

The Dawn

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Highlights of Dawn

CREATION, Part 7—Conclusion

Man has been able to produce many remarkable things through a knowledge of the elementary structure of matter—but never a living cell.

Creation of life in all forms seems to be locked into a process unknown to man. How fortunate for us that this is the case. Think of all the grotesque cartoon creations man's fantasy has devised, and then try to imagine what our earth would be like if they were real.

So let us be content to leave with God the secrets of bringing forth life . . .

“Of the Dust of the Ground”

ONLY the infinite wisdom and mighty power of the Creator could combine the chemical elements of the earth in such proportions and in such a composition as to form the bodily organism of man. David said of himself that he was “fearfully and wonderfully made,” and the more we learn about the human body, the more fully we realize the truth of the prophet’s statement.—Ps. 139:14

And beyond the complexities of the human organism itself, is the miraculous manner in which it is made to live. No more profound truth was ever recorded than that contained in the explanation that God breathed into the nostrils of the human body he had created, and it “became a living soul.”

Great truths are often simple. We are apt to overlook the realities of understandable facts by searching unnecessarily for some hidden meaning which does not exist except as we create it by

our own imagination. That the human organism is formed of the dust of the ground is a scientific fact. That the breath is essential to life is also well-established by human experience. Science has no quarrel with the Bible up to this point. Actually, when the Bible is properly understood it is found to be in harmony with all proven facts of science relative to the nature of man.

In the concluding portion of this consideration, it is the viewpoint of professed orthodox religious philosophers, rather than that of the real scientists, with which we take issue. Science can never be in harmony with much of the religious philosophy which falsely claims to be based upon the teachings of the Bible.

Theology insists that man is more than the Bible claims for him; that in addition to the breath of life, God implanted in his human creature an indefinable something called an 'immortal soul', which, being independent of the body even though residing in it, continues to live after the body dies. Thus, claim the theologians, man is inherently immortal, hence cannot die—therefore there is no death.

This philosophy is both unscientific and unscriptural. God holds the secret of life in his own custody, so that it is not possible for us to understand why the union of the breath of life with the fleshly organism results in a living soul; but, plainly, it is the union of the two that results in forming the living soul. The soul is not a separate entity. There is no scientific or scriptural reason to suppose that the Creator implanted something additional in the human organism to make it live which he did not impart to the lower forms of earthly life.

A proper rendering of the original text in Genesis 1:30 indicates that the lower animals are living souls even as is man. They were all made of the dust of the ground, and all received the breath of life. To this scientists will give assent. Ecclesiastes 3:19-21 reaffirms this fundamental truth of the Scriptures, declaring that men and beasts all have the same breath and that in death there is no difference.

Scientists may not agree that man dies because of being a sinner, a transgressor of divine law, though they do accept the fact that death is a reality. But there are comparatively few theologians who are prepared to accept the teachings of the Scriptures on this point. They may agree that man is a sinner, but they do not agree that he dies because of this. Death, they say, is merely the gateway into another life; and when the Scriptures refer to death as a punishment for sin, they say it means merely a separation from God, not a literal dying, a ceasing to live. Hence in this particular phase of the subject, we find ourselves more in harmony with scientists than with theologians.

It is not surprising that the Bible goes beyond the findings of science in its presentations of facts; for, after all, as a revelation of God's purpose in the creation of man, it tells us not only of his original creation but also of his final destiny. Scientists may say that man's sure destiny is death, but the Bible says there is to be a resurrection of the dead—a regeneration.—Acts 24:15; Matt. 19:28

The Prophet Job stated the matter with scientific correctness when he asked, "If a man die, shall he live again?" (Job 14:14) If Job had been a modern theologian he would have inquired, "When a man seems to die, is he really dead?" Job knew that when a man dies he is dead; and with this science agrees. Job also had faith to believe that dead men shall live again, and Jesus confirmed this belief in his statement to Martha when discussing the death of her brother, Lazarus: "Though he were dead, yet shall he live."—John 11:25

It is only as we accept the teaching of the Scriptures concerning the reality of death that we are able to understand God's plan for the recovery of the lost race from death. When God created man he placed him under law. It was a simple law. Its simplicity is the best proof we have of its divine authorship. When men make laws they find it necessary to have lawyers to interpret them. Very seldom is a layman competent to interpret the complexities of the laws by which he is supposed to be governed. God's law to Adam

was simple. There was no misunderstanding it; hence, when Adam broke that law it was a willful transgression and demanded the full penalty of death.

Now if man does not die, then there could be no resurrection of the dead, and the great hope of the resurrection as set forth in the Scriptures is made null and void. If the wages of sin is not death then there was no need that Jesus should die to save mankind from death. If man does not die, then there is no need for the gift of eternal life “through Jesus Christ our Lord.”—Rom. 6:23

Ah, but some will say, there must be something about man that does not die, else how could there be life beyond the grave? The difficulty of those who take this view is the same as that of the scientists: they do not—perhaps *cannot*—believe in miracles.

The Great First Cause

The most scientific viewpoint that anyone can have is to accept as the starting point for everything the fact that there exists a great First Cause—an Intelligent Creator and Lifegiver, who made the universe and all things in it. With this basic fact of Scripture accepted as a foundation premise, the whole plan of creation opens up like a beautiful flower to our enraptured view.

We do not have to know how God made so many millions of suns. We just rejoice in the fact that he did. We do not have to know just how man became a living soul when God breathed into his nostrils the breath of life. We simply know that he did. We know he became a soul because the Scriptures say so. We know that God did not implant an immortal soul within man because the Scriptures do not declare anything of the kind.

Our own common sense tells us that death is a reality, and therefore that the Bible is true when it describes death as an enemy. (I Cor. 15:25,26) If we can believe that God was able to create as many planets, suns, and stars as there have been human beings on this earth, then it is not difficult to believe that the same intelligence is able to recreate the millions who have died and, by this means,

restore the dead to life. And it is exactly this that God has promised to do! "As in Adam all die," said the Apostle Paul, "so in Christ shall all be made alive."—I Cor. 15:22

Is this more difficult to believe than the theory of the evolutionists, who claim that the whole universe came into being by mere chance, that even life itself just happened to be? Oh yes, the scientists have an explanation. It is very simple. They say that in the eons of the dim past, certain combinations of carbon, oxygen, nitrogen, and hydrogen gathered together and produced protoplasmic life.

While scientists theorize as to how this must have occurred, they admit that they are unable to reproduce it now, notwithstanding the boasted "twentieth century of progress." It seems very unscientific to suppose that such a thing could occur by chance

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millions of years ago, and yet at the same time confess that with all the available scientific knowledge of these modern times it cannot be duplicated today.

The scientists admit they have tried to produce life, but have failed. Nor have they discovered the origin of the necessary carbon, oxygen, nitrogen, and hydrogen, which they claim, accidentally came together to form the first living cell.

The entire evolution theory rests on supposition only. Certainly the evolutionists must admit that it is most unscientific to claim that life was spontaneously generated, when they are utterly unable to prove it, or to demonstrate how it was done. Evolutionists cannot explain how a plant germ evolved into an animal cell, nor can they prove that it has ever occurred. The first animal cells, some assert, were sexless; they are unable to explain how some of these developed into males, and others into females.

All along the line, the evolutionist must exercise a blind faith. For, as we have seen in a previous article, there are great gaps in his suppositions as to evolution. While the earth is being searched with unremitting energy for missing links between apes and men, it never seems to occur to the evolutionists that it is unscientific for the apes to continue on as a species through alleged millions of years, while creatures higher in the scale of evolution have become extinct so long ago that not even fossil remains of their bones can now be found. If apes have had intelligence enough to perpetuate their species, certainly creatures with an apparently higher degree of intelligence than apes should have succeeded as well.

When it comes to true science, there is nothing more unscientific than the theory of human evolution. It starts with nothing, explains nothing, and leads nowhere. It leaves man in the grave; and despite the fact that he had an intelligent longing for life and its perpetuation, the only hope which evolutionists have for him is that his life chromosomes and genes will continue on representatively in his offspring.

Limitations of Knowledge

Why not put aside all this speculation and acknowledge that there are some things we humans cannot know? All creation tells us there must be a powerful, Intelligent Creator. We might as well expect a mule to understand higher mathematics, as to try ourselves to understand where the Creator came from, or to grasp the fact that he has always existed.

Nevertheless, it would be very unscientific to say that higher mathematics do not exist simply because a mule cannot understand them. It would be equally unscientific to say the whole universe has come into being by chance, simply because we cannot define the Creator. Indeed, as the prophet declares, it is only a fool who says in his heart, "There is no God."—Ps. 14:1; 53:1

Accepting, then, the scientific fact that there is a God who created the heavens and earth, and having found that the Bible presents a wonderfully scientific and understandable account of creation as it relates to man and his domain here upon this planet, it should not be difficult to go a step further in this truly scientific process of thinking and accept the Scriptural preview of things yet to be. We know that whatever the Creator has promised to do he is abundantly able to perform.

The future for all of us depends upon the love and power of the Creator. Our hopes rest upon the promises of God to raise the dead. The hope of a resurrection is affirmed and reaffirmed throughout the Scriptures. In the fifteenth chapter of I Corinthians is found one of the most comprehensive statements concerning it. The apostle there begins with the resurrection of Jesus. It was necessary that Jesus should die as the Redeemer of the world; but it was also essential that he be raised from the dead, in order, as Paul shows, that those for whom Christ died might have a hope of resurrection.

Life Everlasting—Terrestrial and Celestial

The apostle also explains that Jesus was made alive in the spirit—that is as a spirit being. In this wonderful chapter the apostle

reminds us of the scientific fact that there is one kind of flesh of birds, another of beasts, and another of men, that there are bodies terrestrial (earthly), and bodies celestial (heavenly). Certainly it would be unscientific to conclude that in all the great universe, man is the only intelligent being whom the Creator has made.

David declares that man was made a little lower than the angels. (Ps. 8:5) The apostle tells us that when Jesus was raised from the dead, he was exalted above angels. Indeed, he was raised very much higher than the angels, even to the right hand of the Majesty on high.—Eph. 1:18-23; Heb. 1:3,4; 8:1

In Paul's masterful treatise on the resurrection, he indicates that a few from among earth's billions, because of their faithfulness in following in the footsteps of Jesus, are to be exalted with him when resurrected from the dead. These, too, will then be given celestial bodies, for they are to be made like him. However, the great hope for the millions of mankind who have died is that they shall be restored to life as human beings—*homo sapiens*, the scientists would say.

Here again, theologians have distorted a great Scriptural truth by inserting in their creeds the statement, "I believe in the resurrection of the body." In view of their false theory regarding the nature and destiny of man, this is the only way they could acknowledge a semblance of the Bible teaching of the resurrection. The real man, the 'immortal soul', they say, does not die, hence needs no resurrection. But at the same time, they claim that at death the soul is liberated from the bondage of the human body and is free to wing its flight to realms of eternal bliss. If this were true, it is not exactly clear why Paul should say that if there be no resurrection of the dead, then those who have fallen asleep in Christ have perished.—I Cor. 15:18

However, this is the theory, and in order to harmonize it with the idea of a resurrection, it was necessary to state that it is the body which is to be raised from the dead, ostensibly that it might once again become the prison-house of the soul.

But Paul denies this philosophy, declaring that we sow "not that body that shall be" (I Cor. 15:37), but to every seed its own body. What does he mean by this? Throughout this chapter Paul delineates the resurrection of two classes: a spiritual class of which Jesus is the Head; and an earthly class—celestial and terrestrial.

