (John 17:3) The Bible is our source of spiritual knowledge. When, through the enlightening ability of the Holy Spirit, its pages reveal to us God's divine plan of the ages, we are made "wise unto salvation."—II Tim. 3:15

This is a privilege reserved for those who have a deep reverence and love for God. □

Your Questions

All to be Drawn

The Dawn magazine, of which I am a subscriber, constantly points out that only a limited number are being drawn to Christ by our Father. The Scriptures say in John 12:32, "And I, if I be lifted up from the earth, will draw all men unto me." Is this not our authority to evangelize the world?

MAY we, in answer, first quote John 6:44, "No man can come to me [Jesus], except the Father which hath sent me draw him: and I will raise him up at the last day." We can see how these texts of Scripture might appear contradictory. A proper understanding of the divine plan brings harmony to the Word of God. During this Gospel Age only a few are drawn—the reason for which is two-fold:

1.) The God of this world has blinded the majority through darkness and prejudice and superstition so that they cannot see the truth of the kingdom of God, hence the power of the truth does not have an influence in their hearts, drawing them to the LORD.—II Cor. 4:4

2.) Comparatively few are so in love with truth and righteous-

ness that they are willing to sacrifice on its behalf every other interest as respects the present life, and for the favor of being drawn into the family of God. (Matt. 16:24, 25; Mark 8:35) Yet it is only those who are willing to pay such a price that are being sought by the Heavenly Father during this present Gospel Age for the special honor of being joint-heirs with his Son. Through the Spirit of God and the power of the truth these are drawn to the Master, and through him and the power of his resurrection they are "raised up" to heavenly conditions. "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."—Luke 12:32

Certainly all men are not now being drawn to the Master, but in due time a change will come, and it is then that our Lord's words quoted by our questioner will be fulfilled. Our Master here was talking of the time when he would be raised on high and as a King, establishing the kingdom wherein God's will is to be done on earth as fully as it is being done in heaven. To assure ourselves that this is so, we need only to note the verse preceding, which says, "Now is the judgment of this world: now

shall the prince of this world be cast out." When Satan is cast out, when his power is restrained he will not deceive the people through error; then the eyes of their understanding will be opened and the truth will fill the earth as the waters cover the deep.—Rev. 20:1-3; Hab. 2:14

Although the drawing during the new age will also be by the power of the truth and its spirit, it will be much more general. It will reach all men, and all who respond will be drawn to the Master. They will be drawn away from sin and degradation and death; and drawn back into full harmony with God and with his Son, and their principles of truth and righteousness. Those who are drawn during the Gospel Age are limited in number to the spiritual seed. The drawing by the Christ during the establishment of the kingdom will affect all men, for it is declared of that day, "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."—Rev. 22:17

We believe that it is proper now to evangelize so many of the world as have ears to hear the message of the Gospel, the "good tidings of great joy,

which shall be to all people." (Luke 2:10) Not only is it proper, but commendable, and a part of our commission as children of God. (Isa. 61:1-3) But this proclamation of the truth is for a witness, and to reach those who are in heart condition to respond and come into divine fellowship. (Matt. 24:14; Rom. 10:14-17) It is not to convert the world now, for that is not the purpose of God. The evidences with which we are surrounded should convince us of this. Let us look forward to the time when the church will be complete and when Christ's kingdom will bless all mankind.—Gal. 3:8, 16, 27-29

Spurious

Mark 16:16 reads, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Does this not prove that there is no hope for those who do not accept Christ in this life?

THE passage from verse nine to the end of the sixteenth chapter of Mark is spurious, being no part of the original inspired record. These verses do not appear in the earlier Greek manuscripts, having been added to the later manuscripts by a copyist. Since they are not really a part of the inspired Bible, they do not call for an explanation. □

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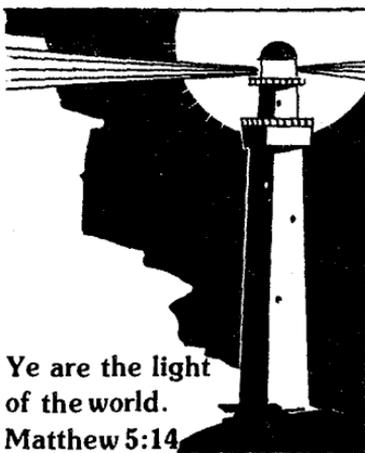
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CALIFORNIA			Kalispell	KGEZ 600	9:45 p.m.
Glendale	KIEV 870	1:45 p.m.	NEW JERSEY		
Redding	KSXO 600	7:45 a.m.	Salem	WJIC	9:45 a.m.
Sacramento	KJAY 1430	10:00 a.m.	NEW MEXICO		
San Francisco	KEST 1450	3:30 p.m.	Los Alamos	KRSN-AM	8:15 a.m.
Tehachapi	KTPI	10:15 a.m.	NEW YORK		
COLORADO			Buffalo	WHLI 1270	12:00 noon
Englewood	KQXI 1550	3:15 p.m.	Port Henry	WHRC-FM 92.1	8:30 a.m.
CONNECTICUT			OHIO		
Groton	WSUB	8:15 a.m.	Cincinnati	WNOP	8:00 a.m.
DISTRICT OF COLUMBIA			OREGON		
Washington	WYCB	2:30 p.m.	Portland	KLIQ 1290	7:00 a.m.
FLORIDA			PENNSYLVANIA		
Cypress Gardens	WGTO 540	7:30 a.m.	Allentown	WHOL 1600	10:45 a.m.
Jacksonville	WBIX 1010	1:15 p.m.	Berwick	WBRX 1280	12:00 noon
GEORGIA			Jenkintown	WIBF (Wed.)	2:00 p.m.
Albany	WALG 1590	6:15 a.m.	Pottstown	WPAZ 1370	12:45 p.m.
Augusta	WHGI	10:45 a.m.	SOUTH CAROLINA		
Vidalia	WVOP 970	1:00 p.m.	Charleston	WOKE 1340	7:06 p.m.
HAWAII			Lancaster	WAGL 1560	9:30 a.m.
Honolulu	KNDI	5:15 p.m.	TEXAS		
ILLINOIS			Fort Worth	KFJZ 870	6:15 a.m.
LaSalle	WLPO 1220	4:30 p.m.	Pearsall	KVWG 1280	9:15 a.m.
Rockford	WXTA	6:15 a.m.	VIRGINIA		
West Frankfort	WFRX 1300	9:15 a.m.	Richmond	WGGM	7:45 a.m.
INDIANA			WASHINGTON		
Hammond	WJOB 1230	8:30 a.m.	Clarkston	KCLK	10:00 a.m.
LaPorte	WCOE	10:00 a.m.	Kirkland	KARR	8:15 a.m.
KENTUCKY			Spokane	KUDY 1280	9:45 a.m.
Bowling Green	WLBJ 1410	8:00 a.m.	Tacoma	KAMT 1360	7:30 a.m.
London	WLPQ	9:00 a.m.	Yakima	KUTI 980	6:45 a.m.
Winchester	WWKY 1380	10:30 a.m.	WISCONSIN		
MAINE			Milwaukee	WLZZ-AM	7:15 a.m.
Portland	WDCS-FM	9:45 a.m.	WYOMING		

Cheyenne	KSHY 1370	10:15 a.m.
Sheridan	KWYO 1410	12:00 noon
PUERTO RICO		
Aguadilla (Fri.)	WABA	8:00 p.m.

