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End of an Era Nears

“Behold, I create new heavens and a new earth: and the former shall not . . . come upon the heart.”—Isaiah 65:17, margin

THE world is fast approaching the end of an era. A growing world population exerts increasing pressure on the diminishing supply of earth's raw materials, causing political, social, and economic dislocations never before experienced in the history of mankind. The collapse of colonialism in our lifetime has brought cries from awakened peoples for a larger share of earth's good things. At the same time, federations, cartels, and other alliances are formed to promote the selfish interests of the participants, against those whom they regard as their common antagonists. Love and concern for one's neighbors, whether they live next door or across the ocean, seems to diminish in direct proportion as our neighbors increase in numbers and needs.

The guiding principle in the world today appears to be ruthless self-interest. When Mr. Kissinger recently urged unity among the 24 member-nations of the Organization for Economic Cooperation and Development in dealing with international trade negotiations and aid to the developing world, the French government flatly stated that it intended to act independently, as it has on other international matters. In discussing the practice of apartheid, so long in effect in the nation of South Africa, Premier Vorster said bluntly, “We will act in accordance with what is to our own best interests at a given time in a given situation, **as do all other countries.**” A war that has thrown the Middle East and the world into turmoil since 1967 was set in motion when Egypt, in contra-

vention of international law, closed the Strait of Tiran to Israeli shipping.

Who Owns the Oceans?

The operation of this doctrine of self-interest has lately become particularly apparent with regard to the vast treasures lying beneath the surface of the world's oceans. Off her Arctic coast, Iceland's gunboats recently exchanged shots with British trawlers plying their trade within 50 miles of the Icelandic shore. Great Britain is preparing to drill for under-sea oil on the Rockall Bank in the North Atlantic, heedless of the protests of the Irish and Danish governments, who claim that the Bank is not British property. Canada has declared the Northwest Passage through the Arctic to be an internal Canadian waterway, and therefore subject to Canadian pollution-control regulations. Other nations have proclaimed jurisdiction over the water adjoining their own coasts. And so it goes.

Even the United States has recently taken unilateral steps in this direction. An article in U.S. News & World Report (April 19, 1976) states, "Whether the rest of the world likes it or not, the U.S. is staking claim to all fishing grounds within 200 miles of its shores." A measure setting forth this claim, approved by Congress, will become law on March 1, 1977.

These actions, of course, open up the whole broad and thorny question as to who owns what parts of what seas, as The Reader's Digest puts it in an article entitled, "The Grab for the Oceans." On a planet whose earthly bounties are being rapidly depleted, the oceans of the world constitute the last great source of needed basic materials and foods. Indeed, it is even being suggested that as world population grows it will be necessary to build entire cities in the oceans. And in whose ocean will these be built?

The Blight of Misused Technology

Writer Ronald Schiller makes the same point. He says, "As the land surfaces of the globe grow ever more crowded, and

its resources dwindle, nations must rely increasingly on the bounty of the sea to help feed their populations and sustain their industries. Toward this end, modern technology now enables us to exploit the oceans as never before.' However, the modern technology of which Schiller speaks has already enabled man to bring the world's vast oil reserves to a foreseeable point of exhaustion; it has consumed the greater portion of our high-grade iron ore deposits; it has stripped much of our fine forest lands; and it is now depleting the oceans of much of their vital marine life, with mechanized trawlers hauling in whole schools of fish with a single huge seine, and oceangoing, computerized factories pursuing and killing defenseless whales to the point of near extinction.

Foreseeing the political, economic, and social chaos that must be the inevitable result of continued, mindless exploitation of the world's finite resources, a few thoughtful individuals and responsible groups are raising their voices in an effort to promote reason and justice in the allocation and use of these God-given blessings. These earnest people are calling for united action by all nations, for a truly global and humanitarian approach to global problems, in the hope that thus these rising difficulties may be resolved.

Along this line, a Law of the Sea conference was convened in 1974 by the United Nations in Caracas, Venezuela, to bring about agreement governing the waters of the world that would be binding on all nations. After weeks of discussion, the conference decided upon certain yardsticks that should govern the rights of nations with regard to their off-shore waters; but when it came to discussing the specific application of these yardsticks, the conference was hopelessly divided, and ended in a deadlock.

One World, One Destiny

The vital need for the peoples of the world to share equitably and to cooperate in good conscience is a lesson that the peoples of the world find hard to learn; but perhaps we

are now in that phase of the world's history when at least an inkling of that godly principle is due to begin to touch men's hearts and consciousness to prepare them for the future. It will be an especially difficult lesson for those nations that have enjoyed a high degree of internal prosperity.

Pursuing this line of thought, Representative Al Ullman of Oregon stated in a speech at Boston University last year, "We grew up with an abiding belief in our manifest destiny—that wherever America chose to go, it conquered; that, whatever we planned, worked. Suddenly some very old truths began to sink in. We found that there is no way to separate our destiny from the rest of the planet. We found that our world is a very delicate mechanism, with a very delicate balance between man and resources.

"A few simple axioms became all too clear: that our critical energy resources can't be retrieved, and nations that have these resources are not going to part with them cheaply. . . . It is a tough message to get across—that we have come to an end of an era."

Henry Brandon, chief American correspondent of The Sunday Times of London, has also remarked on this situation. He said, "The era of American omnipresence, the willingness to exercise power alone, and the idea that the United States can control events **are passing into history.**" Again, the implication is clear—if the world is to get along in harmony and peace, the needs and desires of **all** peoples must be given just consideration; for the peoples of this world are, in fact, but one large family, living in one large house.

"The Global Imperative"

Isaac Asimov of the Gannett News Service in a recent article places the need, yea, the indispensability, of world action to meet world problems squarely before us. He calls his article, fittingly "The Global Imperative." He writes, "All the problems that are facing us today and that are making life-and-death decisions necessary are **global in**

nature. In addition to the population crisis, there are the growing dangers of pollution, of scarcity, of nuclear contamination in peace or war—and each one of these vital problems is not a matter that is, or can be, confined to any one nation.

“As the world has but one atmosphere and one ocean, pollution anywhere becomes pollution everywhere. . . . As resources grow scarce, they will be plentiful for no one. . . . As for radioactive fallout, we know quite well that it cannot be restricted to those particular nations that may be at war, or whose reactors may have gone out of control. **Global problems can only have global solutions.** . . . They cannot yield even to world-wide treatment, if each nation works on its own.

“If the world is to survive, there will have to be continuing movement toward international cooperation; . . . there must be, in connection with global problems, global decisions, global laws, and global enforcement.”

We believe that few would disagree with this assessment of the gravity of the world's problems, and of the course that must be pursued for their solution. But what hope can we have that man will achieve the required global and equitable cooperation? Perhaps the best answer to that question can be found in recalling what has happened, and is even now happening, to two humanly constituted world organizations of the present century, both undertaken with high hopes by men and nations imbued with the lofty purpose of unitedly endeavoring to improve the lot of humankind.

Suicide by Selfishness?

The first of these, we will recall, was the League of Nations, which is described in one dictionary as “an international organization established in 1920, primarily for the preservation of world peace, and formally dissolved in 1946.” What happened to this noble but short-lived effort to achieve

peaceful cooperation between the nations of the world? According to The Columbia Encyclopedia, "The League of Nations suffered a severe handicap through the refusal of the United States to become a member **and through the persistence of all members in regarding national sovereignty and interests as superior to mutual concession. . . . It foundered because the powerful nations could not be coerced into mutual compromise or into acceptance of its decisions."**

The United Nations organization was established immediately after the Second World War to replace the defunct League of Nations. It, too, was initiated with high hopes of bringing the nations of the world together in a unity of purpose and effort. And, indeed, it can boast some small accomplishments. But in latter years it has become renowned more for its bickering and backbiting than for solid achievements. In an article entitled, "Is the U.N. Committing Suicide?" David Abshire writes, "In recent years . . . the U.N. General Assembly has degenerated into a cockpit of inflammatory rhetoric where its actions often exacerbate conflicts among nations and at times even thwart peace."

Decisions are too often made, not in the light of what is best for all, but what is most advantageous to the individual nation or the ideological bloc to which that nation belongs. On the other hand, when the more powerful nations such as the United States have mutual problems, they bypass the United Nations organization completely and come to a private understanding at private conferences.

The extent to which national self-interest so often triumphs over the global good may be seen in a remark by Dr. H. Mamuzu Banda, president of the East African state of Malawi. Whereas Dr. Banda properly has been raising his voice against South Africa's policy of apartheid, he engages meanwhile in a thriving trade with South Africa in bauxite, tea, and tobacco. Says Dr. Banda, "I would do business with the devil himself in order to help Malawian development."

“A Plan of the Ages”—Ephesians 3:11, Diaglott

Clearly, the only solution to the world's problems as these problems affect both nations and individuals is wholehearted, unselfish, and equitable cooperation and sharing between all peoples. And just as clearly it is evident that individual and national selfishness has defeated all efforts to achieve the needed cooperation. Does this mean, then, that mankind is forever doomed to conflict, frustration, rivalry, want, and selfish competition? Does it mean that the forces of evil, selfishness, and sin shall forever rule in the earth, to man's everlasting sorrow and suffering?