The class in which one will be raised is determined by the sowing. In II Corinthians 5:17, the apostle declares that those in Christ—true Christians—have become "new creatures." These new creatures have new aims, new hopes, new ambitions. They are admonished to set their affections on things above, not on things of the earth. (Col. 3:1,2) They "sow" to the Spirit rather than to the flesh. (Gal. 6:8) In the resurrection God gives them an appropriate spiritual body in keeping with the spiritual hopes his promises inspired in them.

But the sowing of the vast majority has been entirely earthly, and the body given to these will be in keeping therewith. The question naturally arises, from whence will such a body come? The correct answer is, from "the dust of the ground." Will God need the same atoms that were in the body which died, in order to do this? No, of course not! After all, it is not the chemical constituents in a body that make a man—it is the sum total of his thoughts which, through the period of his existence, have been impressed upon the cells of his brain. Our body tissues are continually breaking down and being replaced by new ones, but our thoughts continue to develop and mature into character—either good or evil.

With implicit confidence in the infinite power of the Creator because of the marvelous demonstrations of that omnipotence with which we are surrounded, we can believe his limitless perception and memory have retained the character record of every human being who has ever lived. If mere man can transfer the human voice and image from one magnetic tape to another, surely the Creator is able to file away the impressions recorded upon the human brain and reproduce them in an identical brain when his due time arrives to give every 'seed' its own body.

So again, from the dust of the ground God will use his creative power to produce human bodies—billions of them—and in the brains of those bodies reproduce every thought impulse and every trait of character possessed by the billions of mankind who have died. These restorations will be accurate reproductions of the personalities that will then be re-generated.

This will mean that the memory will also be restored, enabling each individual to recall the past, and to benefit from the lessons learned. How many times we hear people say that if they had their lives to live over again, how differently they would do. This is precisely the opportunity the Creator has planned to give every descendant of Adam. Then the experiences of this life will be of inestimable value to them. If they profit from the lessons learned, accept the provision of life through Christ, and obey the righteous laws of the Creator then in force, they will live forever, in full enjoyment of all their perfected faculties—a credit to the great Creator for whose pleasure their life will then be a joy forever.—Rev. 4:11

They will live forever, not because they will have implanted in them something which cannot die, but because the perfect food supply, and the gradually perfected environment of that time, used in harmony with divine law and under the sunshine of God's favor, will sustain life continuously.

The symbolic prophecy of Revelation 22:1-3 and 17, will then be fulfilled. The "river," together with the "trees" which grow on its banks, will be the source of life for all mankind. Then sickness and death will be no more, for God's purpose in the creation of man will have been consummated. Then all will know that he created the earth not in vain, but formed it to be inhabited.—Isa. 33:24; 45:18; Mic. 4:1-4 □

“God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.” —II Cor. 4:6

International Bible Study Lessons

LESSON FOR NOVEMBER 1

Making the Best of a Bad Situation

KEY VERSE: *"The LORD said unto Jacob, return unto the land of thy fathers, and to thy kindred, and I will be with thee."*—*Genesis 31:3*

SELECTED SCRIPTURE: *Genesis 30:25-28; 31:1-7, 17-21*

WHEN God reveals his will to his people he shapes the circumstances of their lives to coincide therewith. As a result of the divine blessing in connection with the tremendous increase of his flocks and herds, Jacob noticed that Laban's attitude toward him began to change, that he was no longer as friendly as he previously had been. From the natural standpoint, this was quite understandable. We could hardly expect Laban to rejoice over the providence of God which, as he viewed it, had robbed him of much of his wealth. Nevertheless, his attitude must have given Jacob cause for concern.

In this, Jacob doubtless saw a problem developing which easily could become serious, yet the LORD'S hand was in it, for it helped to prepare the patriarch to receive the LORD'S instructions to return to the land of his fathers. Laban's

changed attitude toward his son-in-law prepared Jacob to receive and act upon the LORD's instructions, and in obeying them he found a way of escape from a trial which might have been too difficult to bear.

When it was definitely decided to start back to Canaan, Jacob lost no time. He began at once to prepare for the journey, timing his movements so as to get away while Laban was busily engaged shearing his sheep. Jacob was a man of God, but many circumstances of his life indicated that he was a timid character. He loved the God of his fathers, and had great faith in his promises. He was quick to purchase the birthright from Esau when he had an opportunity; and was glad to get the blessing of the birthright from Isaac, but he fled from home, fearing the wrath of his brother.—Gen. 31:17-24

So now, although God's providences had overshadowed him dur-

ing all the time he was in Padan-aram, and the LORD had made it clear to him that the time had come to leave, yet through fear he slipped away quietly without telling Laban of his plans. However, in God's dealings with Jacob we have wonderful examples of how he can overrule the weaknesses and mistakes of his people and care for them despite their fears. In this case, after Laban learned of Jacob's flight—which he was sure to do sooner or later—God spoke to him in a dream and warned him not to harm the patriarch.

Leaving Padan-aram, Jacob crossed the Euphrates River, and pitched his tents in Mount Gilead. Laban pursued him there, and after a great deal of angry discussion they separated on outwardly peaceful terms.

Jacob took occasion to remind his father-in-law that he had not brought anything with him that was not properly his; that he had worked hard for it all, and frequently under very trying circumstances. However, even in this outburst of righteous anger, Jacob gave credit to God for caring for him, and in an eloquent testimony to Laban, told him that if it had not been for the LORD he would have been leaving Padan-aram empty-handed. From this, Laban would know that it

would be futile for him to oppose Jacob. Thus the way was prepared for a reconciliation between the two.

A pillar of stones was erected as a token of their covenant, and as a marker for the boundary line between them. Three names are given to this pillar: Jegar-sahadutha, Galeed, and Mizpah. Mizpah means 'watchtower', hence Laban's statement in connection with it, "The LORD watch between me and thee, when we are absent one from another." (vs. 49) While this is frequently thought of as a symbol of unity, it is actually that of separation. The pillar was to mark the separation between Jacob and Laban. They were to go different ways; and the suggestion that the LORD watch between them evidently was intended not only to act as a safeguard over Laban's children, but also would stand between them to keep them separated, that they would not come near to each other, especially to do injury.—vss. 51-53

Jacob expressed his appreciation to the LORD for this happy conclusion to a situation which could have been disastrous, by offering a sacrifice—a thank offering. The next morning Laban bade farewell to all concerned and returned to his home, leaving Jacob free to go on his way to Canaan. □

The Joy of Reconciliation

KEY VERSE: "Esau ran to meet him, and embraced him, and fell on his neck and kissed him, and they wept."—*Genesis 33:4*

SELECTED SCRIPTURE: *Genesis 32:3-5; Genesis 33:1-11*

IT HAD been twenty years since Jacob had fled from the wrath of Esau, yet he had no way of knowing whether or not his brother now felt any differently toward him. Some might reason that Esau's jealousy would be stirred more upon learning that Jacob had become rich in material things. Either Jacob did not reason this way, or else he was following a strategy given to him by God. The fact that he sent messengers to confer with Esau, and to let his brother know of the rich manner in which the LORD had blessed him since he fled from home, might indicate that the LORD'S hosts had given him instructions as to the proper method of seeking a reconciliation with his brother.

In any case, later events proved that it was the proper course. It was evidently very reassuring to Esau to learn that Jacob had all the possessions he needed, and that he was not returning to seize his wealth based on the claim that he had purchased

the birthright.

The messengers, however, brought back rather an ambiguous report concerning Esau. They apparently met him and he had told them he would come and meet Jacob and that he would bring four hundred men with him. As the report was given to Jacob he had no way of determining whether these men were to be used against him, or whether it was Esau's idea of a royal welcome. So he was frightened.

As we have previously noted, Jacob was a timid man. Few of God's servants throughout all the ages have had more evidences of God's favor and protection than were given to him, yet when the least uncertainty arose, he usually became fearful. Prompted by fear, and thinking to save at least a part of his possessions, he divided the people who were with him, and his flocks, into two companies; the idea being that if Esau attacked one of these, the other group could escape.

Jacob prayed earnestly to God, admitting that he feared his brother. His mind doubtless went back to the time when he had to flee from Esau to save his life. The LORD had cooperated with him in this; and in that wonderful ladder dream, assured Jacob that he would go with him and bless him. That promise had been faithfully kept. Now the LORD had indicated to Jacob that he wanted him to return to Canaan and to his brother, but all the intervening years of divine protection and blessing were not sufficient to assure Jacob that the LORD would be with him in returning even as he had been with him in his flight.

But we should not chide Jacob in this. After all, he did trust in the LORD, and this is why he prayed to him so earnestly. Perhaps his fear is impressed upon us simply because the Scriptures openly reveal it. A certain kind of fear is quite proper on the part of all the LORD'S people. We should tremble when we think of self, and perhaps Jacob's trembling was of this nature. It is when the LORD'S people look to the LORD and depend upon his strength that they are strong, and certainly Jacob earnestly looked to the LORD for guidance and strength.

Prayer, among other things, is the claiming of God's promises, and

this is what Jacob did. God had directed Jacob to return to his own country and to his own people, and had promised that in doing this all would be well with him. And now the patriarch reminded the LORD of this; and laid claim to the promise.

The story of Jacob's wrestling all night with the LORD in prayer is a familiar one, and many false conclusions have been drawn from it as to the purpose and power of prayer. As we have already noted, prayer is the claiming of God's promises, and this is all that Jacob was doing. He was not trying to secure from the LORD something which had not been promised. Prayer is not designed to change the will of God concerning his people.

The much sought-for blessing was given. The angel told Jacob that his name would be changed to Israel, meaning 'a prince with God', or 'one who had prevailed with God'. Jacob understood this to mean that God had honored his request, and that he would be cared for when he went forth to meet Esau.

How Jacob's worst fears suddenly melted away into nothing when Esau finally came into sight, for he "ran to meet him, and embraced him, and fell on his neck and kissed him, and they wept." What better way could Jacob's prayer have been answered!

When Jealousy Rules

KEY VERSE: "When his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him."—Genesis 37:4

SELECTED SCRIPTURE: Genesis 37:3,4,17-28

IT WAS partly, no doubt, because of his fervent love for Rachel that Jacob esteemed Joseph so highly. He loved Joseph more than any of his other children, and when this son was seventeen years old Jacob presented him with a coat of many colors—the marginal translation says 'pieces'.

Joseph's elder brethren, noticing this display of favoritism, resented it, and they began to hate Joseph, and could not speak peaceably to him. They should have rejoiced with their father in his love for their younger brother, and endeavored to appreciate him more themselves. But too often selfish human nature leads in the direction of jealousy and hatred.

Joseph had a dream in which he and his brothers were binding sheaves in the field. In the dream he saw his sheaf stand upright, and the other sheaves bow down to him. He insisted on telling this dream to his brethren. In this perhaps we see the not infrequent urge of youth to

prove to its elders that they were wrong, and that some day they would find it out. They could hardly be expected to react any differently than they did, which was to hate Joseph even more. Then Joseph had another dream in which he saw the sun and the moon and the stars making obeisance to him. He told this dream also to his brethren, and in front of his father. His father rebuked him for this, realizing, probably, the effect it would have on the older brothers. Jacob also saw a suggestion in this dream that one day even he might be bowing down to his son, Joseph, and he probably was not pleased with this thought either. However, there was a vast difference between the attitude of the brothers who hated Joseph, and the father who loved him: "His brethren envied him; but his father observed the saying."—vss. 3-11

Some time after Joseph told these dreams, his brothers went on a quest for good pasturage for their flocks. They went first to Shechem. Find-

ing no suitable grazing land there, they went on to Dothan. Jacob became concerned over their welfare, and asked Joseph to go seek them, find out how they were getting along, and to bring back a report. Joseph gladly undertook this mission, indicating he held no resentment toward his brothers.

But Joseph's brethren continued to envy and hate him, and when they saw him approaching, decided they would kill this "dreamer." Reuben urged that instead of committing murder they cast the boy into a pit and leave him there for whatever might happen to him. Reuben's plan was that later he would rescue Joseph from the pit and take him back to his father.