FOREIGN RADIO BROADCASTS

BRITISH ISLES		
Isle of Man	MANX Radio	7:00 p.m.
BRITISH WEST INDIES		
Grand Cayman	Radio Cayman	9:30 a.m.
CANADA		
Edmonton, Alta.	CJOI	3:00 p.m.
Lethbridge, Alta	CJOC	7:15 a.m.
Castlegar, B.C.	CKQR	8:45 a.m.
Grand Forks, B.C.	CKGF	9:00 a.m.
Penticton, B.C.	CIGV	10:15 p.m.
Vancouver, B.C.	CJJC 800	9:45 a.m.
Churchill Falls, Lab.	CFLC	7:15 a.m.
Winnipeg, Man.	CKJS	9:00 a.m.
Fredericton, N.B.	CFNB	10:15 p.m.
Corner Brook, Nfld.	CFCB 570	7:15 a.m.
Deer Lake, Nfld.	CFDL-FM	7:15 a.m.
Goose Bay, Nfld.	CFLN	7:15 a.m.
Pt. au Choix, Nfld.	CFNW	7:15 a.m.
Pt. aux Basques, Nfld.	CFG910	7:15 a.m.
St. Andrews, Nfld.	CFCV-FM	7:15 a.m.
St. Anthony, Nfld.	CFNN-FM	7:15 a.m.
Stephenville, Nfld.	CFSX	7:15 a.m.
Wabush, Nfld.	CFLW	7:15 a.m.
Yellowknife, N.W.T.	CJCD	9:00 a.m.
Hamilton, Ont.	CKOC	7:00 a.m.
St. Thomas, Ont.	CHLO	10:45 a.m.
Windsor, Ont.	CKLW	9:00 a.m.
Montreal, P.Q.	CFMB	5:15 p.m.
Prince Albert, Sask.	CKBI 900	7:30 a.m.
Whitehorse, Yukon	CKRW	9:30 a.m.
CEYLON		
Columbo	Radio Sri Lanka (Sat.)	7:15 p.m.
ITALY (Italian)		
Europa Radio Milano	FM-83.300	11:30 a.m.
Euro Tele Radio Calabria	102MHZ (Fri.)	5:30 p.m.
Radio Corleone Centrale	FM88-500 FM9211:00 a.m.	
MEXICO (Spanish)		
Mazatlan	KECQ	8:30 a.m.
NEW ZEALAND		
Dunedin	4XD	11:15 a.m.
Whakatane	IXX	6:45 a.m.

NIGERIA		
Radio Africa (Wed.)		8:00 p.m.
PANAMA		
Panama City	HOQ 1250	10:30 a.m.
PHILIPPINES		
Manila (Sat.)	DWXX 1026KH2	7:15 p.m.
SOUTH AFRICA		
Joubert Park (Thurs.)		
	SWAZI Music Radio	9:00 p.m.
SPAIN (Spanish)		
Radio Geron (Mon.)		9:45 p.m.
TONGA		
Nuku' Alofa (Mon.)		5:30 p.m.
URUGUAY (Spanish)		
Montevideo (Sun.)	Radio El Espectador 810	9:15 a.m.
VIRGIN ISLANDS		
St. Croix	WSTX 970	9:00 a.m.



Ye are the light
of the world.
Matthew 5:14

U.S. RADIO BROADCASTS SPANISH LANGUAGE

ARIZONA		
Nogales	KFBR 1340	9:00 a.m.
Phoenix	KPHX 1480	7:00 a.m.
CALIFORNIA		
El Centro	KICO 1490	10:30 a.m.
Fresno	KGST 1600	12:15 p.m.
FLORIDA		
Miami	WRHC	8:30 a.m.

The BIBLE ANSWERS

REGULAR TELEVISION BROADCASTS

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

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

SATELLITE TRANSMISSION CABLE NETWORK SCHEDULE

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

CITY	CHANNEL	CITY	CHANNEL	CITY	CHANNEL
ALABAMA-8:00 a.m.		Englewood	35	GEORGIA-9:00 a.m.	
Dothan	3	Fort Collins	28	Atlanta	27
Montgomery	6, 22	Greeley	22	Augusta	C
ARIZONA-7:00 a.m.		Longmont	29	Decatur	27
Phoenix	17, 30, 31, 38, 42	Parker	28	IDAHO-7:00 a.m.	
Tucson	37	CONNECTICUT 9:00		Boise	18
ARKANSAS-8:00 a.m.		Bridgeport	35	Caldwell	18
Joplin-Pittsburg	10	Groton	G20	Idaho Falls	10
Little Rock	7, 23	Plainville	33	ILLINOIS-8:00 a.m.	
CALIFORNIA-6:00 a.m.		West Haven	32-f	Belleville	24
Alhambra	48	DELAWARE-9:00 a.m.		Elmhurst	19
Arroyo Grande	31	Dover	14A	Joliet	21
Bakersfield	29, 31	Wilmington	2	Mount Prospect	1
Beverly Hills	29	FLORIDA-9:00 a.m.		Sunnyside	36
Laytonville	61	Coral Gables	6	Waukegan	33
Los Angeles	14, 23, 30, 44, 48, 50, 56	Florida City	18	INDIANA-9:00 a.m.	
Mountain View	34B	Fort Lauderdale	25	Hammond	22
Palm Desert	33	Fort Myers	9	Indianapolis	5
Sacramento	25	Kendall	33	Lafayette	5
San Francisco	21	Key West	5	Munster	31
Tulare	23	Madison	4	New Haven	10
Ukiah	47	North Miami Beach	12	IOWA-8:00 a.m.	
COLORADO-7:00 a.m.		Orlando	28	Dubuque	22
Cortez	2	Pompano Beach	32	Sioux City	23
Denver	20	Sarasota	4	Waterloo	R(81)