No, indeed, it does not! True, man is amply demonstrating his inability to extricate himself from the awful results of his own selfishness and unwisdom. But the Heavenly Father has revealed through his Word that he has provided, and is even now in process of executing, a plan for man's salvation, based on Jesus' sacrifice on behalf of the whole world. And it is a plan that is so wise and loving and far-reaching that it will eliminate not only man's latter day problems but also the ages-long curse of sin and death.

The Bible reveals that the present social arrangement of earth, scripturally designated “this present evil world” under the domination of Satan, will soon pass away. Indeed, the prevalence in the world today of evil, selfishness, and iniquity of every description, pervading every level of society and all aspects of government, is evidence that the end is near, for our Lord himself said that these conditions would mark the end of the world (age).—Gal. 1:4; II Cor. 4:4; II Pet. 3:7,10; Matt. 24:3,12

The Heavenly Father hates all forms of iniquity and all workers in iniquity; he loves righteousness and the righteous. But he has permitted the reign of sin for a time, and for a purpose: that “Sin [might be] exposed in its true character,” and that the blessedness and peace and joy that come with righteousness might be made manifest to all people for all time.—Rom. 7:13, NEB; Ps. 11:7; 5:4,5

A Righteous New World

With the passing away of this present evil world, or social order, Christ's kingdom will be established in the earth. The Apostle Peter calls this new world "new heavens and a new earth, wherein dwelleth righteousness." Associated with Jesus in the rulership of this glorious kingdom will be his faithful, footstep followers who "shall be priests of God and of Christ, and shall reign with him a thousand years."—II Pet. 3:13; Rev. 20:6

Then, all the billions of earth's sleeping dead who are in their graves and for whom Christ died "shall hear his [Christ's] voice, and shall come forth" to receive an unhindered opportunity to obey the righteous laws of the new kingdom, under the loving guidance of Christ and his faithful followers.—John 5:28,29; Rev. 22:17

The obedient in that thousand-year day will gain everlasting life here on earth, but the disobedient "shall be destroyed from among the people," going into second death.—Acts 3:21-23; Rev. 20:15

This is the truly beneficent, worldwide government for which all mankind, unwittingly, have been longing and waiting ever since sin first appeared in the Garden of Eden, even until this very day in which we live. (Rom. 8:19-23) It will be a righteous kingdom, and it will have full authority, indeed, global authority, to enforce its righteous laws, for in that glorious new world Christ will be the King of kings, and Lord of lords. "God hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. 2:9-11) Selfishness and sin will have no place in that kingdom. Love and peace and generosity and hospitality and cooperation will be evident on every hand.

In that blessed day and glorious kingdom all will have full opportunity to conform their hearts and lives to its righteous

laws and thus gain everlasting life. God will cast out selfishness from all hearts and put his law "in their inward parts and write it in their hearts." He says of all the willing and obedient in that day, "[I] will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more."—Jer. 31:33,34

Plenty for All!

Wars shall be forever banished from the earth. "They shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more." (Isa. 2:4) Mark the enthusiasm with which all will seek to know and to do the Heavenly Father's will: "The inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts; I will go also. Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord."—Zech. 8:21,22

And there will be plenty for all! "They shall not hunger nor thirst; neither shall the heat nor sun smite them; for he that hath mercy on them shall lead them, even by the springs of water shall he guide them." (Isa. 49:10) "The desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing. . . . In the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water." (Isa. 35:1,2,6,7) "And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them." (Isa. 65:21) Every need for joyous, happy, everlasting life will be supplied!

All will then rejoice to serve and cooperate with the Lord and with one another, for "the desire of all nations shall [truly have] come." (Hag. 2:7) Under the just and loving

rulership of Christ and his church, all mankind will joyously strive to do that which is right and just and loving, "for when Thy judgments are in the earth, the inhabitants of the world will learn righteousness."—Isa. 27:9

Love, joy, peace, justice, everlasting life—yes, in that glorious kingdom the desire of all nations will have come at last! "And it shall come to pass in the last days, that the mountain [kingdom] of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain [kingdom] of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and word of the Lord from Jerusalem." (Isa. 2:2, 3) May thy kingdom come, Lord! □

God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea.—Psalm 46:1,2

Weekly Prayer Meeting Texts

OCTOBER 7—"Every one that heareth these sayings of Mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand."—Matthew 7:26 (Z. '04-46 Hymn 178)

OCTOBER 14—"To do justice and judgment is more acceptable to the Lord than sacrifice."—Proverbs 21:3 (Z. '04-56, 57 Hymn 44)

OCTOBER 21—"Our Father who art in heaven, hallowed be thy name."—Luke 11:2 (Z. '04-118 Hymn 283)

OCTOBER 28—"The Spirit of the Lord God is upon Me; because the Lord hath anointed Me, . . . to comfort all that mourn, . . . to give beauty for ashes, the oil of joy for mourning."—Isaiah 61:1-3 (Z. '04-295 Hymn 270)

Bible Study

LESSON FOR OCTOBER 3

Our Need to Be Reconciled

MEMORY SELECTION: "All have sinned, and come short of the glory of God."—Romans 3:23

SELECTED SCRIPTURE: Romans 1:28 through 2:11

WHEN Adam sinned in the Garden of Eden, God figuratively turned his back upon Adam and his offspring. The communion that had existed between God and men was cut off, and for man to have a re-established relationship required a reconciliation. But God's law is perfect, and his sentence of death and excommunication was a just sentence. A clearly stated principle of God's law is that "the wages of sin is death."—Rom. 6:23

Death, by definition, is simply the absence of life, which means that as far as Adam and his offspring were concerned they would go out of existence—go into oblivion—when they died. There was no promise of a life after death, either on earth or in heaven.

The plight of man was hopeless except for the love and mercy of God, for it was impossible for God to alter

arbitrarily the just sentence that had been placed upon Adam. We are told that "the judgments of the Lord are true and righteous altogether" (Ps. 19:9).

Adam was perfect when he sinned; therefore, if the just penalty for sin was to be unaltered and yet a provision be made whereby Adam could have another opportunity for life, it was necessary that a perfect man take Adam's place in death. But, there were no perfect men of Adam's progeny, because they had all inherited Adamic weaknesses and were under his condemnation to death.

But God in his love, wisdom, and power devised a plan whereby the principle of justice could be preserved and yet provide a way of salvation for Adam and his race. The Apostle Paul states it this way: "Whom [Jesus Christ] God hath set forth to be a propitiation through faith

in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the Justifier of him which believeth in Jesus.”—Rom. 3:25, 26

In other words, God demonstrated his love for Adam and his race by giving his only begotten Son to take Adam's place in death. (John 3:16) Jesus was perfect, holy, harmless, and separate from sinners. He was not of adamic stock—God himself was his Father—and therefore he was qualified to be a price to correspond, or a ransom price for Adam.—I Tim. 2:5, 6; Mark 10:45; I John 2:2; I Pet. 1:18, 19

The Bible tells us that in his prehuman existence Jesus was a great spirit being, known as the Logos, but when his life was transferred to the babe Jesus, he was born flesh, “made of a woman.” (John 1:14; Gal. 4:4) And in John 6:51 Jesus states that he would give his flesh for the life of the world, and this was accomplished on the cross. So the penalty for sin—adamic sin—was unaltered. The perfect man Jesus took the perfect man Adam's place in death. Jesus would have gone out of existence had it not been that the Father begat Jesus of the Spirit

at Jordan. Because of Jesus' perfect obedience under difficult and trying circumstances, God raised him out of death to the divine nature and set him at his right hand of power. Jesus died eternally as a man in order to provide the means for the reconciliation of the whole world.

Here again we see the wisdom and the economy of God, for since all were condemned in Adam, all could be released by ransoming Adam. The Apostle Paul states the matter very beautifully and concisely: “Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of One the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous.”—Rom. 5:18, 19

It is only after we realize fully the utter hopelessness of our state as the children of Adam that we can begin to appreciate the magnitude of the gracious and unspeakable gift that God gave to us when at great cost to himself he gave his only begotten Son to die on Calvary's cross that we might have an opportunity for life.

Truly our need to be reconciled was great! □

Reconciled Through Jesus Christ

MEMORY SELECTION: "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."—**Romans 5:8**

SELECTED SCRIPTURE: **Romans 5:1-11**

IN OUR previous lesson we saw how Jesus gave himself as a willing sacrifice to take Adam's place in death and thereby provided for the releasing of Adam and all of his progeny from condemnation and death. In the first two verses of the fifth chapter of Romans the Apostle Paul explains the effect of the ransom price provided by Jesus: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith unto this grace wherein we stand, and rejoice in hope of the glory of God."

The word "peace" in the Greek carries the thought of being set at one, or being reconciled. And so the thought is that the estrangement caused by Adam's disobedience has now been rectified by the blood, or the merit, of Christ that has been applied on behalf of those who believe. This privilege of being reconciled to God in this present time is not extended to all. It is given only to those who are truly endeavoring to walk in

the footsteps of Jesus. Reconciling the remainder of the world of mankind to God is the work of the next age.

The Apostle Paul emphasizes the two salvations or arrangements whereby reconciliation to God is to be accomplished, in II Timothy 1:9,10, where he says that "God . . . hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel."

To understand what the Apostle Paul is really saying in this text we must define the difference between life and immortality. Immortal life is deathproof; it is not dependent upon outside sources to exist; it is life within itself. On the other hand, any other life is dependent on outside sources and is not

deathproof—even one possessing eternal life, not immortal, is dependent upon outside sources, and therefore death could be a possibility.