The brothers agreed to the compromise and threw Joseph into a deep pit from which escape was impossible without help. They were about to abandon him there when, pausing for lunch before departing, they saw a group of Ishmaelite traders en route to Egypt, and decided to sell Joseph to them, to be taken into Egypt to serve as a slave.

The hatred which Joseph's brethren bore toward him was not reciprocated. He loved them, and had nothing but their best interests at heart. Those who are pure of heart and who desire only good for others, even for those who may be opposed

to them, seem often to be incapable of imagining the evil plottings which go on in the minds of those whose hearts are filled with hatred. This seems to have been Joseph's attitude. Perhaps if he had been warned it still would have been difficult for him to believe that his brothers would take advantage of his insecurity in the open field and lay hands on him for evil, as they did.

Then they plotted to deceive their father. When he saw Joseph's coat of many colors smeared with blood, he reached exactly the conclusion his sons had reasoned he would, for no doubt was left in his mind that the boy had been slain by a wild beast. Jacob was heartbroken. It was almost more than the aged parent could bear. He wept bitterly, rent his clothes, put sackcloth upon his loins, and mourned for his son many days.

His family tried in vain to comfort him. He explained that he would continue to mourn for Joseph as long as he lived. But he did not express the thought in just this way. He said, rather, "I will go down into the grave unto my son mourning."

How cruel are the results of jealousy. Indeed, "Jealousy is cruel as the grave, the coals thereof are coals of fire, which hath a most vehement flame."—Cant. 8:6 □

Guided by God

KEY VERSE: *"God hath caused me to be fruitful in the land of my affliction."*—Gen. 41:52

SELECTED SCRIPTURE: *Genesis 41:38-44, 46-52*

JOSEPH was still a young man when he became ruler in Egypt, being only thirty years of age. At this age he embarked upon a mission that was to preserve the life, not only of his own people, but of the Egyptians as well.

A short time earlier, when Pharaoh discovered that his trusted wise men and magicians were unable to interpret his dreams for him, he was greatly distressed. Hearing about Joseph and his unusual power to decipher dreams he had him taken from prison and brought before him. When Pharaoh said why he had sent for him, Joseph was quick to deny any special ability of his own. But, as on former occasions, he gave the credit to the LORD. He said to the king, "It is not in me: God shall give Pharaoh an answer of peace." The years Joseph had languished in prison had not embittered him. He still trusted in the LORD and was quick to give the glory to him for any ability he might possess.

Pharaoh related his dreams, tell-

ing of the seven fat kine, or cows, and the seven lean kine; also the seven full ears of corn and the seven thin ears. Seemingly with the thought of impressing upon Joseph what truly difficult dreams these were to interpret, he explained that the magicians had failed to reveal what they meant.

Joseph's approach to the problem was direct, and in a single sentence he simplified his answer by explaining that both dreams meant the same thing, that they were "one." "The seven good kine are seven years," he said, "and the seven good ears are seven years: the dream is one."

The dream foreshadowed a period of fourteen years—seven years of plenty, represented by the fat kine and the full ears; and seven years of famine, represented by the lean kine and the thin ears. The dream was doubled, explained Joseph, because the thing was assured by God, and he would shortly bring it to pass. This method of establishing a truth

was in keeping with the LORD'S arrangement that every great truth must be confirmed by the mouth of two or three witnesses. So both the kine and the ears testified concerning the seven years of plenty, to be followed by seven years of famine. Thus there could be no doubt about the coming fourteen years in the land of Egypt.

Joseph not only interpreted Pharaoh's dreams for him, but added some excellent advice. This also was timely. When Pharaoh learned what was about to occur in the land over which he was king, he was doubtless greatly disturbed. Joseph, noting this, offered his well-timed and wise counsel concerning the appointment of a food administrator, one who would see to it that during the fat years surpluses were stored and preserved, that thus there would be a provision to see the nation through the seven years of famine.

As Pharaoh listened to Joseph's advice, he was impressed. It was obvious that if Joseph could interpret his dreams, and then frame a plan so quickly to meet the emergency they portended, he would be the best choice to fill the position of food administrator. So Joseph was given the position, with dictatorial powers to act in accord with what he thought would be best.

Nor was this assignment of power to Joseph made privately, for Pharaoh arranged that this new ruler in the realm should be paraded before the people, and that they should be made to bow to him. Those with less love for the LORD and less desirous to give glory to him, might have had their perspective of life distorted by such sudden exaltation, but it did not affect Joseph. He was made a virtual dictator, yet there is no record that the people ever complained of oppression under his rulership.

We read that during those seven years of plenty the earth brought forth by "handfuls." Apparently this was an expression used in ancient times to denote an abundance, an overflowing supply.

During the seven years of plenty, two sons were born to Joseph—Manasseh and Ephraim. Manasseh means 'forgetting', and Joseph gave this name to his firstborn, for, said he, God "hath made me forget all my toil, and all my father's house."

Ephraim means 'fruitful', and Joseph gave this name to his second son because, as he explained, "God hath caused me to be fruitful in the land of my affliction." These sidelights on Joseph's attitude toward his experiences emphasize that with him the LORD came first in everything. □

Forgiveness in Action

KEY VERSE: "Ye thought evil against me but God meant it unto good."—Genesis 50:20

SELECTED SCRIPTURE: Genesis 45:1-5, 14,15; 50:15-21

THE seven years of famine became so severe that the family of Jacob, hearing that there was food in Egypt, went there to buy grain in order to survive. Little did they know who they were dealing with. But Joseph knew his brothers, and it brought to mind the awful circumstances of his last recollection of them—a scene he would rather put out of his mind.

But now sensing a feeling of remorse by his brothers, his heart went out to them, and he devised a plan for their reconciliation. He was well aware that the circumstances which brought them to him were of the LORD'S doing.

Doubtless Joseph remembered the dream in which he saw, in symbol, his brethren bowing to him; also the dream in which his father as well as his brothers would bow down to him. (Gen. 37:5-11) Now that circumstances were bringing about a fulfillment of these dreams, Joseph could well have taken the opportunity to remind them, assum-

ing an "I told you so" attitude. But Joseph did not do this. Instead he emphasized the fact that the experiences through which he had passed were of the LORD, and designed to keep his chosen people—the seed of promise—alive.

God's purpose in dealing with Joseph as he did, and causing this whole beautiful story to be recorded for our admonition and blessing, is set forth in Joseph's statement to his brothers when he revealed his identity to them. He said, "God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance." To this Joseph added, "So now it was not you that sent me hither, but God."

What a marvelous expression of confidence in God and in the outworking of his providences! Even more important as a lesson for the LORD'S people today is the attitude of forgiveness Joseph displayed. Joseph could have simply seen the outworking of God's providences in his life, yet continue to

hold resentment against his brethren.

However their sin in attempting to do away with him was not forgotten by them. Some time later, after Jacob had died and the family had returned from burying him in Canaan, they became apprehensive. It seemed to them quite likely that Joseph's leniency was on account of their father, and now that he was gone they could expect some sort of retaliatory treatment from their younger brother, who still held his high position of authority in the land.

They were so concerned that they seemingly resorted to misrepresentation. They told Joseph that their father, before he died, had requested leniency for them. But there is no record that he did. The messenger sent to Joseph to speak for his brothers said, "Thy father did command before he died, saying, so shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father."—Gen. 50:16,17

Joseph's reply was reassuring, and at the same time brought home to his brethren that after all their responsibility was to God, and not to him. He said, "Fear not: for am I in

the place of God?" (vs. 19) Then he continued, "But as for you, ye thought evil against me; but God meant it unto good, to bring to pass as it is this day, to save much people alive."—vs. 20

Joseph's viewpoint is obvious. Since God had overruled the evil intent of his brothers to accomplish good, he could not find it in his heart to punish his brethren or to harbor any resentment against them. The LORD had given him the dreams which forecast the outcome to which their evil intent would lead, and since the LORD was involved in all that had taken place, Joseph's desire now was to leave his brethren in the hands of the LORD to punish or to refrain from punishing as he deemed best.

Joseph's life emphasizes the importance of mercy as a quality of Christian character. As followers in the footsteps of Jesus, we are not to demand justice from others. Like Joseph, any injustices perpetrated against us we leave in the hands of the LORD. The test upon us is whether or not we will be merciful. Paul wrote, "Love seeketh not her own." (I Cor. 13:5) We are to be just in our dealings, while we exercise mercy toward those who treat us unjustly. If our hearts are filled with the Spirit of the LORD we will find joy in this way of life. □

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NOVEMBER 5—"Having an High Priest over the house of God, let us draw near with a true heart in full assurance of faith."—Hebrews 10:21,22 (Z. '00-170 Hymn 174)

NOVEMBER 12—"Be not faithless, but believing."—John 20:27 (Z. '04-89 Hymn 124)

NOVEMBER 19—"Let us watch and be sober."—I Thessalonians 5:6 (Z. '02-239 Hymn 316)

NOVEMBER 26—"The LORD said unto Moses, What is that in thine hand?"—Exodus 4:2 (Z. '01-348 Hymn 275)

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Christian Life and Doctrine

THE SEARCH FOR GOD'S PEOPLE, Part 6

Paul's Third Journey

IT IS difficult to know from the Scriptures the exact time when the Apostle Paul completed his second journey. The suggestion has been made that it may have been about A.D. 53. On his way home the apostle made a brief stop at Jerusalem, and then went on to Antioch where he remained with his class for a few months. Meanwhile, his co-laborers, Timothy, Silas, and Luke, were away from their homes, actively engaged in assisting the new congregations in Asia Minor, Macedonia, and Achaia. Nearly a year went by before the Apostle Paul was ready to join them again to continue the work of searching for God's people. And so his third missionary journey began.

In telling about the first part of this trip, Luke gave but a brief account, simply saying, "After he had spent some time there [at Antioch], he departed, and went over all the country of Galatia and Phrygia in order, strengthening all the disciples."—Acts 18:23

Much of this territory was the same region he had passed through on his first and second journeys. But in addition, this time he went into areas where he had not formerly been permitted by the LORD to preach. (Acts 16:6,7) One city particularly mentioned in this text was Bithynia. "After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not." We know that brethren were later found in this city, as the Apostle Peter mentions them in his writings: "Peter, an apostle of Jesus Christ, to the strangers scattered throughout . . . Galatia, . . . and Bithynia."—I Pet. 1:1

On his third missionary journey, Paul went throughout these regions revisiting and ministering to the churches he had

helped bring into being on his previous trips. Although the province of Galatia was not specifically mentioned as having been visited by Paul and Barnabas on their first journey, we remember how persecution and the threat of stoning had caused Paul and Barnabas to flee from Iconium in Lycaonia into the surrounding country. Since Lycaonia bordered on Galatia, and Derbe in particular was on the Galatian border, it seems reasonable that the "surrounding country" spoken of in the account included parts of Galatia. Luke describes these visits as follows: "They . . . fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about. And there they preached the Gospel."—Acts 14:6,7

Often a large portion of the central region of Asia Minor was referred to as Galatia, including not only the province by that name, but also parts of other provinces also. Galatia got its name originally from the Gauls, who invaded from the west and conquered the area in the third century B.C. Later, in 189 B.C., the Romans conquered it, and Galatia became a Roman province in 25 B.C. When the territory was made subject to Rome, it was larger in scope than the old Galatia. Hence, the churches at Antioch of Pisidia, at Iconium, Lystra, and Derbe of Lycaonia, also could be called churches of Galatia, and these were all established by the Apostle Paul and Barnabas on their first missionary journey.