CITY	CHANNEL	CITY	CHANNEL	CITY	CHANNEL
KANSAS-8:00 a.m.		NEW JERSEY-9:00 a.m.		Providence	30
Roland Park	5A, 10A	Fort Lee-Edgewater	S	Warwick	30
Wichita	13	Suffern (NY)	10	SOUTH CAROLINA-9:00	
KENTUCKY-9:00 a.m.		Newark	24	Charleston	P
Bowling Green	20	Trenton	34	Columbia	4, 19F
Covington	B-16	NEW MEXICO-7:00 a.m.		TENNESSEE-8:00 a.m.	
Dayton	B-16	Alamogordo	26	Bristol (VA)	18
Lexington	31	Albuquerque	12	Chattanooga	18
Louisville	25	Santa Fe	22	Knoxville	H, 15, 21
Westwood	21	NEVADA-8:00 a.m.		TEXAS-8:00 a.m.	
LOUISIANA-8:00 a.m.		Las Vegas	21	Arlington	41
Lafayette	7	NEW YORK-9:00 a.m.		Austin	16
St. Bernard Parish K(24)		Albany	29	Brownwood	17
MASSACHUSETTS-9:00		Brookhaven	6	Bryan	19
Arlington	32	Buffalo	11	Dallas	71
Beverly	43	Manhattan	10	El Paso	13
Boston	B5	Niagara Falls	3	Fort Worth	16
Lynn	27	Rochester	12, 32	Galveston	31
Quincy	43	Schenectady	8	Harris	25
MARYLAND-9:00 a.m.		Syracuse	17	Hitchcock	31
North Brentwood	A-22	NORTH CAROLINA-9:00		Houston	22, 31
MICHIGAN-9:00 a.m.		Apex	17	Irving	B30
Birmingham	51	Greenville	27	Odessa	25
Clinton	10	Rocky Mount	26	San Antonio	34
Coldwater	27	OHIO-9:00 a.m.		Victoria	55
Dearborn	38	Blue Ash	38	Waco	17
Flint	23	Cincinnati	33	VIRGINIA-9:00 a.m.	
Lincoln Park	31	Cleveland	17	Alexandria	30
Plymouth	39	Columbus	5, 8, 19	Chesterfield	28
Southfield	43	Mentor-on-Lake	12	Danville	A
Warren	10	Poland Village	10	Newport News	13
MINNESOTA-8:00 a.m.		Youngstown	0	Richmond	11
Alexandria	UHF34	OKLAHOMA-8:00 a.m.		Staunton	8
Richfield	34	Tulsa	10	WASHINGTON-6:00	
N.W. Minneapolis	56	OREGON-6:00 a.m.		Tacoma	10
St. James	48	Portland	9, 44	Vancouver	28
MISSISSIPPI-8:00 a.m.		Salem	26	Yakima	16
Lafayette	12	PENNSYLVANIA-9:00		WISCONSIN-8:00 a.m.	
Meridian	7	Aston	3	Ashwaubenon	31
MISSOURI-8:00 a.m.		Erie	B29	Green Bay	12
Chesterfield	32	Lansdale	18	Hustisford	26
Columbia	11	Norristown	29	Madison	29
Kansas City	8	Pittsburgh	57	Manitowoc	30
Overland	23	Stroudsburg	23	Milwaukee	31A/B
St. Louis 13A, A13, 28, 33		Uniontown	22	New Berlin	31
NEBRASKA-8:00 a.m.		RHODE ISLAND-9:00		Portage	33
Columbus	29	Lincoln	46	Sheboygan	13
Lincoln	36	WYOMING-8:00 a.m.		PUERTO RICO	
Omaha	29	Douglas	7	San Juan	24

Christian Life and Doctrine

CREATOR'S GRAND DESIGN—PART 4

Man in the Plan of God

“When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained; what is man, that Thou art mindful of him, and the son of man, that Thou visitest him?”
—Psalm 8:3, 4

MAN was created toward the close of the sixth creative day, or epoch. There are two accounts of his creation. One is presented in Genesis 1:26-28, and the other in Genesis 2:7. The first of these is a general statement of the fact that man was created, together with an explanation of the place he was to occupy in God's arrangement for the earth. The second is a more detailed account of just how he was created. Some say that the account of Genesis 1:26-28 pertains to a pre-adamic race, but there is no scriptural foundation for this theory.

This first account of man's creation reveals certain important facts concerning him: he was created in the image of God, and he was to fill the earth with his progeny. He was also to have dominion over the earth and over the lower forms of God's earthly creation. The fact that man was created in the image of God is a strong refutation of the theory of human evolution. Darwinists are adept at calling attention to the various ways in which the evolutionary ladder may have been climbed throughout the millions of years they claim there has been life on the earth, beginning with protoplasm. But no one has hazarded a guess at what rung in this ladder an ape, or a “missing link,” became conscious of right and wrong and was able to reason the difference between the two. Nor has any one of them been able to suggest a set of circumstances that would prod an ape into thinking on the human level.

In high circles of professorship in and out of the church, and among our government leaders from the president on down, nearly all profess to believe that man was created in the image of God. In the free world it is this viewpoint that constitutes the basis for the dignity of man doctrine, and for the zealous fight to maintain the individual rights of man. This is good, but let us remind ourselves that this biblical viewpoint cannot be harmonized with the Darwin theory of human evolution.

If man is a product of evolution, and not the direct creation of God, then there is no basis for the claim that he is in the image of God. If God did not create man and give him his law, then he has no divine law to guide him in his behavior. From the standpoint of evolution it might be argued, indeed, that what we suppose to be a law against sin is only a mistakenly conceived repressive measure which in reality is keeping man back from the next great step in evolution.

But thank God for the realization that the plain statements of his Word express that sacred truth which all right-thinking men and women instinctively espouse and declare—many of them despite their acceptance of unproved theories of natural selection and evolution. The full beauty of the Bible's teaching on this subject stands out even more brilliantly when we note the detailed manner in which man is so completely set apart from the beasts; and it is further enhanced when we become acquainted with the Creator's design for this human creature created in his image.

Not a Physical Image

This is not a physical image, but a moral and intellectual image. Man has the ability to know right from wrong, and he is able to think, to reason. He cannot think on the same high plane as his Creator. His thinking is confined to a realm in which he was created to live, that is, the earthly. Speaking to man, God said, "As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." (Isa. 55:9) But man is able to reason with

God on matters pertaining to his relationship with his Creator. God invites man to do this, saying, "Come now, and let us reason together, . . . though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."—Isa. 1:18

Man's ability to think and reason out the ways and problems of life, rather than to be guided merely by instinct, manifests itself in many ways. We see this from the very beginning of human experience. When our first parents disobeyed, they immediately felt a sense of guilt and were afraid. Then, to cover their shame, they clothed themselves with leaves. Adam and Eve were probably not too adept at garment-making, but which of the lower animals in Eden would even have thought of putting on clothing to cover its nakedness? In fact, God provided a protective covering for the lower animals, but man was left to provide his own.

Man soon began to make and use tools, which is something else the lower animals have never shown any inclination or ability to do. Archeological discoveries reveal that the earliest known man manufactured and used tools. Today this difference between man and the lower animals is more striking than ever. Think of the intricacy of tools and instruments of all sorts which are now in use, including electronic computers. And there are even greater marvels in the making. In modes of travel, communication, and manufacture we are daily witnessing miracles—but the pig merely keeps on grunting. When we consider man's ability to think, to plan, to invent, we recognize striking evidence of the fact that he was created in the image of God.

Someone has written that monkeys have no music in their souls, and thus we are reminded of another wide gap between man and the very highest species of the lower animals. Music is harmony of sound, and on earth apparently only the human ear can distinguish the difference between harmony and discord. Man, created in the image of God, finds one of his greatest delights in the field of music. Many

times in the Bible, reference is made to the joy experienced by man in singing praises to God, his Maker.

Man's Dominion

Genesis 1:26 uses the word "likeness" as well as "image" in describing man's similarity to his Creator. We read, "God said, Let us make man . . . after our likeness: and let them have dominion." This would seem to imply that man's likeness to God included the fact that he was given a dominion. God is the supreme Ruler of all his great universe; and on earth he delegated authority to man, whom he had created in his image. No such grant was given to any of the lower animals, nor would they be capable of exercising dominion.