The Gospel, according to the dictionary, is good news, and the Apostle Paul associates the good news with God's promise to Abraham, saying, "And the scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed." (Gal. 3:8) The original promise to Abraham recorded in Genesis 22:15-18 emphasizes the fact that it was to be Abraham's seed that would be used to bless all the families of the earth. And in Galatians 3:16 the apostle identifies the promised seed of blessing as Christ, "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ."

The word Christ is the English translation of the Hebrew word Messiah, which means Anointed. The word anointed is associated with the pouring of oil upon a person, thereby consecrating him to God. Kings and priests were anointed on taking office. In a like manner, Jesus Christ as a King and Priest is

spoken of as being the Messiah or the Anointed. (Acts 4:27) In I Corinthians 12:12,14 the apostle really identifies The Christ as being made up of many members and he compares The Christ to the human body, that is a single unit and yet composed of many members. And so in Galatians 3:27-29 the apostle explains that Christ is composed of many members, but in addition he states that these members are part of the seed of Abraham which will bless all the families of the earth.

This is the "holy calling" referred to in II Timothy 1:9, and is that arrangement of God according to his own purpose and grace which was expressed in his promise to Abraham.

The opportunity for the world to gain life, which was also brought to light through the Gospel, (II Tim. 1:10), will be during the kingdom, or the times of restitution. It is during this time, when the dead will be resurrected and Satan will be bound, that under very favorable circumstances the people will be expected to learn obedience. Those who are obedient will live and be reconciled to God. Those who do not learn obedience will be cut off from among the people.—Acts 3:19-26; 4:1,2; Rev. 20:1,2 □

Alive in Christ

MEMORY SELECTION: "If any man be in Christ, he is a new creature."—II Corinthians 5:17

SELECTED SCRIPTURE: Romans 6:12-23

THE Apostle Paul, in Romans 6:8, states, "Now if we be dead with Christ, we believe that we shall also live with him." The prerequisite, then, for the foot-step follower of Jesus to be alive in Christ is that he must first be dead with him.

When Jesus came to John at the River Jordan and was baptized there by him, Jesus was performing a symbolic act that pictured that which had already taken place in his heart, that is, his determination to yield his all to the Heavenly Father and to do his will. For the three and one-half years from Jordan to the cross, Jesus yielded himself completely in doing the Heavenly Father's will, which was to preach the Gospel of the kingdom under difficult and trying circumstances and to serve those whom God had called and eventually to yield his life in sacrifice. This was the real baptism of Christ; his immersion in water was only a symbol of

the reality. As John lowered Jesus into the water, it pictured the death of his flesh and all that pertained to it—his worldly goods, his will, his strength, and his very life—all yielded to the Heavenly Father. When Jesus was raised up out of the water, it pictured his being raised to newness of life, having new aims, ambitions, and desires.

When James and John asked Jesus for a special favor in the kingdom (Mark 10:35-40) he said unto them, "Can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?" Jesus in essence was saying, Can you walk in my footsteps, surrendering your all to the Heavenly Father, and for the rest of your life serve the Heavenly Father and his interests, even under difficult and trying circumstances? They, of course, answered that they could do this. Then Jesus answered, "Ye shall indeed drink of the cup that I drink of; and with the

baptism that I am baptized withal shall ye be baptized.”

This is what the Apostle Paul meant when he stated in Romans 6:3,4, “Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.”

We believe that the Apostle Paul is pointing out that just as God gave evidence of his power operating through the Holy Spirit when he raised Jesus from the dead and highly exalted him to a new spiritual (divine) life, so this same power of God is operating in the lives of the footstep followers of Jesus in order to bring them newness of life.—Eph. 1:19,20

In II Corinthians 5:15-17 the Apostle Paul elaborates: “And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more. Therefore if any man be in Christ, he is a new creature: old things are passed away;

behold, all things are become new.”

The thought is that because of the indwelling of the Holy Spirit, the mind of the believer is enlightened with respect to the things of God and given a new dimension, whereby he is enabled to appreciate a new set of values. These give a new course to his life: “Behold, all things are become new.” The believer, then, is referred to as a new creature (Diaglott, creation) in Christ Jesus. His life is directed so that he no longer desires to live for himself, but unto him who died for him.

How does this new life in Christ find expression? Again the Apostle Paul tells us, “I beseech 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. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.”—Rom. 12:1,2

Those who have this new life in Christ are motivated by the hope that is set before them of one day being a part of the agency which God will use to bless all the families of the earth. □

The New Life As Freedom

MEMORY SELECTION: "As many as are led by the Spirit of God, they are the sons of God."—Romans 8:14

SELECTED SCRIPTURE: ROMANS 7:14; 8:2

IN ROMANS 7:6 the Apostle Paul states, "But now we are delivered from the Law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter." It was the requirement that the letter of the Law be fulfilled to the last jot and tittle, which made perfect obedience to it impossible. In the 10th verse of the same chapter the apostle says, "And the commandment, which was ordained to life, I found to be unto death."

The letter of the Law was the measure of a perfect man's ability to keep it, and therefore no man could keep it except the perfect man Jesus. Those Jews who were under the Law and were sincerely trying to keep it, such as the Apostle Paul, found themselves in a constant state of frustration, for they realized that they were continually failing. And so in the 18th, 24th, and 25th verses we read, "For I know that in me (that is, in my

flesh,) dwelleth no good thing; for to will is present with me; but how to perform that which is good I find not. . . . O wretched man that I am! Who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin."

It was the Apostle Paul's grateful conclusion that through Jesus—that is, by the application of the merit of his sacrifice—he had been justified. Because of this, his relationship with God was as if he had kept the letter of the Law perfectly. Thus for the first time he was freed from the bondage of sin and death and was free to serve God with his spirit-begotten mind, God being willing to accept the will or intention of the mind as the deed.

The apostle, in Romans 8:1, 2, expresses this new relationship to God in this manner: "There is therefore now no condemnation

to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of Spirit of life in Christ Jesus hath made me free from the law of sin and death."

This freedom from the bondage of flesh carries with it certain responsibilities and certain privileges. It means that the true footstep follower of Jesus is able to fulfill the yearnings of his heart and to serve the Heavenly Father without the hindrances and fetters of the flesh. In Galatians 5:13,14 we read, "For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. For all the Law is fulfilled in one word, even in this; Thou shalt love thy neighbor as thyself."

The Apostle Paul gives us an example as to how this freedom in Christ should be used. In the apostle's day there was considerable controversy among the brethren as to whether or not it was proper to eat meat that had been offered to idols. The apostle explains, "We know that an idol is nothing in the world, and that there is none other God but one. . . . To us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all

things, and we by him. Howbeit there is not in every man that knowledge: for some with conscience of the idol unto this hour eat it as a thing offered unto an idol; and their conscience being weak is defiled. But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse. But take heed lest by any means this liberty of yours become a stumbling-block to them that are weak."—I Cor. 8:4,6-9

In other words, the apostle is telling the true Christian that he has been blessed with enlightenment of mind and released from the bondage of superstition and darkness. But those so freed are to exercise this freedom with love and consideration, being sensitive to the condition of others; because others who are not blessed with this freedom could be offended or stumbled.

The apostle continues emphasizing the need for a sense of responsibility in exercising Christian freedom, "But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."—I Cor. 8:12,13 □

Secure in God's Love

MEMORY SELECTION: "We know that all things work together for good to them that love God, to them who are the called according to his purpose."—Romans 8:28

SELECTED SCRIPTURE: Romans 8:28-39

IT IS God's purpose during the Gospel Age to call out from fallen mankind some (the church) who would willingly endeavor to walk in the footsteps of Jesus. This course involves sacrifice and suffering, which is gladly endured by those called, as an outward manifestation of their love for the Creator and his plans and purposes. But God loved us before we loved him. The prophecies indicate that this class, as a group, was predestinated from the beginning.

One of the beautiful prophecies concerning Christ and his church is recorded in Psalm 45. In the first verse the Heavenly Father prophetically says, "My heart is inditing a good matter: I speak of the things which I have made touching the king: my tongue is the pen of a ready writer." Here the Heavenly Father pictures himself looking down the stream of time to when our Lord, as

King, and his church are glorified and exalted to the divine nature. He pictures himself when telling about it as being like a scribe who, because of enthusiasm and anticipation, can hardly make his pen keep up with his thoughts.

In the next few verses the Heavenly Father speaks glowingly of the prophetic King Jesus, but starting with the 10th verse he speaks of the church. "Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house; so shall the King greatly desire thy beauty: for he is thy Lord; and worship thou him. . . . With gladness and rejoicing shall they be brought: they shall enter into the King's palace."—vss. 10, 11, 15

The Apostle Paul, in Ephesians 1:16-18, emphasizes that it is the privilege of the church, through the Holy Spirit, to

realize how highly the Heavenly Father prizes the church as an anticipated possession. “[I] cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints.”