We know these churches were visited by Judaizing teachers from Jerusalem who questioned Paul's authority and convinced some of the brethren to accept the necessity of observing the Mosaic Law. Paul wrote his letter to the Galatians about this matter when he reached Ephesus. This epistle was probably written in the time period around A.D. 54 to 56.

In this letter he asserted and established his apostleship, supported by revelations he had received directly from God and from our Lord Jesus. He explained why the Covenant under the Law was not the foundation upon which the Gospel church was formed. In this treatise has been provided much valuable doctrinal information as well as admonition to Christian living, which is just as

pertinent today as it was then. It is interesting to see how the circumstances and experiences of the Early Church were so shaped and directed by God, as to make possible scriptural writings which would be of benefit to the work of the entire Gospel Age, as well as being applicable at the time they were written.

Getting back to our consideration of Paul's third journey, Paul was on his way to Ephesus again. Near the end of his previous pilgrimage he had stopped there, but could only stay a short time. The Jews of the local synagogue had asked then that he stay longer, but he could not because of his plan to keep the feast at Jerusalem with the other apostles. But Paul had promised to return, and he was now on his way to keep that promise.

By then the Word of the LORD had spread to other regions, and congregations now existed in the provinces of Phrygia and Lydia. Paul had to pass through these areas to reach Ephesus, and so he stopped to visit the brethren there. Antioch, Colosse, Laodicea, and Hierapolis were cities in that region where classes had been organized. Some of these are mentioned in Paul's letter to the Colossians.—Col. 1:2; 4:12,13; 4:15,16

Several brethren from these classes were mentioned by Paul. Epaphras was associated with the Colossian church, and was very likely an elder. Tychicus also came from that area, although we cannot be sure to which congregation he belonged. The testimonials given by Paul of these two brethren reveal their faithful service to God. Paul wrote concerning Epaphras: "Our dear fellowservant, who is for you a faithful minister of Christ" (Col. 1:7), and about Tychicus, "He is a beloved brother, and a faithful minister and fellowservant in the LORD."—Col. 4:7

Luke wrote: "Paul having passed through the upper coasts came to Ephesus." (Acts 19:1) The 'upper coasts' included the province of Lydia, where the congregations of Smyrna, Philadelphia, Sardis, and Thyatira were located. These churches were not specifically mentioned by Paul, but were used by the Apostle John in Revelation as examples of different periods of church history.

When Paul arrived in Ephesus he was introduced to new disciples of the Lord, and he enquired of them if they had received the Holy Spirit. Their response was that they had not even heard of the Holy Spirit! This led Paul to ask them about the nature of their baptism, and their reply was that they had been immersed into John's baptism. Whether this immersion had been recent or many years before, we do not know. More than twenty years had elapsed since John the Baptist's ministry had come to a close at his death.

Apollos had passed through this region a few months earlier, and he, too, only knew about John's baptism. In Paul's absence, Aquila and Priscilla had studied with Apollos, and had explained the way of God more accurately. This, no doubt, included a discussion concerning a clear understanding of the doctrine of baptism. Whether these new additions to the Ephesian church had become disciples through Apollos' ministry, or whether they had migrated from Judea, the Scriptures do not reveal to us. They were true disciples of Jesus, however, and upon being immersed a second time with the correct knowledge of the meaning of baptism, they did receive evidences of the Holy Spirit.

During Paul's previous visit at Ephesus, apparently no ecclesia had been established. After he departed, the disciples—including Aquila and Priscilla—continued to meet with other Jews in the synagogue. And when Paul returned, he too preached in the synagogue for about three months. Soon his doctrines began to arouse such opposition that Paul and the other disciples left the synagogue and began meeting in a place known as the School of Tyrannus.

Tyrannus had been a sophist, a teacher of Greek philosophy. When he was converted to Christianity he offered his school as a meeting place where Gentiles and Jews could study and worship together. These gatherings, which continued for several years, attracted the attention of so many people that Luke wrote, "All the inhabitants of Asia heard the Word of the LORD, both Jews and Greeks." (Acts 19:10, **Diaglott**) It is very probable that Paul lived

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at Aquila and Priscilla's home, and no doubt weekday studies were held there as well.

Through his preaching and performing of miracles, Paul became well-known throughout the city and surrounding area. Ephesus was a prominent Greek city, a city of the Ionians in Asia Minor across the Aegean Sea from the mainland of Greece. It was a seaport, with crossroads of traffic and trade, and was called the 'gateway' or 'eye' of Asia Minor. In addition to traffic due to commerce, religious pilgrimages flowed through this city, distinguished for its temple to the heathen goddess, Diana. It was a place of curious arts, black magic, witchcraft, sorcery, and the like. As a result, Paul had many occasions for casting out evil spirits.

Several itinerant Jewish exorcists were in Ephesus at this time. Most notable among these were the seven sons of the Jewish high priest, Sceva. They had seen the success Paul had in casting out evil spirits, and sought to do likewise, by saying, "I adjure you by the Jesus whom Paul preaches." (Acts 19:13, **RSV**) But when they said this to a man possessed, the evil spirit within him knew this was a misuse of the name of Jesus, and stated: "Jesus I know, and Paul I know, but who are you? And the man in whom the evil spirit dwelled leaped on them, mastered all of them, overpowering all seven, so that they fled out of that house naked and wounded!"—vss. 15,16, **RSV**

Soon this event became publicized throughout the city and it had a profound effect upon the people, especially those dabbling in magic arts. A great number of them brought their books, which instructed them in chants and black magic, together to one place and burned them. Luke summarized the magnitude of the effect of this incident with the statement, "So mightily grew the Word of God and prevailed."—Acts 19:20

During this time Paul learned of problems arising in the church at Corinth. The family of Chloe had told him about factions developing there as a result of the ministry of the gifted orator, Apollos. Some began to disclaim Paul as apostle and leader, because of their attraction to Apollos. Of course this was not the fault of Apollos, but rather a sign of weakness and lack of spiritual perception by the brethren in that city. Paul addressed this situation, with these words, "Now this I say, that everyone of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? Was Paul crucified for you? Or were ye baptized in the name of Paul?" (I Cor. 1:12,13) He elaborates further on the source of these problems, ascribing them to immaturity, pride and envy, in I Corinthians 3:1-15. He concludes by saying, "Ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the LORD gave to every man? I have planted, Apollos watered; but God gave the increase."

Paul emphasized to the Corinthian brethren that the apostles and teachers whom the LORD had appointed for the ministry were not divided, that all of them with their different talents and gifts were cooperating in the work of God, and that this should be recognized. "Therefore let no man glory in men. For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, of things to come; all are yours; and ye are Christ's; and Christ is God's."—I Cor. 3:21-23

His letter continues this important theme. "These things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another. For who maketh thee to differ from another? And what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory, as if thou hadst not received it?"—I Cor. 4:5-7

Much of this information about conditions in Corinth probably came directly from Apollos who later met Paul in Ephesus. (I Cor. 16:1-12) Paul tried to persuade Apollos to return to Corinth, but apparently it was not convenient just at that time for him to do so. We learn from this account that Paul also wanted to see the Corinthian brethren again, but he, too, postponed his visit for two reasons. One was that he wanted to spend more time with the brethren than his current obligations would allow. The other reason was that in Ephesus a special door of opportunity had opened, and he wanted to avail himself of it.

There were other brethren from the Corinthian church who came to Ephesus. Paul cites them in this same passage as examples of faithfulness and love. "(Ye know the house of Stephanas, that it is the firstfruits of Achaia, and that they have addicted themselves to the ministry of the saints,) . . . for they have refreshed my spirit and yours: therefore acknowledge ye them that are such." And again, he mentions Aquila and Priscilla, and the church which met in their home.—vss. 13-24

Although it was disappointing to receive news about the carnality of some brethren in the Corinthian church, Paul was stimulated and refreshed by these other wonderful brethren who had traveled such a long distance to assist him. Stephanas was one of the first converts in Corinth whom Paul had immersed along with his entire family. (I Cor. 1:16) They became devoted brethren of the Lord and his church. So when they joined Paul at Ephesus to help with the marvelous work being done there, they were a welcome addition to Paul's laborers—Timothy, Silas, Luke, Aquila, and Priscilla.

Another brother from Corinth—Erastus, who was the treasurer of that city—arrived to help Paul. (Rom. 16:23; II Tim. 4:22) Sosthenes was still another who had come to witness to the Gospel. He had formerly been a ruler in the synagogue. Although the selection of disciples by the LORD was mainly from the poorer and less influential class of this world (I Cor. 1:26), occasionally prominent persons were called, like Erastus and Sosthenes. Their hearts were right, their faith was strong, and they had the qualities the LORD was seeking.

It appears that at this time of Paul's visit in Corinth, Timothy and Silas had done what they could at Corinth and had left. We know Timothy joined Paul at Ephesus, because he was sent back into Macedonia from Ephesus. (Acts 19:22) Silas is not mentioned again, so it is logical to assume that he returned to Jerusalem. He had traveled and worked faithfully with Paul for four years.

The new ecclesias in Macedonia needed assistance and Paul wanted very much to visit them again. However, at that time, the opportunity for witnessing in Ephesus continued to be so great that he decided instead to send Timothy and Erastus to those classes, while he stayed on in Ephesus. As we mentioned before, Luke's statement regarding this work is brief, but is so full of meaning: "So mightily grew the Word of God, and prevailed!"—Acts 19:20

The Word of God indeed prevailed mightily. The church at Ephesus prospered and grew, becoming a large class with many elders, very much like our ecclesias of large metropolitan areas today. Their elders served other smaller churches in the area, just as we do still. Many years later, when the apostles were forced to leave Jerusalem, the Apostle John became an elder in Ephesus and served there until he died. The Lord's words in Revelation give commendation to the faithfulness of that group: "I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted."—Rev. 2:1-3 □

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LaPorte	WCOE-FM 96.7	10:00 a.m.	
KANSAS			
Goodland	KLOE 730	8:15 a.m.	
KENTUCKY			
Bowling Green	WLBJ 1410	8:00 a.m.	
Winchester	WHRS	10:30 a.m.	
MARYLAND			
Baltimore	WCBM 88	8:45 a.m.	
MAINE			
Portland	WDCS-FM 106.3	9:45 a.m.	
MICHIGAN			
Detroit	CKLW 800	8:46 a.m.	
Grand Rapids	WMAX 1480	8:45 a.m.	
Portiac	WPON 1480	6:00 a.m.	
MISSOURI			
St. Louis	KSTL 690	4:00 p.m.	
MONTANA			
Kalispell	KGEZ 800	9:45 p.m.	
NEW JERSEY			
Salem	WNNN-FM 101.7	9:45 a.m.	
NEW MEXICO			
Los Alamos	KRSH 1490	8:15 a.m.	
NEW YORK			
Buffalo	WHLD 1270	12:00 noon	
New York-Sat.	WOR 710	11:45 p.m.	
OHIO			
Cincinnati	WNOP 740	9:00 a.m.	
OREGON			
Portland	KKEY 1150	7:00 a.m.	
PENNSYLVANIA			
Allentown	WHOL 1600	10:45 a.m.	
Berwick	WBRX 1280	12:00 noon	
Jenkintown-Wed.	WIBF-FM 103.9	2:00 p.m.	
Pottstown	WPAZ 1370	12:45 p.m.	
SOUTH CAROLINA			
Beaufort-Fri.	WVGB 1490	5:00 p.m.	
Charleston	WQKE 1340	7:06 p.m.	
Lancaster	WAGL 1560	9:00 a.m.	
TENNESSEE			
Coilleville	WWEE	9:15 a.m.	
TEXAS			
Pearsall	KVWG 1280	9:15 a.m.	
VIRGINIA			
Richmond	WGGM 1410	7:45 a.m.	
WASHINGTON			
Clarkston	KCLK 1430	10:00 a.m.	
Everett	KWYZ 1230	8:15 a.m.	
Spokane	KUDY 1280	9:45 a.m.	
Tacoma	KAMT 1360	7:30 a.m.	
Yakima	KUTI 980	8:45 a.m.	
WISCONSIN			
Milwaukee	WNOV 85.6	7:00 a.m.	
WYOMING			
Cheyenne	KSHY 1370	10:15 a.m.	
Sheridan	KWYO 1410	12 noon	
PUERTO RICO			
Aguadilla-Fri.	WABA	8:00 p.m.	