Man was also commanded to multiply and fill the earth and subdue it. His dominion was not merely to be over that one little garden spot in Eden but was to be extended over the entire earth; and every necessary provision was made by the Creator to enable this divine arrangement for the earth to function as planned. God said: "Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so. And God saw everything that he had made, and, behold, it was very good."—vss. 29-31

Man's Home

It is clear from the record that man was created to live on the earth and that the earth was created to be his home—not temporarily, but forever. Throughout the Scriptures this fact continues to be emphasized. Isaiah 45:18 reads: "Thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited." In Psalm 78:69 we

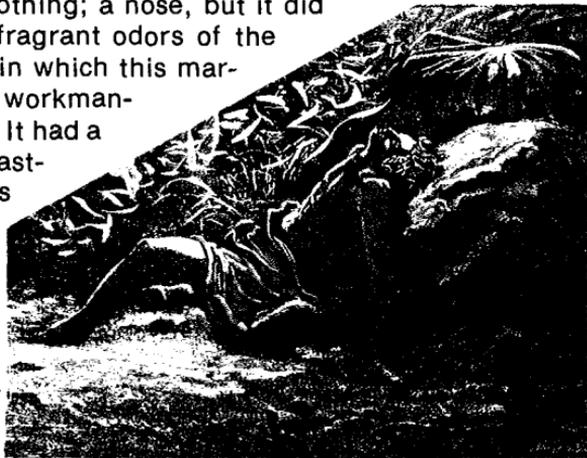
are told that the LORD has established the earth forever. Psalm 115:16 declares, "The heaven, even the heavens, are the LORD'S: but the earth hath he given to the children of men." Man forfeited his right to live and enjoy the blessing which God provided for him, but as we shall later see, his lost inheritance has been redeemed by Christ and will in due time be restored.

A Living Soul

If we are to understand and appreciate the Creator's grand design for his human creation, it is essential to take into consideration what man really is. We have already noted that man was created in the image of God and given dominion over the earth; and now, in the second chapter of Genesis, verse seven, we are given further information. This text reads, "The LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

This is God's way of explaining that man's organism, his body, was made up of various chemical elements found in the earth. Medical science today knows this to be true. But Adam's perfect body was not yet a living being. It had eyes, but they saw nothing; a nose, but it did not sense the fragrant odors of the edenic garden in which this marvelous piece of workmanship was lying. It had a tongue, but it tasted not; and ears

**ADAM BECAME
THE FIRST
HUMAN SOUL**



to which all sound was but as silence. It had hands which enjoyed no sense of touch. The perfect heart, with its coordinating valves and its connections with the arteries and veins of that perfect body, was motionless. Its lungs were immobile. It was a perfect organism, with all its intricate parts correctly assembled, as only a master workman, the Creator, could do. But it was a dead, lifeless body.

If man was to live, something more than just a perfect body was needed, and this God supplied. He "breathed into his nostrils the breath of life," and instantly that lifeless organism became alive. The breath of life carried oxygen to the lungs, and they began to function. This induced the heart to start pumping blood through the arteries, returning it through the veins. This brought life pulsations to the nerves, causing the ears to hear, the eyes to see, the nose to smell, the tongue to taste, and the hands to feel. The first man was now alive—he had become a living soul.

What was this magic power which God breathed into the nostrils of Adam? Some have mistakenly supposed that it was an indestructible living entity, which had life apart from the organism into which it was breathed. This alleged entity is often spoken of as an immortal soul. But the expression 'immortal soul' does not appear anywhere in the Bible. The word soul simply means a living being, and Adam became a living soul because he was animated by the breath of life.

Adam became a living soul, the record states; he was not given a soul. That soul consisted of a body animated by the breath of life. According to Genesis 7:21,22, where we are told of the destruction of life wrought by the Deluge, it is revealed that the lower animals, as well as man, possess the breath of life. We doubt that many will contend that God gave immortal souls to the lower animals.

What, then, is the breath of life? Simply stated, it is the air that we breathe and that all living, earthly creatures breathe. Just how it animates bodies to make living souls is the secret of life known only to the Creator. For us it is sufficient to

know that it was through the breath that God gave life to Adam and that it was not immortal life, as many have supposed. While provision was made through the life-giving fruit of Eden to sustain human life everlastingly on conditions of obedience to divine law, man was subject to death should he disobey.

All One Breath

That the breath of life given to Adam was not an immortal soul is clearly shown by Solomon. In Ecclesiastes 3:19-21 there is a wonderful exposition of truth on this subject. The passage reads: "That which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all is vanity. All go unto one place; all are of the dust, and all turn to dust again. Who knoweth [or who can prove] the spirit [Hebrew, breath] of man that goeth upward, and the spirit of the beast that goeth downward to the earth?"

The marginal translation of the closing question in this passage is a better one. Using this, the text might be paraphrased, "Who knoweth that the spirit of man is ascending, and the spirit of the beast is descending?" The wise man had already answered this question. He had explained that man has no preeminence above a beast so far as the breath of life is concerned, that they have all one breath, and all go to the same place at death. Man's preeminence over the beast lies in the fact that he was given a more refined organism, capable of reflecting the image of God. He also has been promised an awakening from death.

In Genesis 1:24 we read, "God said, Let the earth bring forth the living creature after his kind." Here the expression 'living creature' is a translation of the same Hebrew word as that translated living soul in the text which informs us that "man became a living soul," which the **Revised Standard Version** translated "living being." Adam became a living being when God breathed into him the breath of life. But the

combination of the organism and breath of life had to be maintained, else that living being, or soul, would die.

Returns to God

In Ecclesiastes 12:7 we have another very interesting reference to the death of humans. Solomon writes, "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." The Hebrew word here translated spirit is also frequently translated breath. Its primary meaning is invisible power. When associated with the works of God it refers to the invisible power of God.

This invisible power of God which creates and sustains life was transmitted to Adam through the breath of life. At death, the body which was created from the dust of the ground returns to dust, and the power of God returns to its source. The word return is the key to the understanding of this passage. Man has never been in heaven, so could not return to heaven. But he does get his power to live from God, through the breath of life, and at death this reverts to the Giver.

Male and Female

In Genesis 1:27 we are told that in creating humans God created male and female. In Genesis 2:7 where the process of creation is outlined, only the man is mentioned. Later the LORD gives us the details of woman's creation. Following Adam's creation he was told to name all the animals. It must have required some time to accomplish this task, Some study must have been made of their characteristics in order to give them appropriate names. This may well have been God's way of having Adam come to a realization of his own need for a suitable mate. God had commanded that man fill the earth with his progeny, and to accomplish this, Adam was provided with a wife. All of God's dealings with those whom he has created in his own image are designed to awaken in them a genuine, freewill desire for the blessings which he has planned for them. God does not coerce the human mind or will.