God, through the prophets and apostles, attested to his love for the church in many places. But he demonstrated his love for us in a positive way, in that he “spared not his own Son, but delivered him up for us all.” (Rom. 8:32) The Apostle Paul explains further in Romans 5:6-9, “For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.” And Jesus added, “Greater love hath no man than this, that a man lay down his life for his friends.”—John 15:13

With the merit of Christ’s sacrificed life (the ransom price)

the Heavenly Father justified us (Rom. 8:1); that is, he cleansed us from all sin, which enabled us to stand before him, reckoned as perfect. Being considered perfect, by God’s grace, we are invited to share in Christ’s sacrificial death (Rom. 12:1), with the prospect of sharing with him the glories of the kingdom if faithful.—Rev. 3:21

And so, in the words of the Apostle Paul, “Who shall lay anything to the charge of God’s elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.”—Rom. 8:33-39 □

Christian Life and Doctrine

**THE PEOPLE OF THE BIBLE—PART I
GENESIS, CHAPTERS 1 THROUGH 5**

Our First Parents and Their Family



THE Bible contains a revelation of God's plan of redemption from sin for fallen man and his ultimate recovery from death at the close of the divinely promised messianic kingdom. The many personalities portrayed in the Bible are vitally associated with the revelation of that plan. From one standpoint we might think of the divine plan of the ages as a great drama, of

many parts, with the personalities of the Bible—both the righteous and the wicked—as actors therein. They are not actors, however, who played their roles without moral responsibility for what they did.

While our Creator and Heavenly Father has the ability to know in advance just what course his creatures will take, he has never interfered with their free moral agency. A proper understanding of the divine plan depends upon our faith in the fact that the Creator does possess such ability, and therefore is capable of causing all the actions of his creatures to work together for the accomplishment of his loving designs toward them, without the necessity of interfering with their freedom to follow the course of their own choosing.

With this appraisal of the superiority of God's ability over our own, we open the first pages of the Bible with the view of becoming better acquainted with its personalities, and the first name we come to is Adam, and soon after, Eve, his wife. These two have become familiarly known to students of the Bible as "our first parents." The first reference to them is found in Genesis 1:26-28, although in this passage their names are not mentioned. In verse 26 the Lord is quoted as saying, "Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."

The creation of man occurred toward the close of the sixth creative day. The carboniferous qualities of the water and the atmosphere which existed before this, having been absorbed into the cretaceous organisms of the sea which formed beds of limestone, and into the rank vegetation which went to form the coal beds, the atmosphere of earth began to be sufficiently pure to permit breathing animals to live. As the carbon-laden atmosphere became more pure, vegetation became less rank. The kinds of animals that existed changed correspondingly. The heavy-boned sloth and mammal gave place to less bony varieties of animals common today.

The specialization in the case of man's creation is shown in his vast superiority over the lower animals. He was created in the image of God. The image of his Creator consisted in his moral and intellectual likeness. It is difficult to judge from present human conditions all that is meant by God's "image," because we have no examples of perfect humanity for comparison. "All have sinned, and come short of the glory of God" in which Adam was created. (Ps. 8:5-8; Rom. 3:23) Sin and death have reigned, and the godlikeness has been lost.

We know, of course, that the image of the Creator in which man was created is not physical. In Isaiah 1:18 the Lord asks us to reason with him. This indicates that one aspect of the divine image in man is his ability to reason. The particular subject upon which the Lord invites us to reason is sin, and its opposite, righteousness. "Though your sins be as scarlet, they shall be as white as snow." This suggests the ability to know the difference between right and wrong, and to appreciate the advantage of being right, or morally pure, in the sight of the Creator.

None other of God's earthly creatures has a sense of moral uprightness and responsibility. All are, as the poet has expressed it, merely "Dumb driven cattle." This quality in man we call conscience, and rarely, if ever, except in the case of the morally degenerate and insane, do we find an individual who is not to some extent checked by his conscience from doing things which his physical desires might urge. This desire to do right, and to be right, is, we believe, another aspect of the divine image in which man was created.

An appreciation of the fine and beautiful things of nature indicates another sense in which man was created in the image of God. The eyes of man feast upon a beautiful landscape, upon the beauties of mountains, rivers, and lakes, while a beast pays no attention to these beautiful surroundings. Nor do the lower animals have any love for music, as is the case with man.

When man, through the exercise of his senses, realizes to some extent the grandeur of the universe in which he lives, his heart instinctively goes out to his Creator in praise and adoration. He delights to bow down before him to thank him for his wisdom, power, and love, and to seek his guidance and blessing. Thus man is a worshipping creature, which we think is also a manifestation of the divine image in which he was created.

Given a Dominion

God commanded our first parents to multiply and fill the earth. Some English translations say to "replenish" the earth, but this is incorrect; the original Hebrew word here used means "fill." There were no human beings before this, so the earth could not be replenished. The human family, under the headship of Adam, was given dominion of the earth, and over all the lower animals. The earth, then, was man's domain, and in this domain he was to be king.

It is important, we think, that this point should be emphasized. So many mistakenly have the thought that the Creator's intention for man was that the earth should be but a temporary abiding place; that in some mysterious way he was a spiritual being, limited temporarily to physical and earthly conditions, but destined ultimately to be freed from these fleshly shackles to spend eternity in a happier, spiritual world. This theory, like so many others which have been attached to the Bible, is but a figment of the imagination, for there is no hint of it in the Book of Genesis, nor, in fact, in any other part of the Bible.

Throughout the Bible every reference we find to man's creation, and to the divine purpose in his creation, emphasizes the truth that his domain and eternal home was to be the earth. In a prayer to God, David wrote, "What is man, that thou are mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands;

thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas.”—Ps. 8:4-8

It should be noted that the “all things” which were put under man, and thus made a part of his dominion, did not include the angels, but only those things which belong to the earth and are a part of God’s earthly creation. If we ignore this fundamental truth of the Bible, it will be impossible for us to understand the divine plan of redemption through Christ, which provides for the recovery of the dominion which man lost because of disobedience to divine law. To those of the human race who will be restored to man’s original possession, Jesus tells us he will say, “Come, ye blessed of my Father, inherit the kingdom [or dominion] prepared for you from the foundation of the world.”—Matt. 25:34

When we turn from the first chapter of Genesis to the second, we find the details concerning the creation of our first parents. Some have misunderstood this, and have supposed those whose creation in the image of God is mentioned in the first chapter are not the same as the Adam and Eve of the second chapter. The Apostle Paul removes all doubt on this matter by referring to Adam as being the “first man.” (I Cor. 15:45, 47) Moreover, Paul affirms the fact that the first man was of the earth, “earthy,” not a spiritual man, in contrast with the earthly man Adam, as some have theorized.

The Creator, in the Book which reveals his purpose in the creation of man, properly sets forth in its opening chapter a brief summary of his creative work as it pertained to the earth, and shows that this planet was prepared to be the home of his human creation. It shows that they were commanded to multiply and fill the earth, and subdue it. Thus in a few words is shown the divine purpose concerning man. The next chapter begins the Bible’s detailed unfolding of the manner in which that purpose is accomplished.

A Living Soul

In order that we might have an important basic understanding of the nature of man, the second chapter of Genesis furnishes us with considerable detail concerning the manner in which Adam was created. Genesis 1:27 simply tells us that he was created, while Genesis 2:7 reveals how. The record is, "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

This is the first time the word "soul" appears in the Bible. And how simple is the Lord's definition of what a human soul really is! It consists of two component parts—the body and the breath of life. The body itself is not the soul, neither is the breath of life the soul. It was not until the two were united by divine power that "man became a living soul."

First the body was created. All its organs were perfect. It had a perfect heart, but it did not beat, and lungs which did not move. The eyes in that body were perfect, but they could not see, nor could its ears hear. Its legs were motionless and its arms lay limp at its sides. Its brain and nerves were perfectly co-ordinated, but not a single impulse was communicated to that brain, nor was the brain itself capable of receiving or registering a single thought.

Not until God breathed into that body the "breath of life," forcing the lungs into action, the heart to beating, and the blood circulating, did its nerves wake up and the brain function. That which, although perfect, was dead, began to live—"Man became a living soul." In the marginal translation of chapter 1, verse 30, the expression, living soul, is applied to the lower forms of earthly creatures. The expression does not mean an immortal soul, but simply a living creature—a creature made alive by the wisdom and power of the Creator, who knew just how to combine a fleshly organism with the breath of life to make it live.

Science has never been able, nor will it ever be able, to discover this secret of life. God's power manifests itself in all

earthly creation, animate and inanimate. Scientists can formulate the equivalent of a grain of wheat, but it will not germinate and grow. In a cave in southern England, which a thousand or more years ago was an underground river bed, delicately beautiful ferns are now growing from seeds deposited in the crevices of the rocks when the river was flowing through the cavern. After being there for centuries in the darkness, these seeds germinated when the beams of ultraviolet ray lamps were focused upon them.

In breathing creatures—whether it be man or the lower animals—the life principle is conveyed to the blood stream through their lungs. Hence it is called the breath of life, and when the breath of life was forced into Adam's lungs and they began to function, he became a living soul. At once all his five senses began to function, and by sight, hearing, smelling, tasting, and feeling, ideas began to be formulated in his perfect brain, which in turn began to direct the activities of his body.

A Perfect Home

“And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed.” (Gen. 2:8) What a wonderful home this was for Adam! In the garden was everything “that is pleasant to the sight, and good for food.” (vs. 9) It was not a provision merely to keep the first man alive. In addition, the Creator wanted him to enjoy life, for Adam was created with a capacity for appreciating the beautiful things with which he was surrounded.