U.S. BROADCASTS—Spanish

ARIZONA		
Nogales	KFBR 1340	9:15 a.m.
FLORIDA		
Miami	WRHC	8:30 a.m.

CANADIAN BROADCASTS

ALBERTA		
Banff	CFHC-1340	11:45 a.m.
Canmore	CFHC-1450	11:45 a.m.
Lethbridge	CJOC-1220	7:15 a.m.
Wetaskwin	CJOI-1440	7:45 a.m.

BRITISH COLUMBIA		
Castlegar	CKQR-780	8:45 a.m.
Duncan	CKAY-1500	9:00 a.m.
Duncan	CKAY-1500	7:30 p.m.
Grand Forks	CKGF-1340	9:00 a.m.
Langley	CJUP-800 AM	9:30 a.m.

LABRADOR		
Churchill Falls	CFCL-FM 97.9	7:15 a.m.

MANITOBA		
Winnipeg	CKJS-810	9:00 a.m.

NEWFOUNDLAND		
Corner Brook	CFCB 570	7:15 a.m.
Deer Lake	CFDL-FM 97.9	7:15 a.m.
Goose Bay	CFLN 1230	7:15 a.m.
Port au Choix	CFNW 790	7:15 a.m.
Pt. aux Basques	CFGN 1230	7:15 a.m.
St. Andrews	CFCV-FM 97.7	7:15 a.m.
St. Anthony	CFNN-FM 97.9	7:15 a.m.
Stephenville	CFSX-910	7:15 a.m.
Wabush	CFLW-1340	7:15 a.m.

NORTHWEST TERRITORIES		
Yellowknife	CJCD-1240	9:00 a.m.

ONTARIO		
Hamilton	CKOC-1150	7:00 a.m.
Leamington	CHYR-710	5:00 p.m.
St. Thomas	CHLO-1570	10:45 a.m.

QUEBEC		
Montreal	CFMB-1410	5:15 p.m.

SASKATCHEWAN		
Prince Albert	CKBI-900	7:30 a.m.
Weyburn-Estevan	CFSL-1190	7:15 a.m.

YUKON		
Whitehorse	CKRW-610	9:30 a.m.

OVERSEAS BROADCASTS

BRITISH ISLES		
Radio Caroline-Tues.	KHZ 962	8:45 p.m.

BRITISH WEST INDIES		
Grand Cayman	Radio Cayman	9:30 a.m.

CEYLON		
Columbo-Sat.	Radio Sri Lanka	7:15 p.m.

FRANCE (French)		
Lyon-Sat.	Radio Ciel	6:30 a.m.

HONG KONG		
Radio Villa Verde-Fri.		8:00 p.m.

ITALY (Italian)		
Europa Radio Milano	83.3-FM	11:30 a.m.

Euro Tele Radio Calabria-Fri.		
	MHZ 102	5:30 p.m.
Radio Corleone Centrale	FM-88-500 FM-92	11:00 a.m.

MEXICO (Spanish)		
Mazatlan	XEQC	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.

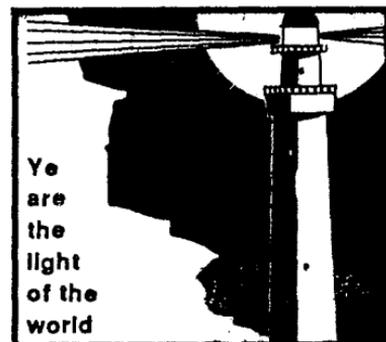
SOUTH AFRICA		
Joubert Park-Thurs.	SWAZI Music	
Radio 1400 & shortwave 49 & 60		9:00 p.m.

SPAIN (Spanish)		
Radio Gerona-Mon.		9:45 p.m.

TONGA		
Nuku' Alofa-Mon.		10:15 a.m.

URUGUAY (Spanish)		
Montevideo	Radio El Espectador 810	9:15 a.m.

VIRGIN ISLANDS		
St. Croix	WSTX 970	9:00 a.m.



The Bible Answers

Regular Television Broadcasts

WE REGRET that we are unable to furnish the day and time of many of the broadcasts for the following stations. Where they are known, they have been noted:

CALIFORNIA Chico-Sun.	KMPN-5	8:30 p.m.	MICHIGAN Ann Arbor-Sun.	WIHT-31	12:00 noon
FLORIDA Miami	WKID		MISSISSIPPI Jackson	WAPT	
Jacksonville	Channel 17		MISSOURI Springfield	KOLR	
GEORGIA Abany-Sun.	WTSG-31	7:30 a.m.	NEW MEXICO Roswell	KSWs	
Atlanta	WATL		NORTH CAROLINA Hickory	WHKY	
ILLINOIS Champaign- Springfield	WBHW		OHIO Dayton	WHIO	
IOWA Cedar Rapids	KTS-13		TEXAS Lubbock	KCBD	
Mt. Vernon-	WMVL Cable	7:00 a.m.	WEST VIRGINIA Logan-Mon.	Channel 12	
Lisbon (every weekday)			GUAM -Sun.	KUAM	9:00 a.m.

Satellite Cable Broadcasts

EVERY Sunday morning, over four hundred cable stations air **The Bible Answers** TV programs in forty-three states and Puerto Rico, at 9:00 a.m. EST; 8:00 a.m. CST, 7:00 a.m. MST; and 6:00 a.m. PST.

If you subscribe to cable TV, consult the listing in your local newspaper or guide, for the station in your area which shows these fine educational programs. In some cases, stations tape the programs and show them at a different time than that mentioned above. You may have to check the complete listings to locate **The Bible Answers** programs in your city. We are sure you and your family will find these programs inspiring and faith-strengthening—well worth watching. If you own a satellite dish, these programs can be seen on SATCOM F-3, TRANSPONDER-6, at the times listed above.

Christian Life and Doctrine

Oneness

*"The glory which thou gavest me I have given them;
that they may be one, even as we are one."*

—John 17:22

BECAUSE there is so much imperfection around us, it is difficult to appreciate the close relationship Jesus had with his Heavenly Father. Time after time he said he was not speaking words of his own, or performing acts of his own. "Believest thou not that I am in the Father and the Father in me? The words that I speak unto you, I speak not of myself; but the Father that dwelleth in me, he doeth the works."—John 14:10

This scripture describes an intimate oneness between the Father and the Son. When he walked this earth, the Son fully shared the Father's will and was filled fully with the Father's Spirit. The result was that he offered himself as an acceptable sacrifice. "Christ, who through the eternal Spirit [the Father's Spirit dwelling in him] offered himself without spot to God."—Heb. 9:14

For Jesus to experience this relationship of oneness, it was also necessary that the Father have full confidence in him. And we know he did, because long before Jesus was born in Bethlehem, the Father, through the prophets, declared both the sufferings of Jesus and also the glory that would follow. (1Pet. 1:10,11) When Jesus was baptized, the Father's confidence was further expressed in the words, "This is my beloved Son, in whom I am well pleased."—Matt. 3:17

How sweet this fellowship must have been between Father and Son. This oneness was so complete that Jesus could say, "All things that the Father hath are mine." (John 16:15) Who of us would not desire to enter into this circle of fellowship? In fact, the Scriptures hold out that very promise!

We Are Included

In our theme scripture, Jesus prayed "that they [his disciples] may be one, even as we are one." The next verse reads: "I in them and thou in me, that they may be made perfect in one. Father, I will that they also, whom thou hast given me, be with me where I am." (John 17:23,24) This is not an empty prayer. It expresses the reality that God has in reservation for those who love him so much that they are willing to speak only his words and do only what is pleasing to him.

The Prophet Isaiah speaks of a future time when Jesus shall be an offering for sin. "Therefore will I [Jehovah] divide him [Christ] a portion with the great [with himself—glory, honor, and immortality], and he [Christ] shall divide the spoil with the strong." (Isa. 53:12) And who are the 'strong' who will share in the spoils Christ gains by his victory over sin and death? They are his faithful followers.

What an amazing statement, that frail and imperfect human beings should be called strong! They are not strong because of their own strength. Paul said, "I delight in weaknesses, in insults, in hardships, in persecutions, in difficulties. For when I am weak, then I am strong."—II Cor. 12:10, NIV

When Paul acknowledged his weakness, then by faith he looked to the LORD for his strength. The strength he had was not his own. Paul set an example for all who would be footstep followers of Jesus.

The Process

Those who desire to become one with the Father and with the Son must follow the process described in the Scriptures. It is illustrated by Jesus.

First we hear the call of God lovingly inviting us: "My son, give me thine heart." (Prov. 23:26) We accept this offer by presenting ourselves to God, laying down in sacrifice our earthly hopes, ambitions, and even life itself. Paul expresses it this way: "I beseech

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you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.”—Rom. 12:1

Accepting the call and presenting ourselves to God in consecration is the first step. Then we must faithfully carry out what we agree to do. Jesus said to his disciples, “If any man will come after me, let him deny himself, and take up his cross and follow me.” (Matt. 16:24) In Jesus’ day, those who carried a cross were on the way to their death. They ceased to be part of the world because their earthly life was over. In that respect, all consecrated followers of Jesus may be considered as ‘bearing their cross’.

But we are expected to do more than just bear the weight of what comes upon us. We must develop the same character as Jesus. His character was such an exact reflection of his Father’s that on one occasion he said, “He that hath seen me hath seen the Father.”—John 14:9

Developing our characters is also called “bringing forth much fruit.” Jesus said, “Herein is my Father glorified that ye bear much fruit; so shall ye be my disciples.” (John 15:8) Paul lists the fruits of the Spirit as love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance. (Gal. 5:22,23) When we develop these fruits in our characters, we draw ever closer to the Father, and into a condition of oneness with him and his Son.

Consider the fruit of love. Just before he was to die, Jesus said to his disciples, "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." (John 13:34,35) For three and a half years the disciples had personally experienced the love Jesus had for them. Now he told them they were to show this same loving interest in each other.

Jesus showed his love in the greatest way possible: he gave his life so others might live. "This is how we know what love is: Jesus Christ laid down his life for us. And we ought to lay down our lives for our brothers." (I John 3:16, NIV) This is the standard: as disciples of Christ we are expected to lay down our lives for our brethren.

But can we really love one another to this extent? Not at the beginning of our new walk as followers of Christ. But as we become filled with the Spirit of the LORD, we become more Christlike and filled with Christlike love. Having love for the brethren is one assurance we are pleasing to God. John writes, "We know that we have passed from death unto life because we love the brethren." (I John 3:14) When we develop the fruit of love, we become like the Son, becoming one with him.

One Family

The prospect of actually being with Christ and sharing the oneness he has with the Father is so transporting! Our hearts would faint at such a prospect if we did not have the scriptural assurance that it is so. Furthermore, we are told why the Father is doing this: "The LORD hath chosen Zion; he hath desired it for his habitation. This is my rest forever: here will I dwell; for I have desired it." (Ps. 132:13,14) The Father desires a divine family—one possessing character qualities like his own. Only a creation like himself, sharing the brightness of his glory, can have the capacity of mind and heart for full fellowship with him. This is being one with the Father and with the Son.

The New Creation will be a divine family, beings like God himself, far above principalities, powers, dominions, and every name that is named. Only such a creation can satisfy the Father's desire for full and perfect fellowship.