The method God used to provide a helpmate for Adam is unique. We read: "The LORD God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof; and the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh."—Gen. 2:21-24

Many have treated this sacred passage of Scripture lightly, regarding it as absurd. The wise of this world seem to think this was a very crude way for the LORD to create woman. Why, they ask, did he not create Eve in the same way as he did Adam? We may not understand the biological reasons why the LORD adopted this method, but who are we to question the wisdom of one so wise and so powerful as to be able to create the whole universe out of nothing?

God's method meant that the woman became almost literally a part of man. How much of ineffable joy has resulted from this divinely arranged oneness of the two, we will probably never fully understand. God's explanation is that because woman was made from man, they become one flesh when the two are united in marriage. This is what God designed, and his wisdom arranged the method of creation so that this would be so.

God's Instructions

Having now received a suitable helpmate from the LORD, Adam's joy in his garden home must have been unbounded. All his surroundings were beautiful and inspiring. There was at his disposal an abundant supply of life-sustaining food, and now he had a companion with whom he could share his joys. Among the few instructions given to him was the command to dress and keep the garden which the LORD had provided for him. Considering Adam's ideal surroundings

and the perfection in which he was created, the keeping of the garden would not be laborious, but a joy.

Another command was that these godlike creatures to whom had been given an earthly dominion were to multiply and fill the earth and subdue it. Evidently that beautiful garden home which God had prepared for man eastward in Eden was intended merely as an example of what the whole earth was ultimately to be like, God leaving this final finishing work of his creation to be accomplished by man, and for his good.

Consider what this earth would have been like had this plan of God proceeded without interruption! The earth would have been filled with a perfect and happy human family, knowing nothing of sin, sickness, pain, wars, and the thousand-and-one other things which now plague a suffering and dying world. Besides, all would be enjoying sweet communion with the Creator, the God of heaven and earth.

But let us think on; for although darkness now covers the earth and the plague of sin and death blights much of the happiness of the people, this nighttime of darkness and fear and pain will terminate before long in a morning of joy! This is beautifully stated by the psalmist, who wrote, "Weeping may endure for a night, but joy cometh in the morning." (Ps. 30:5) Then man's fondest dreams of a golden age will come true. God, who in the beginning created the heavens and the earth, assures us that divine power will again be used to restore paradise and give to all the opportunity of enjoying its blessings forever. □



"Listen, my friends. Has not God chosen those who are poor in the eyes of the world to be rich in faith and to inherit the kingdom he has promised to those who love him?"—James 2:5, NEB

Christian Life and Doctrine

Rightly Dividing the Word of Truth

THE King James Version of II Timothy 2:15 reads, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth." According to **Strong's Concordance**, the Greek word here translated study means 'to make effort, be prompt or earnest'. The thought of study, as implied in the text, is that our earnest effort to show ourselves approved unto God is indicated to be through rightly dividing the Word of truth. Paul recognized the need for diligence in Bible Study.

In this text Paul indicates the proper motive for Bible study, which is that we might know the will of God, show ourselves approved unto him, and be fervent in our spirit of serving him. Bible study is not an end in itself, but a means to an end, and that end is to know and to do God's will. And, as Paul points out, we show ourselves approved unto God in proportion to our rightly dividing the Word of truth, and working in harmony with the instructions thus revealed to us.

What is meant by rightly dividing the Word of truth? Paul's initial use of this expression is found in a very interesting and revealing context. The preceding verse reads, "Of these things put them in remembrance, charging them before the LORD that they strive not about words to no profit, but to the subverting of the hearers." The three verses following the admonition to rightly divide the Word of truth read, "But shun profane and vain babblings: for they will increase unto more ungodliness. And their word will eat as doth a canker: of whom is Hymenaeus and Philetus; who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some."

From these verses we learn that striving about words, and vain babblings do not constitute profitable Bible study. Nor were those rightly dividing the Word of truth who at that time were teaching that the resurrection of the dead had already taken place. It might well have been the teaching of this error in the Early Church that prompted Paul to use the particular expression, rightly dividing the Word of truth. The Bible does teach the resurrection of the dead, but the error at that time was in claiming it was a feature of the divine plan which was in the past rather than in the future.

The lesson here emphasized is the importance of a proper recognition of the time element in God's plan. Failure to recognize this has led many to conclude that the Bible is contradictory and unreliable. There are, for example, three main time divisions in the plan of God. In a very general way we might speak of these as the world of yesterday, the world of today, and the world of tomorrow. The Bible uses the expressions, "the world that then was," "this present evil world," and "the world to come."—II Pet. 3:6; Gal. 1:4; Heb. 2:5

The first two of these worlds are predominantly evil. The third is described by Peter as a "new heavens and a new earth, wherein dwelleth righteousness." (II Pet. 3:13) Concerning the present evil world we read, "Now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered." (Mal. 3:15) Failure to recognize that God is now permitting evil to flourish, and that his time for the establishment of righteousness in the earth is in the world to come, has led to various erroneous concepts of the divine plan, and of God's will for his people at the present time.

Four Ages

Within these larger divisions of time there are shorter periods, which we usually refer to as ages. There was the Patriarchal Age, which began at the Flood, and ended with the death of Jacob. During that age God was dealing with the

patriarchs, Noah, Abraham, Isaac, and Jacob. His promises were to them, particularly beginning with Abraham. He did not try to convert the world at that time.

Then, beginning with the death of Jacob, came the Jewish Age, so titled because during that period God's dealings were exclusively with the Jewish nation. Through the Prophet Amos God said to Israel, "You only have I known of all the families of the earth." (Amos 3:2) He gave this nation his Law, and sent his prophets to them. He promised to send the Messiah to this nation, the great Deliverer who would be of the tribe of Judah, and of the royal house of David. By means of the Law, and other measures, he held the nation together until the Messiah did come. Because they rejected the Messiah they lost the great privilege of any longer being God's exclusive people, and a new age began—an age during which the divine purpose in the earth has been carried out through the preaching of the Gospel; hence we call it the Gospel Age.

The Gospel Age has not been a time for the conversion of the world, but for reaching a people, and calling them out from the world to follow in the footsteps of Jesus, that in the age to come they might live and reign with him in his kingdom. To understand this has a tremendously important bearing on what constitutes the will of God for his people during this present age.

The first thousand years in the world to come we refer to as the Millennial Age. This is the age of Christ's kingdom. This is the age during which the world will be converted, and all those then willing and obedient will be restored to perfection of human life, and have an opportunity of living forever on a perfected earth. Many are the promises of God relating to this glorious climax of the plan of God; but if we are to know the will of God for us at the present time, it is essential to recognize when these promises apply and to whom.

Different Rewards

While Paul's initial use of the expression, rightly dividing

the Word of truth, related more particularly to time, the principle thus set forth can properly be applied to other important facts in connection with the divine plan. For example, there are both earthly and heavenly promises in the Bible. There are promises of earthly blessings in the Old Testament which speak of building houses and planting vineyards. (Isa. 65:21, 22) Some, not understanding the plan of God, and therefore not able to rightly divide the Word of truth, have endeavored to spiritualize promises like this, and imagine some sort of houses being built in heaven, and of spiritual vines and fig trees growing there.