In the garden was “the tree of the knowledge of good and evil.” God “commanded” that Adam might eat of every tree of the garden except this one; and he attached a severe penalty for disobedience to this command: “In the day that thou eatest thereof, thou shalt surely die.” (vss. 16,17) It is unimportant that we know just what variety of fruit grew on the tree of the knowledge of good and evil. It was merely that God chose this method of placing a test of obedience upon our first parents.

Eve Created

The Lord knew that it was “not good that the man should be alone.” (vs. 18) But in order that Adam might also be brought to a realization of this, the Lord arranged that he should familiarize himself with all the animals previously created, and give them names. In this way he learned that none of them was suitable as a “help meet for him.”—vs. 20

Then it was that Eve was created. God’s method of accomplishing this was unique. A portion of Adam’s own body was used, so that in reality Eve was a part of Adam, separated from him for a special purpose—for the propagation of the human race and for companionship. Adam possessed originally in his own person the masculine and feminine qualities which subsequently were divided between him and his wife, when she was taken from his side.—Gen. 2:21-23; I Cor. 11:8

Adam, who found no congenial companionship among the beasts and the birds, now had Eve as his mate—bone of his bone, and flesh of his flesh. Their very difference of quality made them the more companionable to each other, because each found in the other the desired complement. They twain were one, and neither was complete without the other.

Some time after mother Eve was created, Satan deceived her, asking if it were true that God had told Adam they would die if they partook of the tree of the knowledge of good and evil. She affirmed that this was true, then Satan said to her, “Ye shall not surely die.” (Gen. 3:4) This doubtless raised a question in her mind as to the integrity of God, and opened the way for her disobedience.

Satan continued to cast doubt in her mind concerning God, implying that God had a selfish motive in not wanting them to partake of the forbidden fruit. “For God doth know,” he said, “that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.” (Gen. 3:5) The word “gods” is here a translation of a Hebrew word which simply means “mighty ones,” and the reference

evidently is to the spiritual creatures of the universe, of which Satan himself was one.

It eventuated that in this statement Satan told the truth, and thus is demonstrated his great deceptive powers through the use of part truth and part error. After Adam and Eve had both partaken of the forbidden fruit "the Lord said, Behold, the man is become as one of us, to know good and evil." (Gen. 3:22) Those in the various orders of angelic creation had doubtless already observed Lucifer's deflection from righteousness, so from observation would now know something of the operation of the principle of evil; and from the time of their creation they had been blessed through the operation of the principle of good, of righteousness.

Satan, of course, was one of the gods in the spirit world, and he had already become a sinner, and would know good and evil by experience. It is possible that the statement, "one of us," is a reference to him in particular. It was because our first parents had become like one of us that the divine penalty of death was enforced upon them.

In the New Testament we are informed that Adam was not deceived. (I Tim. 2:14) But Eve was. Her disobedience therefore was not wholly willful. Under the influence of Satan's reasoning she evidently concluded that God had forbidden the use of the very best tree in Eden. Her conclusion may have been that God had a selfish motive in forbidding the use of this fruit; that he feared his creatures would become as wise as he.

Eve did not mention these thoughts to her husband. She decided to partake of the forbidden fruit, acquire the knowledge God was withholding, and then influence Adam to partake with her. He realized the seriousness of his wife's disobedience, and probably thought of the long days before he had her companionship. Now, he concluded, he would be lonely again. Seemingly it was in desperation that Adam joined Eve in the transgression, fully aware of the penalty.

The decrees of God must stand, whether it be his promise of eternal life or his sentence of death. He had given warning

that partaking of the forbidden fruit would lead to the death penalty, and it did. A more correct translation of the penalty as God pronounced it upon Adam would read, "Dying thou shalt die." (Gen. 2:17, margin) This suggests a long period of dying, which actually was the case. Adam did not die instantly, but as the record shows, lived 930 years. This length of life seems incredible to us today, but we must remember that Adam was created perfect, whereas today his descendants have been on the downhill road of sin, sickness, and death for approximately six thousand years. Members of the human race now can offer little resistance to the seeds of death which are constantly working in them, so that those who live as long as a hundred years are exceptions to the rule.

It would seem that almost immediately upon partaking of the forbidden fruit Adam and Eve began to suffer serious consequences. They hid themselves, and acknowledged to God that they were "afraid." Fear is one of the manifestations of sin. It has haunted the lives of countless millions throughout the centuries. Our first parents were afraid of God because they had discovered their nakedness. They knew before that they were naked, but in their innocence and purity it had seemed all right.

First they provided coverings for themselves with leaves. Later the Lord provided them with coverings made from skins of animals. Bible students see in this, first a symbol of man's own need of a covering for sin, and then the provision which God has made through Christ to cover his people with the "robe of righteousness," a covering which was provided through the shedding of blood, as typified by the necessary slaying of animals to furnish our first parents with adequate covering.—Gen. 3:7, 21

The Penalty Falls

When questioned, Adam explained, "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." The woman, in turn, said, "The serpent beguiled me,

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OCTOBER SPECIAL: On Sunday, October 17, “Frank and Ernest” will discuss a topic of interest to many. Attractive circulars will be available for announcing this program, and you are invited to send for as many as you can use. They are free. Address your request to: The Dawn, East Rutherford, New Jersey 07073.

“FRANK and ERNEST”

SUNDAYS UNLESS OTHERWISE NOTED

ALABAMA

Sheffield WSHF 1290 1:30 p.m.

ARIZONA

Phoenix (Sat.) KHCS 11:30 a.m.

CALIFORNIA

Bakersfield KPNC 10:00 a.m.

El Centro KICO 1490 10:30 a.m.

Fresno KXEX 1550 k.c. 10:45 a.m.

Los Angeles KBRT 740 9:00 a.m.

Petaluma KTOB 9:45 a.m.

Redding KVCV 600 7:45 a.m.

Sacramento KGMS 1380 8:00 a.m.

San Francisco KNEW 910 8:30 a.m.

COLORADO

Englewood KQXI 3:15 p.m.

Montrose KUBC 580 8:15 a.m.

DELAWARE

Wilmington WTUX 1290 10:15 a.m.

FLORIDA

Coral Gables WRHC 8:45 a.m.

Orlando WGTO 10:00 a.m.

Tampa WFLA 970 9:30 a.m.

IDAHO

Coeur d'Alene KVNI 1240 9:15 a.m.

Sandpoint KSPT 1400 10:15 a.m.

ILLINOIS

Chicago WEFM 10:30 a.m.

Granite City WGNO 9:45 a.m.

La Salle WLPO 1220 9:45 a.m.

Rockford WRRR 1330 8:30 a.m.

West Frankfort WFRX 1300 9:15 a.m.

INDIANA

Evansville WVHI-FM

Gary-Hammond WJOB 1230 8:30 a.m.

Muncie WLBC 1340 7:00 a.m.

KANSAS

Goodland KLOE 730 9:15 a.m.

KENTUCKY

Bowling Green WLBK 1410 8:00 a.m.

Louisville WHAS 10:30 a.m.

Newport WNOP 8:00 a.m.

Winchester WWKY 1380 10:30 a.m.

MICHIGAN

Detroit CKLW 800 6:45 a.m.

Grand Rapids WMAX 1480 8:45 a.m.

Saginaw WSGW 790 8:45 a.m.

MINNESOTA

Bemidji KBUN 10:45 a.m.

Minneapolis WLOL 8:15 a.m.

MISSOURI

Farmington KREI 800 9:00 a.m.

Montana

Baker KFLN 960 8:00 a.m.

Great Falls KEIN 1310 8:06 a.m.

Kalispell KGEZ 9:30 p.m.

Miles City KATL 1340 10:15 a.m.

NEW JERSEY

Salem WJIC 1510 9:45 a.m.

NEW YORK

Buffalo-Niagara Falls

WHLN 1270 12:00 noon

Mineola (Sat.) WTHE

Rochester WBBF 950 8:15 a.m.

NORTH CAROLINA

Beaufort WBMA 1400 9:00 a.m.

OHIO

Zanesville WHIZ 1240 6:40 a.m.

OKLAHOMA

Oklahoma City WNAD 640 10:00 a.m.

SPANISH RADIO BROADCASTS

ARIZONA

Tucson KXEW 1600 k.c. 8:30 a.m.

CALIFORNIA

Fresno KXEX 1550 k.c. 10:45 a.m.

FLORIDA

Coral Gables WRHC 8:45 a.m.

TEXAS

San Antonio KUKA 1250

MEXICO

Mazatlan XEACE 9:00 a.m.

PORTUGAL

Oporto Radio Miramar

782 k.c. 10:15 p.m.

URUGUAY

Montevideo Radio El Espectador

810 k.c. Sat., 1:30 p.m.