When the Father accepts the consecration of those who present their bodies as living sacrifices, he does so with full confidence that they will carry out their consecration. He takes them at their word, and makes them his sons. "Here and now, dear friend, we are God's children; what we shall be has not yet been disclosed, but we know that when it is disclosed we shall be like him, because we shall see him as he is."—I John 3:2, **NEB**

The Scriptures use the metaphor of a body to illustrate our relationship with Christ. "The body is a unit, though it is made up of many parts; and though all its parts are many, they form one body. So it is with Christ. For we were all baptized by one Spirit into one body—whether Jews or Greeks, slave or free—and we were all given the one Spirit to drink. Now the body is not made up of one part but of many."—I Cor. 12:12-14, **NIV**

The Apostle Paul wrote, "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." (Rom. 6:3,5) What a glorious resurrection that will be. "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power."—Rev. 20:6

Isaiah spoke about the intimacy the new creation will have with the Father: "Thou shalt be called by a new name which the mouth of the LORD shall 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." (Isa. 62:2,3) As a crown of glory, the church will be a thing of beauty, and a joy forever! As they have in this life, they will continue to do the Father's will throughout all the ages to come.

What joy and gladness will be ours to be one with the Father and with the Son for all eternity. We will dwell together in love in

the full oneness of this divine family. What a favored lot is ours!

*Zion stands with hills surrounded—
Zion, kept by power divine.
All her foes shall be confounded,
Though the world in arms combine.
Happy Zion!
What a favored lot is thine!*

For Your Newspaper

Each Sunday, **The Bible Answers** programs, which cover a variety of interesting and timely Biblical topics, are shown on television. Below is a sample three by three and one-half inch advertisement you or your class might like to insert in your local newspaper. The December titles are listed:

Mount Vernon/Lisbon, Iowa

WMVL

CABLE

Weeks of:

December 6-The Old Made Young

December 13-World Without Death

December 20-Unto Us a Child is Born

December 27-Archeology Proves the Bible

*Every Weekday
at 7:00 A.M.*



Voices from the Past

BROTHER V. SAMUELS, Philadelphia, PA
1957 GENERAL CONVENTION

Perfecting Holiness

*“Having therefore these promises, dearly beloved,
let us cleanse ourselves from all filthiness, . . .
perfecting holiness in the fear of the LORD.”*

—II Corinthians 7:1

THIS text is not addressed to the worldly. The filthiness referred to by the Apostle Paul cannot be cleansed with soap and water, but only by taking heed to one's ways according to the Word of God. “Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy Word.”—Ps. 119:9

The same Bible is in almost every home, but its instructions and promises are not noticed nor appreciated by the worldly.

The true church is composed of those who have heard the LORD'S promises intelligently, and accepted them upon God's conditions, “for it is God which worketh in you both to will and to do of his good pleasure.” (Phil. 2:13) These must will to do right, and to the extent of their ability, endeavor to do the LORD'S good pleasure. They have a new mind, but must continue to use the old, imperfect body while making their calling and election sure.

The faithful followers of the Master have learned that Jesus gave his life to save Adam and his race from death. They have learned, also, that the Father is now calling a church class from this sinful race, and is inviting them to walk in the footsteps of Jesus. This way is narrow and difficult as we know, but if we suffer willingly with Jesus we will also reign with him as spirit beings. Through this

kingdom reign, the will of God will be established in the hearts of all throughout the entire earth.

The promises of God recorded in the Bible are addressed to a class called 'saints', 'holy ones'. Why, then, is it necessary to exhort such to cleanse themselves from all filthiness? It is because they are, as yet, merely begotten by the Holy Spirit. The new creatures will not be perfected until born in the first resurrection. It is not possible to be perfect in the flesh, yet Paul wishes us to understand it is the LORD'S will for us to fight against the weaknesses of the flesh, and to will to be perfect.

There are two reasons for this. First, by fighting our weaknesses, we gradually cleanse ourselves by the grace and strength of the LORD, becoming more and more what the LORD would have us to be; and, second, that we may become stronger as new creatures through our determination to fight for righteousness and against sin.

Those who thus develop will eventually be overcomers, because their experiences in trial and in battling against the world, the flesh, and the Devil will, as the LORD has designed, make them strong "in the power of his might." (Eph. 6:10) We must reach the condition where we will love righteousness and hate iniquity, if we are to be acceptable to the LORD as members of the royal priesthood, together with the great High Priest.

Let us not be discouraged by the difficulties of the narrow way. Let us, rather, do our best, knowing God will take care of the rest. Through Christ, he will cover our unintentional blemishes, as he has cleansed us from all past condemnation and sins. Let us remember our part is to prove our loyalty to the principles of his Word and his character by putting away, to the best of our ability, all the filthiness of our fallen nature.

"Wherefore, my beloved, as ye have always obeyed, . . . work out your own salvation with fear and trembling." "Brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall!"—Phil. 2:12; II Pet. 1:10,11 □

Talking Things Over

Brother Norman Woodworth was the Managing Editor of The Dawn magazine from its beginning until his death in 1975. During his forty-three years as the principle author of articles appearing in The Dawn, he reminded his readers from time to time of the purpose and objective of the Dawn publications, and its other ministries.

The following are updated excerpts from an article Brother Woodworth wrote in the year 1959. What he said then has not changed, and we are happy to republish his words, since they continue to represent the position of the Dawn today.

The Dawn and Its Ministry

LAST month The Dawn magazine entered upon its fifty-eighth year. It continues to proclaim the Gospel of the kingdom as a witness to as many as can be reached, and to assist in building up our brethren in the "most holy faith," encouraging them to be "steadfast and unmoveable," and to abound always in the work of the LORD.—I Cor. 15:58

This work has been possible these many years because of the zealous and untiring cooperation of all who at various times have faithfully labored in the Dawn printing plant and office. The devotion of the Dawn workers to the LORD, and to the publishing of his Word, has been an encouraging example of dedicated service to God.

The work has also been made possible by the generous financial cooperation of the brethren generally. Real sacrifices have been made by brethren as a whole in order that the truth

might continue to go forth by means of the printed page, and over the radio and TV. The prayers of the brethren throughout the world have also been a great help, and much appreciated.

From the beginning, the Dawn has been dedicated to upholding the great and precious fundamental doctrines of "present truth," and to do this in the spirit of tolerance and goodwill toward all. These doctrines cannot be scripturally changed. Through them we have learned to know our Heavenly Father, and his beloved Son, Christ Jesus. Through the truth, we see God "high and lifted up," and we rejoice in his wisdom, justice, love, and power. Surely the truth has been, and continues to be, a satisfying portion. It is because the truth has meant so much to us that we want to continue doing all we can to make it known to others, and this is true of all the LORD's truly consecrated people.

From the beginning, the Dawn has been opposed to exclusive human "channelism," and still is. The Bible, in which the LORD speaks to us through Jesus, the prophets, and the apostles, is the only channel of inspired truth. We hold that every consecrated child of God is anointed by the Holy Spirit to proclaim the glad tidings of the kingdom to the extent of ability and opportunity, and we claim the authority of the Spirit's anointing for the use of the opportunities which have been ours through the years. We have rejoiced also to see the brethren generally do what they can to lift up the same voice of truth.

In one of our hymns we sing, "Send out thy light and truth, O LORD, let them our leaders be." To us it has been a happy experience to note the enthusiasm with which the brethren throughout the world have rallied to support and to follow the leadership of the truth. To us the truth includes God's arrangements of the building up and encouragement of his people through the inspired Word, and in the ministering of the Word through pastors, teachers, and evangelists.

We thank God for the pastor he raised up at this end of the age to minister present truth to his people, and we are happy

to realize that present truth is still “meat in due season” for the household of faith. Surely we all desire to continue to be led and strengthened by his truth which is so firmly based upon the inspired Word of God.

Another aspect of the truth is the LORD’S ecclesia arrangements for his people. Throughout the years we have recognized the sovereign rights of ecclesias to conduct their own affairs. This was emphasized in the very early issues of *The Dawn*, and since that time attention has been called to it from time to time. To us it is still an important point of truth to keep in mind. Any ecclesia may elect to cooperate or not to cooperate, and decide the manner in which they cooperate in a general ministry of the truth regardless of who else may be participating in it.

We like to think in addition to recognizing the fact that the Dawn is set for the defense of the truth, that the ecclesias generally have recognized the non-interference in their affairs by the Dawn, and that this is another reason so many of them have cooperated so wholeheartedly in the general ministry of truth upon which the LORD has so richly manifested his blessing. By the LORD’S grace we will do the best we can to continue to provide truth literature and other means of service for all individuals and ecclesias who may wish to cooperate.

Seventy-three years have passed since the prophetic end of the “times of the Gentiles” in 1914. It is a cause of much thankfulness and rejoicing to realize that the major events of the world since then all serve to strengthen our faith in the imminence of the kingdom, even though many at that time thought the kingdom would be fully established within a few years.

The fact that those expectations failed in no wise invalidates the value of the prophecies concerning the end of the age. It is merely that their fulfillment has been spread over a longer—much longer—period of time than was expected. This fact should continue to make us extremely cautious in predicting the details of things to come, as is so well illustrated in the unexpected

world developments which we have already witnessed. The reason is obvious, for certainly the details of prophecy which develop over a period of nearly three-quarters of a century are bound to be different than if they were crammed into the short period of a year, or even two or three years.

During these years it has not been a matter of waiting for something to happen in the world that might strengthen our faith in the prophecies. The only difficulty has been to keep abreast of what has been taking place, and to realize fully the tremendous changes that are being forced upon the world in preparation for the kingdom!

In the year 1959, Brother Woodworth wrote: "During these years a number of the LORD'S earnest and sincere people have urged us to more openly suggest through 'Highlights of Dawn' what to expect in the way of future developments. We are thankful that we have refrained from doing this, for we are quite sure that any predictions we would have made would have been proven wrong by the certain logic of events. However, there is one great future event which we will continue to announce, and without fear of being disappointed, and that is that the great messianic kingdom is very soon to be established in power and in great glory."

Frankly, we do not know the short-range outcome of the many "crisis" situations which are plaguing the dying world of today. So far as we are aware, the Bible does not furnish this information, and we will not attempt to be wise above that which is written. We know that the ultimate outcome of the world's death throes will be the establishment of the kingdom, and through the agencies of that kingdom the pouring out to all mankind the blessings of peace and health and life promised over and over again in the Word of God.

We know that this will mean the exaltation of the last members of the church, the resurrection of the Ancient Worthies, and, ultimately, the awakening from the sleep of death of all

mankind. These glorious events are all definitely foretold in the Word of God, and we can have confidence that the divine promises will be translated into reality in God's due time.

Nor is there any doubt that the due time for these blessings is near. There is so much more evidence in the world today to prove that we are in the end of the age, and that Christ is present, conducting his harvest work and preparing for the establishment of his kingdom. We have every reason to maintain our confidence in these great fundamentals of the truth. This is why we say that the kingdom in all its glorious splendor is near!

But how near? This we do not know. We considered it to be near fifty-eight years ago, and certainly it is much nearer now! But while we wait, we want to be active. This, we believe, is the desire of all the LORD'S consecrated people.