On the other hand, Jesus said to his disciples, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." (John 14:2,3) This is a most precious promise for all true followers of the Master, but many have supposed that it applies to all who will be saved in every age. Failing to rightly divide the Word of truth along this line takes away the vital meaning of such admonitions as, "Set your affection on things above, not on things on the earth," hence the true incentive for this effort is more or less nullified.—Col. 3:1-3

Symbolic Language

To be able to distinguish between the symbolic and literal language of the Bible is also important in rightly dividing the Word of truth. Failure in this has led many students into supposing that God intends to destroy the earth with literal fire, and to torment forever all those who do not accept Christ before they die. This robs them of a true vision of the wisdom, justice, love, and power of God, and their chief motive for serving him is fear rather than love. It is true that many try to love God in spite of their gross misconceptions concerning him.

But how beautiful is the symbolic language of the Bible as it is used in his promises to his people, and also in connection with the outworking of his plan of the ages! "I will say of the

LORD, He is my refuge and my fortress: my God; in him will I trust. Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler," wrote the psalmist.—Ps. 91:2-4

To Whom Addressed

In rightly dividing the Word of truth it is also important to note to whom any particular text of Scripture is addressed. We have an outstanding example of this in the epistles of the New Testament. Well-meaning people of the world often quote from these epistles when referring to matters of the world; such as politics, etc. However, these epistles are addressed exclusively to the earnest footstep followers of Jesus, and are designed to guide, strengthen, and comfort these. For example, the Epistle to the Romans is addressed to "all that be in Rome, beloved of God, called to be saints."—Rom. 1:7

What is true of the New Testament epistles is also true of many other parts of the Bible. Indeed, the Bible was not written to guide the political activities of the nations, but as a light for the guidance of those who have dedicated themselves wholly to the doing of God's will. To recognize this makes the entire Word of God more precious, giving the feeling that in it is a personal message to us from our loving Heavenly Father.

However, this particular principle in Bible study is of even greater value to us when properly and fully applied. For example, the Prophet Isaiah spoke of the bread and water of the LORD'S people being sure. (Isa. 33:15,16) Many followers of the Master have taken this to mean that the LORD will never permit them to go hungry, when as a matter of fact, many have experienced hunger. The Apostle Paul himself, writing to the brethren at Philippi, said, "I know both how to be abased, and I know how to abound: everywhere and in all things I am instructed both to be full

and to be hungry, both to abound and to suffer need.”—Phil. 4:12

There can be no question concerning Paul’s faithfulness to the LORD. He was not permitted to go hungry as a punishment for unfaithfulness. It was simply that the LORD saw that it would be good for Paul as a new creature in Christ Jesus for his flesh to suffer the pangs of hunger. What, then, did the Prophet Isaiah mean by the promise that bread and water would be sure to the righteous?

This particular promise pertained to God’s faithful people of a different age, a people who were being dealt with by God under the terms of the Law Covenant. Under that covenant, God had promised to bless his faithful people in basket and in store. (Deut. 28:5) It was not a covenant of sacrifice, but a covenant which promised earthly blessings of health and life for those who were faithful. Had the people of Israel been able to live completely up to the terms of the Law Covenant, they would not have died at all.

But how different is the situation with the LORD’S people of the Gospel Age! We have covenanted to lay down our lives. (Ps. 50:5) Jesus, our Head and Exemplar, laid down his life. There was no other way for him to be faithful to his Heavenly Father but to sacrifice his all, as a man, which he did. We have been invited to suffer and to die with him, and the providences of God in our lives, as we lay them down in his service, must be interpreted from this standpoint, else there is a possibility that we might become discouraged in our failure to receive the blessings which we supposed the LORD had promised.

Jesus said to, and concerning, his true followers, “Are not two sparrows sold for a farthing? And one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered.” (Matt. 10:29,30) Surely this denotes a very careful and loving watchcare by the Heavenly Father over the affairs of his children. But note that Jesus did not say sparrows never fall, and that nothing ever happens to

the hairs of our head. It is simply that even these unimportant things in our experiences are known to the Heavenly Father, and are taken into consideration in his dealings with us.

“My God shall supply all your need,” wrote Paul, “according to his riches in glory by Christ Jesus.” (Phil. 4:19) We can depend upon this promise, but we must be willing to allow the LORD to decide what our needs may be. These are the needs of the new creature, not necessarily the needs of the flesh, although the flesh is closely related to the new creature. Indeed, while still this side of the veil, the flesh is the body of the new creature—the only body the new creature possesses.

The LORD has certain purposes to accomplish in and through his people. For this reason he might preserve the health of our earthen vessel for a while, and see to it that we have necessary food and raiment, not to interfere with the carrying out of our covenant of sacrifice, but to keep us fit while we are laying down our lives in his service. These are matters which are in the LORD'S hands. The point we are to remember is that his promises to us are spiritual, not earthly. The blessings which we can be sure of receiving unstintingly from him are those which pertain to our spiritual and not to our human existence.

If we rightly divide the Word of truth we will recognize this difference, and will be prepared to accept with gratitude and praise whatever experiences the LORD, in his wisdom and love, sees best for us as new creatures in Christ Jesus. He may permit us to have bread and water in abundance, yet our stomachs may not be in a sufficiently healthy state to digest food, and our bodies would starve for the need of nourishment. On the other hand, he might permit us to have healthy stomachs, but not give us all the food we may think we need. The end result would be much the same in both cases. The LORD knows best. We are laying down our lives, and if the LORD wishes to accept our final offering on an altar of

hunger, we should rejoice. But this will **not**, we can be sure, occur until the LORD sees that it is the due time, both from the standpoint of his plan and our own readiness for the kingdom.

We have stressed the point of food as an illustration. This principle applies to all of the LORD'S dealings with us. As fleshly beings we would like to think that the LORD is so overruling in our affairs that nothing can happen to us of an unpleasant nature; that every detail of life will work out smoothly and happily. But this is not the will of the LORD for us. He may permit us to be sorely tried along some lines: through illness, or hardships of other kinds. If so, it is because he sees that such experiences are best to prepare us for the place he has for us in the kingdom. Let us recognize this, thankfully accept the LORD'S providences, and thus show ourselves approved by him through rightly dividing the Word of truth with regard to this aspect of our Christian lives.

Rulers and Subjects

The word kingdom is one of the most prominent words in the Bible. There was, of course, the kingdom of Israel, and there are the kingdoms of this world. But we have in mind, particularly at the moment, the kingdom of the LORD. In many of the prophecies of the Old Testament the LORD'S kingdom is referred to, but the word itself is not used. In Isaiah 25:6-9 the kingdom is symbolized by a mountain in which the LORD makes unto all people a feast of fat things, and in which he swallows up death in victory. In Isaiah 9:6, 7 the kingdom is described as a government.

While in a general way all these, and the many other references in the Bible, apply to the same kingdom, they do not always refer to the same aspect of the kingdom. For example, when Jesus admonished his disciples to seek first the kingdom of heaven, his reference was to a position of rulership in the LORD'S kingdom. When, in Luke 12:32, we read Jesus' words, "Fear not, little flock; for it is your

Father's good pleasure to give you the kingdom,' the same thing is true.