Radio Broadcast Schedule

OREGON			Port aux Basques, Nfld.	
Portland	KLIQ 1290	9:30 a.m.	CFGN 910 10:30 a.m.	
PENNSYLVANIA			St. Andrews, Nfld. CFCV-FM	
Allentown	WHOL 1600	10:45 a.m.	St. Anthony, Nfld. CFNN-FM	
Pittsburgh	WARO 540	12:00 noon	Stephenville, Nfld. CFSX	
Pottstown	WPAZ 1370	12:45 p.m.	Oshawa, Ont. CKLB 1350 9:45 a.m.	
PUERTO RICO			St. Thomas, Ont.	
Aguadilla (Fri.)	WABA	8:00 p.m.	CHLO 1570 10:45 a.m.	
SOUTH CAROLINA			Montreal, P.Q. CFMB 5:15 p.m.	
Hemingway	WKYB		Prince Albert, Sask.	
TEXAS			CKBI 900 9:15 a.m.	
Hamilton	KCLW	10:00 a.m.	Regina, Sask. CKRM 7:45 a.m.	
Lubbock	KDAV 580	9:45 a.m.	Yorkton, Sask. CJGX 940 10:00 a.m.	
Pleasanton	KBOP 1380	7:30 a.m.	AUSTRALIA	
Shamrock	KBYP 1580	10:15 a.m.	Geelong 3GL 10:00 a.m.	
UTAH			Tamworth (Tues.) 2TM 10:10 p.m.	
Salt Lake City	KRGO	8:00 a.m.	CEYLON	
VIRGINIA			Radio Sri Lanka (Sat.) 9:45 p.m.	
Richmond	WIKI	7:45 a.m.	MALDIVE ISLANDS	
WASHINGTON			Radio Maldives (Tues.) 4740 9:00 p.m.	
Bellingham	KPUG 1170	9:15 a.m.	MEXICO	
Clarkston	KCLK	10:45 a.m.	Mazatlan XEACE 9:00 a.m.	
Seattle	KAYO 1150	7:15 a.m.	NEW ZEALAND	
Spokane	KUDY 1280	9:30 a.m.	Dunedin (Sat.) 4XD 6:45 p.m.	
Tacoma	KMO 1360	9:45 a.m.	NIGERIA	
Yakima	KUTI 980	7:15 a.m.	Ibadan (Wed.) WNBS 10:45 p.m.	
WISCONSIN			PANAMA	
Milwaukee	WEMP	8:45 a.m.	Panama City HOQ 1250 10:30 a.m.	
Neillsville	WCCN 1370	9:15 a.m.	PORTUGAL	
WYOMING			Oporto Radio Miramar	
Sheridan	KWYO 1410	12:00 noon	782 k.c. 10:15 p.m.	
CANADA			SOUTH AFRICA	
Edmonton, Alta.	CJOI	12:45 p.m.	Joubert Park SWAZI Music Radio	
Vancouver, B.C.	CJJC	10:30 p.m.	9:00 a.m.	
Winnipeg, Man.	CKJS	9:00 a.m.	URUGUAY	
Corner Brook, Nfld.	CFCB 570	10:30 a.m.	Montevideo (Sat.) Radio El Espectador	
Deer Lake, Nfld.	CFDL-FM		1330 hrs.	
Port au Choix, Nfld.	CFNW	10:30 a.m.	VIRGIN ISLANDS	
			St. Croix WSTX 970 9:00 p.m.	

RADIO TOPICS FOR OCTOBER

- | | |
|----------------------------------|--------------------------------|
| 3—"Our Lord's Return" | 17—"Opening the Gates of Hell" |
| 10—"The Coming World Government" | 24—"The Gospel of Christ" |
| | 31—"A Worldwide Religion" |

(Continued from page 31)

and I did eat." Adam could not escape the responsibility of his own sin. Eve was also blameworthy, so they both came under the penalty which led to death.

"Unto the woman he [God] said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children." The penalty upon Adam was, "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."—Gen. 3:16-19



In order that this penalty might be carried out, God expelled our first parents from the garden home he provided for them. They were driven into the unprepared earth to die.

Deliverance Promised

In pronouncing sentence upon the "serpent," the Lord spoke of a "seed," the seed of the woman which, he said, would one day "bruise" the "serpent's" head, and that the "seed" of the serpent would bruise the "heel" of the seed of the woman. God also said that he would place enmity between these two seeds. Doubtless our first parents heard this statement, or would know about it, and it constituted for them their only ray of hope that the great tragedy to which their sin had led would, in God's due time, in some way be rectified.

As the plan of God unfolds from book to book of the Bible, we learn the manner in which the divine sentence of death is set aside and, as a result, Adam and his race given an opportunity to gain eternal life and have their lost home and dominion restored to them. This wonderful plan of God calls for a resurrection of the dead. Paul explains, "Since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive."—I Cor. 15:21,22

And, as hinted by the Lord in Eden, this plan of salvation will be carried out through a "seed." This thought is enlarged upon in a promise God later made to Abraham that through his seed all the families of the earth will be blessed. (Gen. 12:3; 22:18) In Galatians 3:16 Paul explains that the seed promised to Abraham was in reality Christ, the Messiah, and in verses 27-29 of the same chapter he gives the additional information that the true followers of Jesus—those who suffer and die with him—are also considered a part of that promised seed, "and heirs according to the promise."

Jesus said to the scribes and Pharisees of his day who were opposing him, and who plotted against his life, that they

were of their “father the Devil.” (John 8:44) This indicates that the seed of the serpent mentioned by the Lord comprises those who throughout the ages have persecuted the true people of God. This spirit of persecution on the part of the Adversary’s agents has furnished an opportunity for God’s true people to prove their fidelity to him at the cost of suffering. The prophecies of the Bible refer to this suffering and the glory to which it leads, describing it as the “sufferings of Christ.” (I Pet. 1:11) Paul wrote, “It is a faithful saying: For if we be dead with him, we shall also live with him; if we suffer, we shall also reign with him.”—II Tim. 2:11,12

The purpose of the kingdom in which Christ and his true followers will reign together is the restoration of the human race to life on the earth, and the crushing out of all sin, and finally the destruction of the Devil himself. Paul wrote that the “God of peace” would “bruise” Satan under the feet of the Christ “shortly,” that is, in his due time. (Rom. 16:20) Paul also wrote that Christ will reign “till he hath put all enemies under his feet; the last enemy that shall be destroyed is death.”—I Cor. 15:25,26

Cain and Abel

It was after Adam and Eve were driven out of Eden to die that their first children were born to them. Perhaps it was because of the Lord’s statement pertaining to a seed that when Cain was born Eve said, “I have gotten a man from the Lord.” (Gen. 4:1) Soon after this, apparently, Abel was born. These two are among the best known characters of the Bible, but there is a great deal of misunderstanding concerning them.

It has been erroneously supposed that Cain and Abel, and later Seth, were Adam and Eve’s only children, hence the question which is so often asked, “Where did Cain get his wife?” From Genesis 5:4 we learn that throughout the hundreds of years of his life sons and daughters continued to be born to Adam. Some of these daughters were probably

born either before or soon after Cain and Abel. Indeed Eve's remarks when Cain was born—"I have gotten a man from the Lord," in addition to reflecting confidence in the Lord's promise concerning a seed, might also indicate joy over the birth of a son rather than daughters, as most of her previous children may have been.

In the Genesis record of the pre-Flood era of human experience, few women are mentioned by name. Nor are we to assume that all the men of that period are mentioned in the biblical record, but rather, only those related directly or indirectly to the unfolding of one or another aspect of God's plan of redemption and recovery of man from the curse of sin and death.

It is for this reason that the two names, Cain and Abel, appear in the narrative. Our first parents had sinned, bringing upon themselves and upon their offspring the penalty of death. But God's statement concerning the seed which was to bruise the serpent's head implied that something was to be done about this penalty. Yet this could not be unless the sin which led to their sentence was in some way remitted. So, having vaguely indicated his loving intentions toward his human but fallen creatures, God began to illustrate the manner in which they would be carried out; that it would be through the remission of sin based upon the shedding of blood. In both the Old and New Testaments this is clearly stated.—Lev. 17:11; Heb. 9:22

We are informed that "Abel was a keeper of sheep, but Cain was a tiller of the ground." (Gen. 4:2) These two offered sacrifices to the Lord. "Cain brought of the fruit of the ground," while Abel "brought of the firstlings of his flock." (vss. 3,4) The Lord accepted Abel's offering but did not accept Cain's. In the New Testament we read that "by faith Abel offered unto God a more excellent sacrifice than Cain." (Heb. 11:4) It was more excellent because it was a flesh and blood sacrifice, which pointed forward to the shed blood of Jesus by means of which reconciliation is provided for Adam

and all who were condemned in him. John the Baptist said concerning Jesus, "Behold the Lamb of God, which taketh away the sin of the world." (John 1:29) In Revelation 5:6,13 Jesus is referred to as "the Lamb as it had been slain."

Thus, having indicated in his statement concerning the seed which would bruise the serpent's head that the penalty of death would in some way be set aside, God began to illustrate the manner in which it would be done; that it would be through the shedding of blood, or the sacrifice of life. And it was God's own dear Son who sacrificed his life for this purpose. It was Jesus who became "the propitiation [satisfaction] for our sins: and not for ours only, but also for the sins of the whole world."—I John 2:2

The First Murderer

Cain resented the fact that his offering was rejected by the Lord, while his brother Abel's was accepted. Instead of inquiring as to the reason for this so that he might himself offer an acceptable sacrifice, he allowed anger, malice, and hatred to burn in his heart; and when the opportunity offered, he slew his brother. God said to Cain, "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him."—Gen. 4:7

When Eve said at the birth of Cain, "I have gotten a man from the Lord," it may have indicated her belief that Cain was the promised seed which would bruise the serpent's head. If so, she doubtless had communicated this belief to Cain, and this could well have been the cause of his jealousy when Abel's sacrifice was accepted instead of his own. Actually, of course, neither Cain nor Abel was to be the promised seed, for this promise was to be fulfilled through Christ. God explained to Cain that if he offered the proper sacrifice it would also be accepted. But the Lord added, "If thou doest not well, sin lieth at the door." This indicates the nearness of temptation to assert his own will in the matter. Perhaps he was determined that he would be the "man from

the Lord," the ruler, even if it were necessary to murder his rival, which he did.