So may we all continue to be faithful witnesses "for Jesus, and for the Word of God." (Rev. 20:4) Your co-workers in the Dawn printing plant and office will do what they can in their part of the "field," and will continue to rejoice in the privilege of providing literature and other means of service as long as the LORD indicates this to be his will. The great desire for ourselves and for all the brethren is that when the "due time" shall have arrived, we may be found worthy to hear that "well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord."—Matt. 25:21,23 □

Video Cassettes of 1987 General Convention

VIDEO CASSETTES of the talks given at the General Convention this year are available now. They may be borrowed, or bought for \$6.00 per tape. Send for your free catalog to:

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Talking Things Over

1987 General Convention Report

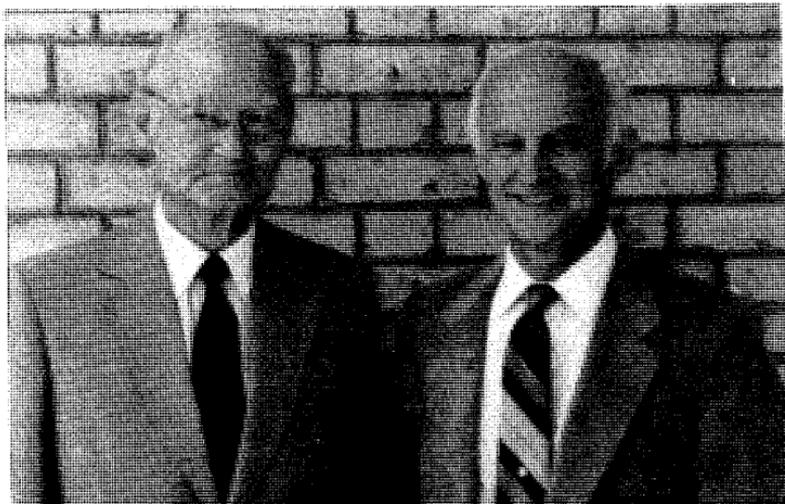
THESE pictures will be a reminder of six days of wonderful blessings, now past, and that it is time to start thinking about a new convention in 1988!

For those who were unable to be there, the entire program is available on both video and audio tapes. See pages 27 and 49 for ordering instructions.