In contrast to this, most of the kingdom promises of the Old Testament describe blessings which will be received by the subjects of the LORD'S kingdom. It is important, in rightly dividing the Word of truth concerning the kingdom, to note this distinction if we are to get the full force of what is meant. It is also important to note that some of the passages of the Bible in which the word kingdom is used, refer to the future rulers in that kingdom while they are being prepared for that high position. Only by noting these distinctions will we be able to see and to appreciate the full harmony of the Word of God with respect to its teachings on the subject of the kingdom of the LORD.

Ourselves Approved

Let us ever remember, however, that the main purpose of Bible study is that we might know the will of God for ourselves, and receive inspiration to faithfulness in the doing of his will. One important aspect of the divine will for his people during the present age is that we may be co-workers with the LORD, bearing testimony to the Gospel of Christ, the great and precious truths of the divine plan. Our text refers to these as being workmen who need not to be ashamed because they have rightly divided the Word of truth.

To bear witness to the truths of the divine plan we should know those truths, and how they are set forth in the Word of God. Thus every truth in the Bible is related to our knowing and doing God's will. How important it is, then, that we rightly divide the Word of truth from the standpoint of time, noting its earthly and heavenly promises, and its use of literal and symbolic language.

Let us note also to whom the various promises of God are directed, and what those promises mean which apply directly to his saints of the Gospel Age. Let us remember that we are

seeking a place as kings and priests with Jesus in his kingdom, and rejoice that it is the Father's good pleasure for us to attain such a position. And let us also rejoice in the blessings which are coming to mankind in general as subjects of the kingdom. May we be faithful in proclaiming these glorious truths far and wide, to all who will hear!

Weekly Prayer Meeting Texts

MAY 2—"All that will live godly in Christ Jesus shall suffer persecution."
—II Timothy 3:12 (Z. '03-164, 165 Hymn 13)

MAY 9—"As ye have therefore received Christ Jesus the Lord, so walk ye in him; rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving."—Colossians 2:6,7 (Z. '03-199 Hymn 315)

MAY 16—"Thou shalt be called by a new name, . . . thou shalt also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God."—Isaiah 62:2,3 (Z. '03-164 Hymn 41)

MAY 23—"Ye also ought to wash one another's feet."—John 13:14 (Z. '97-243 Hymn 209)

MAY 30—"Rejoicing in hope, patient in tribulation."—Romans 12:12 (Z. 95-20 Hymn 248)

In Memoriam

ROBERT E. ROBINSON 1918—1985

ON MARCH 6, Brother Robert E. Robinson of England finished his earthly course. He was sixty-seven years of age. Brother Robinson was a valuable and faithful member of the British branch of the Dawn, and we shall miss his energetic service and good counsel. We extend our loving sympathy to his dear wife, Marion, who continues to carry on in the Dawn activities which she shared with Robert for many years.

Many friends in the United States will remember his several visits to this country in the Pilgrim Service, and as a speaker at the General Conventions. The brethren here, as well as in the British Isles, will remember his wonderful example of faith, and untiring devotion in serving the Heavenly Father, the truth, and the brethren.

Talking Things Over

General Convention Bulletin

THEME: "Watch ye therefore."—Luke 21:36

"WHEN ye see these things come to pass, know ye that the kingdom of God is nigh at hand." (vs. 31) With these words spoken nearly two thousand years ago, Jesus concluded a very graphic description of our day. He stated that the present "distress of nations with perplexity" comes upon the earth as a "snare" (vss. 25, 35), and counsels us now living to take heed, lest that day also come upon us unawares.

Jesus said further, "Watch ye therefore . . . that ye may be accounted worthy to escape all these things that shall come to pass." Thus he implies that our understanding of God's purposes in today's troubled events is the means by which we escape. This understanding comes through his Word, enabling us to "look up [see God's hand over the affairs of men]" and know thereby that our "redemption draweth nigh."

These vital and timely admonitions will be a focal point of discussion at this year's General Convention, with four assigned discourse topics: "The Lord's Second Presence," "The Deliverance of the Church," "Watch Ye Therefore," and "Take Heed to Yourselves." Supplementing these talks, a panel has been arranged to consider a related subject which has well nigh become a watchword of our time—"Armageddon." The purpose of this discussion will be to update the prophecies of this impending age-ending climax, with the current shape of the world.

1985 Convention Rates

Registration Fee: \$2.75 per person

Rooms: \$9.50 per night, per person

Meals: Breakfast—\$3.50; Lunch—\$4.50; Dinner: \$5.50

- **The total convention cost for a registered person having seven nights lodging, and eighteen meals, is \$150.25.**
- For those brethren arriving on Friday, July 26th, dinner will be served between 6:30 and 7:30 p.m. The cash price for this meal will be \$5.50. Breakfast will be served from 6:30 to 7:30 a.m. on Friday, August 2nd, for a cash price of \$3.50.
- Children, ages one to three, are free. Children, ages four and five are one-half above prices.

Reservation Information

- **Deposits:** Albion College requires a minimum deposit of \$25.00 per person with each reservation
- **Cancellations:** To receive a total refund of all prepayment, you **must notify the college** of the cancellation of your reservation by **July 16th**. Cancellation notices received by Albion **after this date will not have the \$25.00** deposit refunded when prepayment is returned to you.
- To Avoid Delay in registering upon arrival at Albion, the College suggests payment by mail of the balance due them **before July 16th**.
- To Facilitate Processing Your Reservation:
 1. Designate on the Reservation Form all nights lodging required, all meals desired, and for how many persons.
 2. Individuals desiring to room together must use separate Registration Forms if they do not live at the same address.
 3. Complete the portion of the Registration Form concerning Airport Pickup, if applicable to you.

Airport Pickup Information

- **BATTLE CREEK AND JACKSON AIRPORTS**—The charge for transportation from either of these airports to Albion College will be \$12.50 per person, provided there are three or more persons. Otherwise, the charge will be the exact cost.
- **DETROIT METRO AIRPORT**—The cost will be \$15.00 per person if there are three or more. Otherwise, the charge will be the actual cost—\$40.00.

The first pickup will be at 3:00 p.m. on Friday, July 26th, at the American Airlines baggage area, and a few minutes later at the

United Airlines baggage area.

A second pickup will be at 8:00 p.m. on Friday, July 26th, at the American Airlines baggage area, and a few minutes later at the United Airlines baggage area.

- Information concerning your arrival should include the name of the airport, the name of the airline, the flight number, and the pickup time, in the space provided on the Reservation Form. With this information, transportation can be arranged in advance.
- In the event of problems, the telephone number to call is:
(517) 629-5511, Extension 324 or 329

Subsidy for Children Six to Seventeen Gives Discount of 50%

- The Convention Committee has made provision for a fifty percent subsidy to be paid at the close of the convention for young people between the ages of six and seventeen years of age who have qualified by attending at least 75% of the Young People's Bible Classes. This subsidy is designed to help make it possible for young people to attend the General Convention and enjoy the Bible Classes provided for them.
- In making your reservation, pay the full rate to the College for children in this classification.
- To obtain the discount, see the Convention Treasurer, Brother Stephen Roskiewicz, near the close of the convention.