After this crime had been committed, the Lord spoke to Cain again and asked, "Where is Abel thy brother?" to which Cain replied, "I know not," adding those well-known words, "Am I my brother's keeper?" God knew, of course, what had happened and said to Cain, "The voice of thy brother's blood crieth unto me from the ground." (Gen. 4:9,10) Every injustice cries to God for justice, and in the outworking of the divine plan for the recovery of mankind from sin and death there will be a full balancing of the scales. All the guilty will be justly punished, and those who have unjustly suffered will receive adequate compensation.

The record states that God placed a "mark" upon Cain, so that despite his wrongdoing those who found him would not slay him. There has been much speculation as to what this mark may have been. Seemingly there is no way of knowing, as yet at least, just what it might have been, and it is wise not to speculate concerning the things we do not know with some degree of certainty.

The record speaks of Cain's wife, and their children, and of the fact that he built a city in the land of Nod. His wife could have been none other than one of his many sisters. The marriage of brother and sister, when both were so near to the original perfection in which Adam and Eve were created, would result in no serious consequences to their offspring as such a marriage would today.

Among the descendants of Cain was Jubal, "the father of all such as handle the harp and organ." (Gen. 4:21) This indicates that from the beginning the human family has had an appreciation of music, and the ability even to make musical instruments. This, we think, reflects one aspect of the image of God in which man was created.

Another descendant of Cain was Tubal-cain, "an instructor of every artificer in brass and iron." Here, then, was the first metallurgist. The people of that early time were not dull and

brutish, but intelligent and refined, enjoying the basic arts which have been the foundations of civilizations from the very beginning.

Besides, while apparently no formal code of laws had been developed, the people, being created in the image of God, were guided by their conscience and knew the difference between right and wrong. Lamech, the father of Jubal and Tubal-cain, said to his wives, "I have slain a man to my wounding, and a young man to my hurt. If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold." (Gen. 4:23,24) Lamech's conscience accused him of the sin he had committed.

The First Martyr

Abel has the distinction of being the first martyr, the first to suffer because of the enmity between the seed of the woman and the seed of the serpent. Satan did not then know that the real seed of promise would be Jesus, so he set upon the task of persecuting and destroying all those upon whom he saw the favor of God manifested; and we may safely assume that he played a major part in stirring up Cain's jealousy to the point where he would murder his brother.

Jesus and the apostles received their persecution chiefly from their Jewish brethren. Similarly, during the entire age since, Christians have suffered martyrdom at the hands of so-called Christians. Thus the Scriptures foretold, saying, "Your brethren that hated you, that cast you out for my name's sake said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed."—Isa. 66:5

The first death in Adam's family must have cast a great shadow. The hope centered in the divine promise that the seed of the woman would bruise the serpent's head was temporarily snuffed out. Somewhat later on Seth was born. His name indicates that his parents hoped that he would be the man promised by the Lord. They did not know that the promised One would be the Messiah, who would come long afterward, and for whose work the world still waits.

It is undoubtedly fortunate for the human that we cannot enter deeply into the sorrows and difficulties of others, except the few who are near and dear to us. Each individual, each family, has as large a measure of sorrow as it can bear. The poet, realizing the folly of unrestrained grief, has well said:

“Go bury thy sorrow,
The world has its share;
Go bury it deeply,
Go hide it with care.”

However, our experience with sin and its penalty, death, should make us all sympathetic. We should do nothing to add to the sorrows of others, but everything we can to comfort them. The very best thing we can do is to point to the promises of God concerning the time coming when there shall be no more sorrow, no more dying, no more pain; when, as we read in Revelation 21:4,5, the “former things” shall have passed away, and when “all things” shall be made new.

Since the entire population of the pre-Flood world doubtless lived extraordinarily long lives, and since the population was small, they must have been well acquainted with one another, and all doubtless knew the facts concerning creation as related to them by Adam. Without doubt they all spoke the same language, which would be the language Adam received from his Creator.

Enoch, “the seventh from Adam,” is one of the few between Adam and Noah concerning whom we have information, and that is scanty. The Apostle Jude tells us that Enoch was a prophet, quoting him as saying, “Behold the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds, which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.”—Jude 14, 15

The expression, "ten thousands of his saints," would be more correctly translated to read, "myriads of his saints." Enoch's prophecy refers to the great judgment and kingdom work of Christ and his church. Jude said that then the ungodly would be convinced of their ungodly deeds, while the Prophet Isaiah says that when the judgments of the Lord are in the earth "the inhabitants of the world will learn righteousness." (Isa. 26:9) Those who then obey the righteous laws of God which they learn will be restored to perfection as human beings, and live forever.

In Hebrews 11:5,6 the apostle informs us that Enoch "had this testimony, that he pleased God." He also explains that "Enoch was translated that he should not see death; and was not found, because God had translated him." According to Prof. Strong, the Greek word here rendered "translated" literally means to "transfer," or to "transport." In other texts it is rendered "carry over," "change," "removed," and "turn." It will be seen from these various uses of the word that it does not in itself indicate that Enoch would not die.

The Old Testament record simply is that "Enoch walked with God: and he was not; for God took him." (Gen. 5:24) In Jeremiah 31:15 we read concerning certain children who had died, that "they were not." Concerning the Sodomites, we read that God "took them away as he saw good." (Ezek. 16:50) Both of the expressions used in Genesis 5:24, therefore, are used in the Bible to denote death.

Paul says that Enoch was "translated," or "removed," that he should not "see" death. This does not necessarily imply that he did not experience death. The population of the earth was small in those days, with everyone living for hundreds of years. It is quite possible that God's reward to Enoch for his faithful devotion was in allowing him to die suddenly, perhaps in his sleep, and perhaps also before he had seen the horrors of death as experienced by others.

This seems a logical explanation of what happened to Enoch. Jesus said that no man had ascended into heaven, so

we know that Enoch was not taken there. In any case, the language used concerning him does not prove that all who have served the Lord throughout the ages have been taken to heaven when they died; nor does it prove that "there is no death," as Satan implied to Eve when he said, "Ye shall not surely die."—Gen. 3:4

Abel and Enoch are mentioned by the Apostle Paul in his list of the Ancient Worthies who will receive a "better resurrection." They "all died in faith," he explains, not having received the things which had been promised to them, "God having provided some better thing for us [the followers of Jesus], that they without us should not be made perfect." (Heb. 11:35, 40) Abel and Enoch will both be restored to life on the earth, and will take their place among the human representatives of the kingdom.

Then, also, Adam and all his descendants will be awakened from the sleep of death and given an opportunity to accept the offer of life provided through the redemptive work of Christ Jesus, the Head of the seed class, which is to bruise, or destroy, Satan and bless all the families of the earth.

Our next part will deal with Noah and his family.



Looking from Mount Pisgah

BEFORE Moses' death God permitted him to go up into Mt. Pisgah and from there view the Land of Promise. Similarly God's people of today are permitted to ascend the mountain of faith and behold things which others cannot appreciate, things which God has prepared for them that love

him. These things are revealed to them through the Word of God, illuminated by his Spirit. They see God's promises that the reign of sin and death, which has continued for approximately six thousand years, is to be broken; that Satan shall be bound for a thousand years that he may deceive mankind no more; that for that same period of time Christ will reign as the King of Glory over the whole earth.—Rev. 20:1-3

They see that Jesus will not reign alone, but that according to the Father's plan the church will be joint-heirs in his kingdom—figuratively styled his bride. They see that in becoming Jesus' disciples by a full consecration of their lives to God's will, and by the begetting of the Holy Spirit, they become sons of God. They see that then they must grow in grace, knowledge, and love, as a new creation, and that they shall finally experience a wonderful resurrection change, to make them spirit beings like their Redeemer, and sharers of his glory. The Apostle Paul describes this great change in his matchless resurrection discourse in I Corinthians 15:43,44.

From the Pisgah of faith God's faithful can see their future glory, honor, and immortality with their Lord; that they will be kings to rule the world, under their chief King, Jesus; priests to teach and to heal, under their great High Priest, Jesus; judges, under him as chief Judge, to reward, discipline, and instruct the world.

Looking through the telescope of God's Word, they see the glorious restitution to come to all mankind, lifting them up from meanness, ignorance, superstition, sin, and death back to God's image and likeness, as Adam first enjoyed this, along with the knowledge gained through the fall and the rising again.

They see that ultimately the whole earth shall be filled with the glory of God; that the "curse" will be no more. They see from the promises of the Bible that ultimately those who refuse to be conformed to God's righteous law will be destroyed in the second death, and that thus there will be a clean universe. □

The General Convention July 31-August 5, 1976

THE abundance of warmth that was shed upon us from the morning sun of July 31 was quite typical of the brethren who were embracing one another in front of the Albion College Chapel.