TALKING THINGS OVER



E. Herrscher, Phoenix AZ

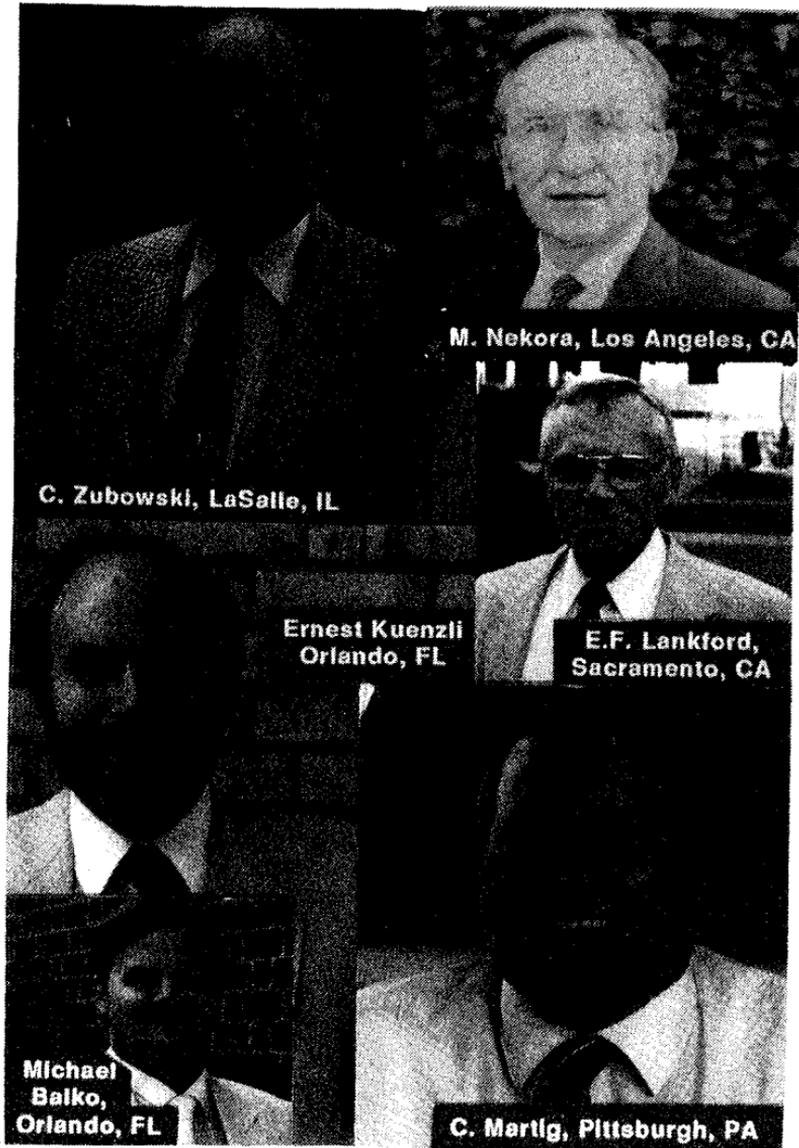
E. Blicharz, Orlando, FL



C. Boughion, Pittsburgh, PA



W. Vrooman, Orlando, FL



M. Nekora, Los Angeles, CA

C. Zubowski, LaSalle, IL

**Ernest Kuenzli
Orlando, FL**

**E.F. Lankford,
Sacramento, CA**

**Michael
Balko,
Orlando, FL**

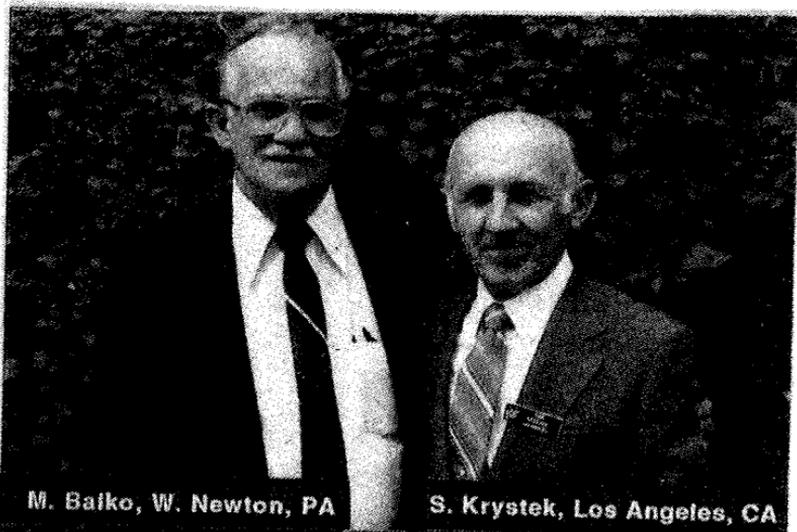
C. Martig, Pittsburgh, PA



H. Montague, Brooklyn NY

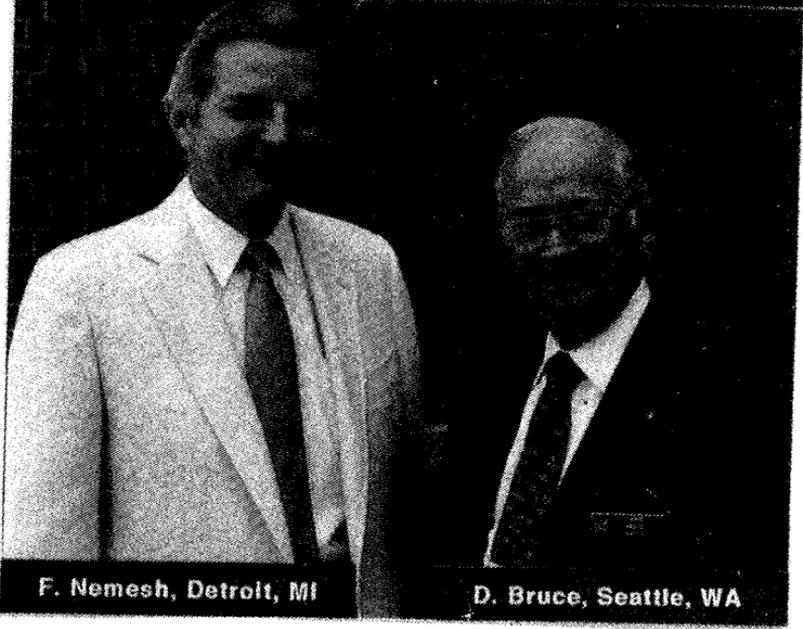


P. Pazucha, Milwaukee, WI



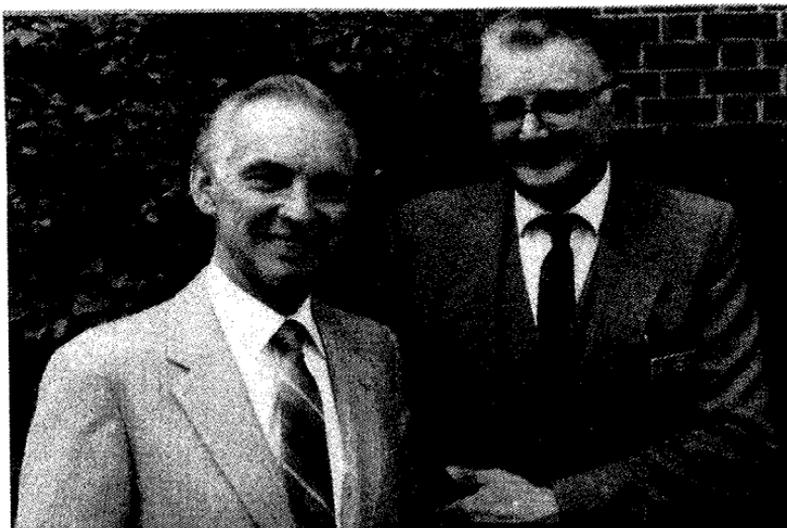
M. Balco, W. Newton, PA

S. Krystek, Los Angeles, CA



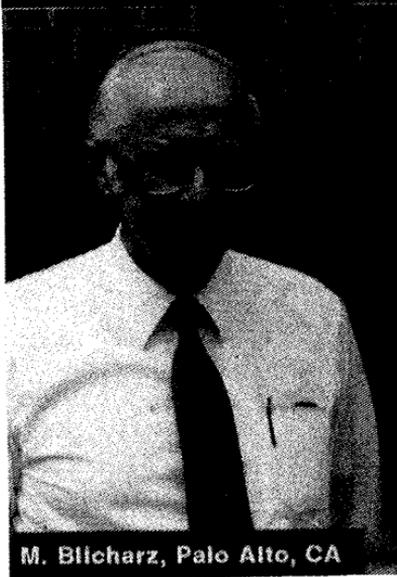
F. Nemesh, Detroit, MI

D. Bruce, Seattle, WA



W. Blicharz, Detroit, MI

K. Fernets, Vernon, B.C.



M. Blicharz, Palo Alto, CA



N. Kasperowicz,
Paterson, NJ

J. Webater, Haverhill, MA

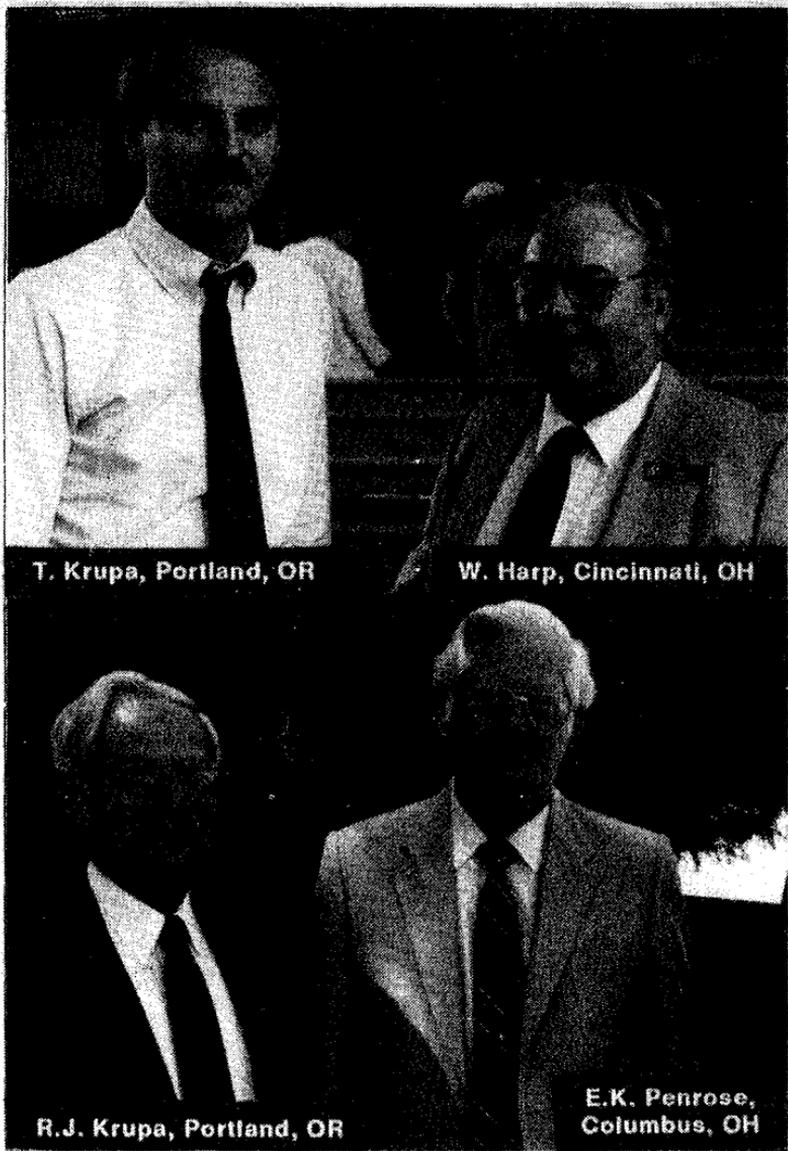


S. Jewck, Orlando, FL



Jos. Panucci, Groton, CT

G.M. Jewck, New York, NY



T. Krupa, Portland, OR

W. Harp, Cincinnati, OH

R.J. Krupa, Portland, OR

E.K. Penrose,
Columbus, OH



L. Gaddy, Phoenix, AZ



L.B. Post, New York, NY

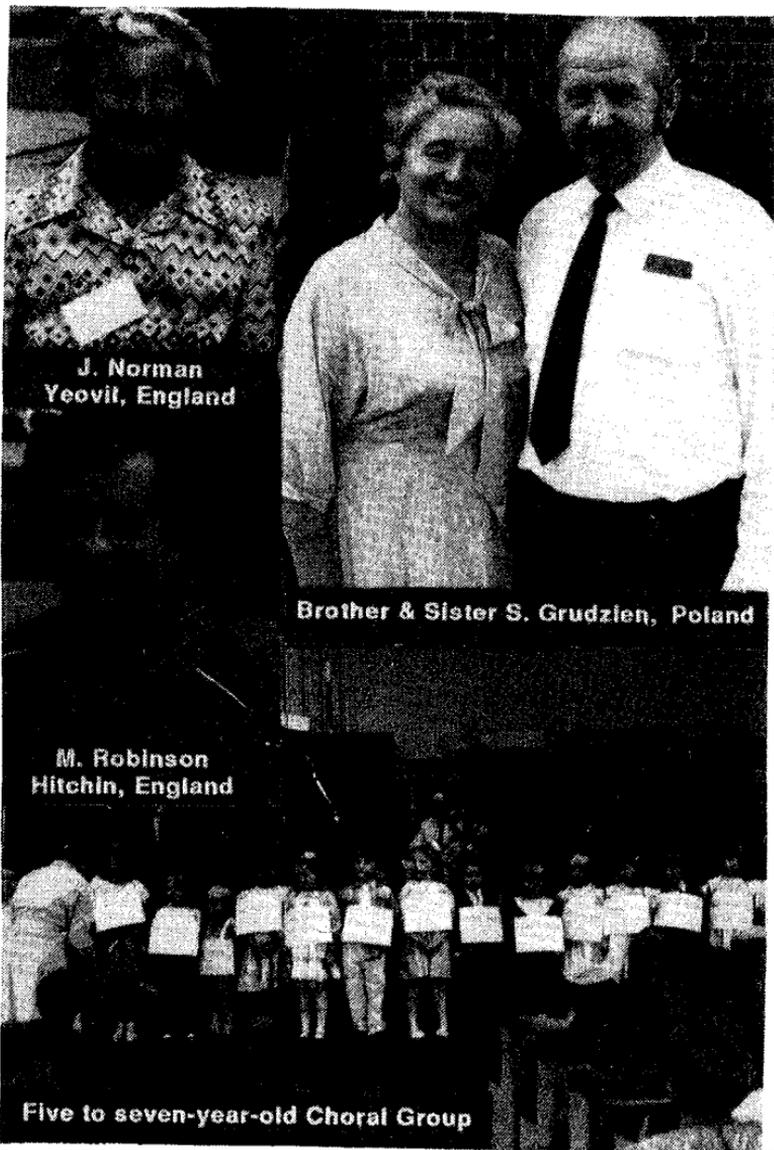


**S. Roskiewicz,
Grand Rapids, MI**



J.H. Snyder, New York, NY



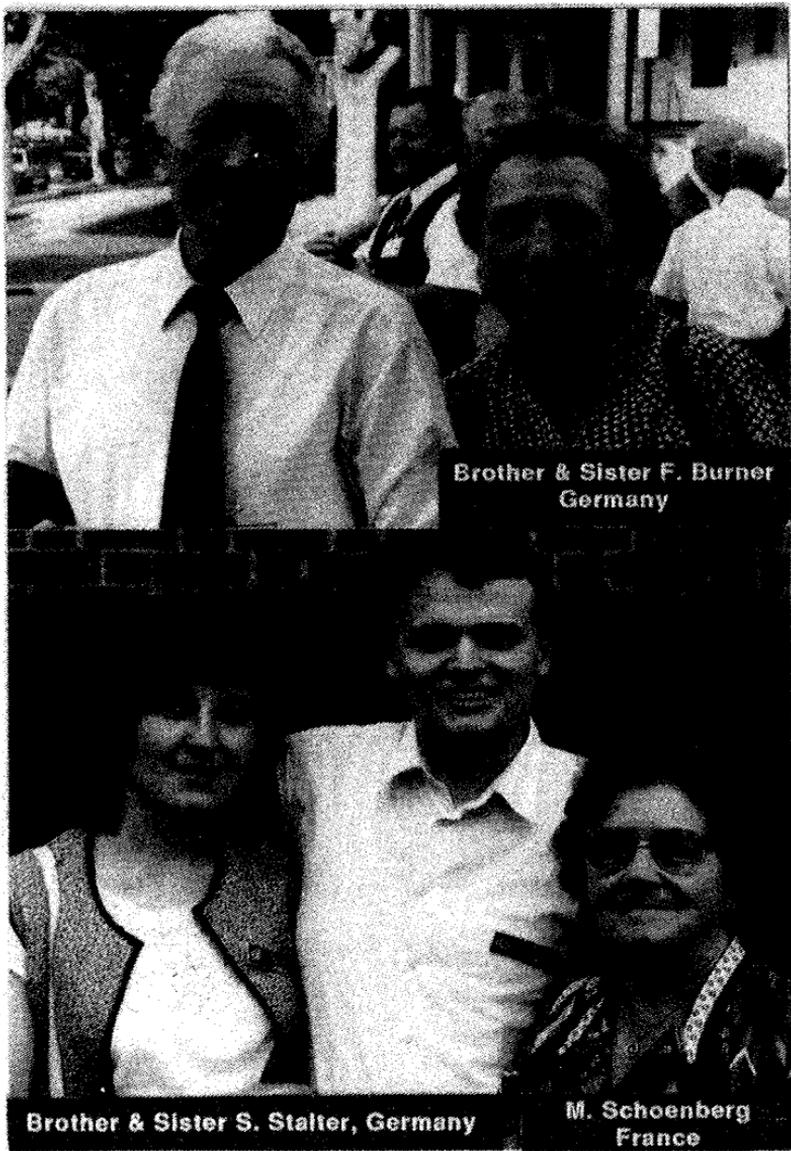


**J. Norman
Yeovil, England**

Brother & Sister S. Grudzien, Poland

**M. Robinson
Hitchin, England**

Five to seven-year-old Choral Group



**Brother & Sister F. Burner
Germany**

Brother & Sister S. Stalter, Germany

**M. Schoenberg
France**

Speakers' Appointments

Ministering the Glorious Gospel of Christ

These speakers are routed through the Pilgrim Department of the Dawn, or by classes associated with the Pilgrim Service. Their visits are furnished free upon request. Write to: Dawn Bible Students Association, East Rutherford, NJ 07073. A visit will be arranged whenever possible.

S. Krystek

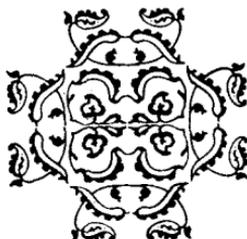
San Gabriel Vy., CA November 1

M. Nekora

San Luis Obispo, CA November 8
New York, NY 29

L. Post

Middletown, NY November 1



Obituaries

The following brethren have recently finished their Christian course. We wish to express our sincere sympathy to the families and friends in the loss of these dear ones. We appreciate information concerning any brethren to be included in this list.

Sister Alice M. Peters, Oakhill, WV—April 9. Age, 69.

Sister Catherine Taraska, Westfield, MA—June 16. Age, 91.

Sister Helen (Ilona) Dostral, Milwaukee, WI Polish and English Classes—
September 2. Age, 93.

Sister Panagioga Papadopoulos, New York, NY, Greek Class—September 13. Age, 90.

Sister Anna Strawhince, New Haven, CT—September 13. Age, 99.

Sister Helen Bilek, Detroit, MI—September 30. Age, 65.

Conventions

These conventions are listed at the request of the individual classes who are sponsoring the gatherings.

NEW HAVEN, CT, CORRECTION OF DATE: November 8—Italian-American Club, 85 Chase Lane, West Haven. Contact: Mrs. Stephen Suraci, 19 River Road, East Haven 06512
Phone: (203) 467-0813

JERSEY CITY, NJ, November 21, 22—Masonic Temple, 1912 Morris Avenue, Union, NJ. Contact: Mrs. Charlotte Teklinski, 84 Arthur St., Ridgefield Park, NJ 07660
Phone: (201) 440-092

DETROIT, MI, November 22—Redford YWCA, 25940 Grand River, Southfield, MI. Contact Walter Bli-

charz, 19146 Bedford Road, Birmingham, MI 48009
Phone: (313) 642--1553

CHICAGO, IL, November 22—Elmhurst Masonic Temple, York Road and Arthur Street, Elmhurst. Contact: Joe Megacz, 1431 South Fairview Avenue, Park Ridge 60068

SAN DIEGO, CA, November 26-29—LaJolla Village Inn, 3299 Holiday Court, LaJolla.
Phone: (619) 453-5500

PHOENIX, AZ, January 1-3, 1988—Days Inn, 502 W. Camelback Road 85013. Contact: Mildred Enteman, 542 W. Southern Avenue 85041

IF OTHERS have cause for thanksgiving, how much more cause have those into whose hearts the light of the knowledge of God has shone! Those thus favored can rejoice and give thanks under all circumstances and conditions: in sickness, in death, in poverty's vale, or in comfort and health. Surely, thankfulness is a necessary ingredient to Christian living. It must be mixed with our songs of praise, and with our prayers; it must fill our hearts to enable us to render faithful and efficient service to our Lord, in any direction. It was this gratitude, thankfulness, which enabled Paul and Silas to serve our Master so faithfully that they could sing praise and thanks for the privilege of suffering with Christ.