This year's theme song will be,
"To God Be the Glory," Hymns of
Dawn, Number 367.

"Praise the LORD, praise the LORD,
Let the earth hear his voice!
Praise the LORD, praise the LORD,
Let the people rejoice!"



A complete convention program will be printed in the July issue of The Dawn magazine.

Reservation Form

BIBLE STUDENTS GENERAL CONVENTION

Albion College—Albion, Michigan

JULY 27-AUGUST 1, 1985

	Breakfast Number	Lunch Number	Dinner Number	Lodging Yes or No
Friday	----	----	----
Saturday	B	L	D
Sunday	B	L	D
Monday	B	L	D
Tuesday	B	L	D
Wednesday	B	L	D
Thursday	B	L	D

AIRPORT PICKUP INFORMATION: Airport Location:

Name of Airline: Flight Number

Time of Arrival: Date Hour a.m. / p.m.

NAME

ADDRESS

CITY/STATE/ZIP

NAMES OF ALL OTHER PERSONS INCLUDED IN THIS RESERVATION:

(Give age if six through seventeen years of age.)

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TOTAL NUMBER of persons for whom reservations are being made:

Checks should be made to: ALBION COLLEGE

and mailed to: **Mr. Morley Fraser**

Albion College

Albion, Michigan 49224

Encouraging Letters

DAWN IS VERY HELPFUL

Dear Friends: I don't ever want to miss a copy of The Dawn, as it has been very helpful to me. I have been reading it for twenty years. Do you have anyone else in my area that takes The Dawn? Thank you very much for this wonderful magazine, and the help it has given me. Sincerely yours in Christ. — TX

USES WEEKLY LESSONS

Dear Sirs: Please send me two copies of the book, "Daily Heavenly Manna." I want to tell you that I really enjoy The Dawn magazine. The lessons for each week are the same as my Sunday School lessons at church, so I use them, plus my regular Sunday School book. God bless you and your fellow-workers. A Christian friend. — WV

STUDYING FOR MINISTRY

Dear Brothers "Frank and Ernest": Greetings to you in the all-powerful name of our Lord and Savior Jesus Christ.

I am a young man, twenty-four years old, and am glad to be at a Bible college preparing myself for the ministry. While getting ready to go to church one Sunday morning, I happened to tune in your broadcast. At that time you spoke about the pictorial illustrations of the Bible. I enjoyed that. The answers all fell in place in my thinking. Please send me any free material that will be useful to me. Until I hear from you, Yours in His service. — VIRGIN ISLANDS

GRATEFUL EACH MONTH

Dear Sirs: I would like you to send me three books I have listed below. "The Time Is at Hand," "The Battle of Armageddon," and "The New Creation." I also must tell you that The Dawn magazine you send me every month is appreciated; I enjoy reading it, and am very grateful to get it. Please send the three books as soon as possible. I thank you so much. Sincerely. — MA □

Speakers' Appointments

MINISTERING THE GLORIOUS GOSPEL OF CHRIST

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

P. HATGIS		G. PASSIOS	
Sayville, NY	May 26	Allentown, PA	May 12
G. JEUCK		West Newton, PA	19
New Haven, CT	May 5	L. POST	
Asilomar, CA	May 24-27	Pottstown, PA	May 5
N. KASPEROWICZ		Philadelphia, PA	5
New London, CT	May 5	Agawam, MA	19
Sacramento, CA	29	J. TATE	
Fresno, CA	30	Middletown, NY	May 12
San Luis Obispo, CA	31		

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 Ruth Wennlund, Geneva, IL—October 9, 1984. Age, 95.
- Brother Charles Stark, Batavia, IL—January 5.
- Brother Edward Zych, Chicago, IL—January 22.
- Sister Greta Gutzwiler, Spokane, WA—February. Age, 100.
- Sister Palma Kragrud, Pelican Rapids, MN—February. Age, 91.
- Brother Anthony Sarna, Detroit Polish Class—March 3. Age, 93.
- Brother Robert E. Robinson, Holwell-Hitchin, England—March 6. Age, 67.
- Brother Leo Ruggerillo, Chicago, IL—March 19. Age, 68.
- Sister Ettie Charlton, Melbourne, Australia—March 27. Age, 88.

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

Conventions

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

COVINA, CA, May 5—Convention Center, 1 Industry Hills Pkwy., City of Industry. Elaine L. Redeker, 5554 No. Pal Mal Ave., Temple City 91780

HARTFORD, CT, May 5—Sage Park Jr.H.S., Sage Park Rd., Windsor. Mrs. John Coccia, 10 Light St., Enfield 06082 Phone: (203) 749-8763

MINNEAPOLIS, MN, May 5, YMCA, 23rd Ave & Jackson St. N.E.

AGAWAM, MA, May 19—Ramada Inn, 161 Bridge St., at I-91, Warehouse Point, CT. Mrs. Leslie Hindle, 39 Park Hill, Broad Brook, CT 06016 Phone: (203) 623-6591

CINCINNATI, OH, May 19—At the Harp's Home, 2609 Merrittview Le., 45231

WEST NEWTON, PA, May 19—Sewickley Grange Hall, Route 136. Mr. Mike Balko, 501 Pittsburgh St. 15089. Phone: (412) 872-5553

SAN FRANCISCO, CA, May 24-27—Asilomar Convention. Cut-off date for reservations is April 24th. Write Mrs. Wm. Blong, 713 Sycamore Ave., San Bruno 94066 Phone: (415) 588-3982

CHICAGO, IL, May 25-27—Elk Grove H.S., 500 W. Elk Grove Blvd. Elk Grove Village, IL. Secy.: B.J. Hack, 3820 W. 116 Pl., Garden Homes, IL 60655

WATERBURY, CT, June 2—YWCA 80 Prospect St. Sr. Anna Tsimonis, P.O. Box 1494, Waterbury 06721

NEW YORK/ALLENTOWN CONVENTION, June 7-9—Cedar Crest

College, Allentown, PA. Write Mrs. Margaret Young, P.O. Box 24, Riegelsville, PA, before May 27 for reservations.

PONTIAC/WARREN CONVENTION, June 8,9—Southfield Masonic Temple, 26595 Evergreen Rd., Southfield, MI. Mrs. Ora C. Lockwood, 110 South Blvd., West, Rochester, MI 48063 Phone: (313) 852-4267

WINNIPEG AREA CONVENTION, June 8,9—Little Britain Hall. Write Sidney Jones, Box 106, Grp. 327, RR #3, Selkirk, Man., Canada R1A 2A8 Phone: (204) 482-5125

PORTLAND, OR, June 21-23—Collins Retreat Center, 32867 SE Highway 211, Eagle Creek. Mrs. Dawn Krupa, 11980 Zion Hill Dr., Gresham, OR 97030 Phone: (503) 658-4115

OKANAGAN CONVENTION, June 29,30—W.L. Seaton School, 2701 41st Ave., Vernon, B.C. Write to: Kay Phillips, RR 1, Site 2, C-12, Kelowna, B.C., Canada

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

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