We again felt at home when Mr. Morley Fraser, the Director of Continuing Education, opened his remarks with a hospitable welcome from Albion College. He declared that from over two dozen organizations holding conventions on the grounds during the summer, the Bible Students associated with The General Convention were chosen by the staff as their favorite.

In his welcome, Mr. Fraser stressed how we may assist one another to make our stay as pleasant as possible. Sharing our brotherly love by lending a helping hand was one of the keys in sharing the convention blessings. Voluntary transportation was provided between the chapel and the cafeteria for those friends who required special assistance. And a hearing aid system was supplied for those who couldn't hear the speakers well.

The college was especially cooperative toward our various needs. Aside from air conditioning in the chapel, ice water was available in the lobby during intermissions. Annually, the college has privileged us with an extra bonus. This year the friends were allowed unlimited seconds during mealtime. As a result, many dieters lost willpower—and gained weight! Between the brethren and the thoughtfulness of the college staff, the convention facilities were made as beautiful as









possible. Together they did their utmost to resolve any problems upon request.

The warm feelings that were manifested among the brethren in their fellowship were so abundant that they were communicated to some of the college staff. Different ones were touched and remarked that they couldn't wait till next year's convention. We are thankful that our presence was such as to be a witness throughout the college grounds.

Blessings Shared

The blessings shared at the convention did not only stay on campus. As one walked through the friendly atmosphere of smiling faces in the chapel lobby during intermissions, he couldn't help but notice a large table filled with cards and letters (over 60 cards in total). These were addressed to the many sick and isolated friends who wished dearly to be at the convention in person but could attend only in spirit. To these dearly missed ones, hundreds of lines of joy and encouragement were being silently expressed by ink. Letter writing among the brethren has undoubtedly been one of the most valuable means of encouraging and sharing warm thoughts in times of isolation, at least since Paul's first letter to the Romans!

Downstairs, during every session, another method of sharing convention blessings was winding up. Many thoughtful and patient brethren were tending dozens of tape recorders and entwined electronic equipment, which relayed onto tape every word or musical note heard on the platform. This group, and the Dawn Recorded Lecture Service upstairs behind the stage, have made the entire spiritual phase of the convention available to loved ones back home, or to scattered friends throughout the world. A few rooms distant from this department was an area filled with books, tracts, and much other truth literature available to anyone. Also, conveniently located downstairs was the college store, which provided the friends with needful supplies.

Overseas Attendance

This year's General Convention was attended by several friends from across the waters. Representatives from England, France, Germany, Poland, India, and Nigeria were present. Sisters who arrived from France and Germany are translators of the French and German Dawns, respectively. They received a bountiful blessing from being able to associate with the brethren with whom they have worked cooperatively in proclaiming the Gospel for so many years. Brethren from England and Poland will be visiting and serving at various classes and conventions throughout the United States and Canada before returning to their homes afar. By way of the foreign reports given at the convention, we realize more fully the many tribulations the brethren in Europe have experienced. A radio public witness work in England, for example, is not permitted on the government controlled stations. As a result, the means of witnessing practiced by the British friends is quite limited. In spite of these restrictions, the friends are putting forth their best efforts to proclaim the truth, confident that the Lord will spread His Word to accomplish his purposes.

Our brethren from other lands have spent much time, effort, and funds in order to partake of the blessings shared in Albion. They were a unique encouragement to us during the testimony meetings when they expressed the longing desire which they had within them one day to meet with their beloved friends in America. More blessings were shared at the testimony meetings by friends who told of various experiences and joys resulting from Christian growth. These numerous testimonies voiced by the young and old filled our hearts and minds with spiritual energy!

Their Best One Yet

During the same hours that our sessions were in progress, other meetings were being held in the Science Center, only one block from the chapel. In separate rooms within this building, familiar voices were heard discussing Bible truths.









Not many friends attending the regular sessions had an opportunity to hear them. They came from our young people!

“There are more kids here this year than ever before,” one youngster commented. The participation by these young people was just as obvious. Five sessions were held concurrently for five different age groups, ranging from five through sixteen years and over. The young people also had periods to attend the general sessions with their parents. The 2-4 year-olds didn't yet qualify for a special Bible study group, but they did have a special room downstairs in the chapel.

Prior to the convention the young students within the various groups were sent notebooks. These notebooks contained carefully prepared questions formulated by instructors from every session within each age group. This year's theme for the young people was “Fundamentals of God's Plan.” Our young scholars were required to prepare individual answers to various questions pre-assigned to each person. Finding the answers required searching the Bible for numerous scriptures, and investigating Reprint articles, the Volumes, and other sources of information.

Also, a fair amount of recreation time for the children was allotted. Basketball, tennis, swimming, canoeing, and chorus were conducted under careful supervision. The young people were also of valuable assistance to the cafeteria staff, whom they helped at mealtime. In the evening, and into the wee hours of the night, some of our young adults gathered at the dormitory lounge and spoke informally about experiences they had encountered throughout the past year. Their parents were especially appreciative to know their children were in a positive environment, and under good direction. Many young Bible Students declared that this convention was their best yet!

The Immersion Service is always one of the favorite sessions of the convention. During this service we have the opportunity to silently renew our own consecration along with

those being immersed. This year ten candidates were immersed, and dedicated their lives unto the Lord.

Praises unto Him

Following the final discourse, in most of the evening sessions, was a service that generally uplifted and inspired everyone. This service is known as the "Vespers." The young and old joyously participated in musical praises to our Father. Solos, duets, trios, quartets, piano, pipe organ, guitar, flute, violin, and trumpet formed various combinations between singers and musicians. Numerous choir groups let their voices ring out praises to God. One of the more unusual groups, whose leader surely had required strenuous practice sessions, was the children's choir (ages 4-7). On the night of one of their performances these youngsters paraded on stage, grasped their imaginary candles, and sang of how easy it is to blow out our light of truth. May we be on guard to keep our light lit!

Evening Fellowship

About nine o'clock each evening, the friends met at the cafeteria for ice cream. Virtually everyone enthusiastically participated in this affair, as it included unlimited seconds. These gatherings proved to be a successful means for the friends to continue their fellowship into the evening hours. The ice cream feast ended the day for most, but a considerable number proved themselves indefatigable. Some of the friends continued feasting, for the sake of fellowship, at a nearby pizza parlor. Others gathered 'round a piano at a dormitory lounge and revived the Vesper Service with more hymns of praise. Still others informally discussed Bible truths or merely reminisced about their daily living. When parting on the fifth night of the convention the brethren were tired, but already filled with enough blessings to last them until the next convention. Also on the fifth night the friends began to count their blessings of the past week, as they realized that the next day was the last day of convention.

Conclusion

Soon the convention theme hymn, "Our King Is Marching On," was sung for the last time by our harmonious sixty-five-member choir. The final discourse, which once seemed so far away, was being closed with prayer. As is known when the brethren gather, time passes quickly, as did this General Convention.

"Till We Meet Again" filled the auditorium during the Love Feast that followed. We shook hands and embraced our beloved brethren for what may have been, for some of them, the last time on this side of the veil.

A tear or two trickled down our faces as we proceeded out of the college grounds the following morning. Turning our heads back, we glanced at the empty steps in front of the cafeteria. There too, we had shared our days with the brethren. When will we meet again?

These same thoughts and emotions were shared many times by the apostles and the church throughout the Gospel Age when they departed from amongst their beloved brethren. How appreciative we are to know that every true Christian who has been faithful to God will be permitted to attend the grandest convention of all, beyond the veil! Indeed, our success in being faithful lies in the theme text of this year's General Convention: "I have set the Lord always before me."—Ps. 16:8

The 1976 General Convention will remain deeply rooted within our hearts as a well-constructed bridge in the narrow way, for which we gladly paid a very small token to cross. May we apply what we have been replenished with to our daily lives throughout the year and, the Lord willing, be filled again at Albion in 1977. □

I will bless the Lord, who hath given me counsel: my reins also instruct me in the night seasons.—Psalm 16:7

Speakers' Appointments

MINISTERING THE GLORIOUS GOSPEL OF CHRIST

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

S. ALLEN		K. NAIL	
New Haven, CT	Oct. 3	Boston, MA	Oct. 3
		New London, CT	17
		Oriando, FL	30, 31
D. BRUCE		G. PASSIOS	
New Zealand	Oct. 3-12	Allentown, PA	Oct. 17
Nambour—Gympie area	14, 15	Buffalo, NY	31
Sydney, Aust.	17-19		
Melbourne area	21-25		
Adelaide	27	H. PASSIOS	
Perth area	29-31	St. Louis, MO	Oct. 9, 10
		Nashville, TN	12
P. HATGIS		Corinth, MS	13
New London, CT	Oct. 17	Chatanooga, TN	14
Detroit, MI	31	Columbus, GA	15
		Louisville, AL	17
J. HULL		Mobile, AL	18
Milwaukee, WI	Oct. 9, 10	New Orleans, LA	19
		Tallahassee, FL	20
G. JEUCK		Miami, FL	24
Baltimore, MD	Oct. 10	St. Petersburg, FL	25
		Oriando, FI	29-31
A. KRUMPOLT		E. K. PENROSE	
Berwick, PA	Oct. 10	Regina, Sask.	Oct. 1
		Prince Albert, Sask.	3
E. F. LANKFORD		Melfort, Sask.	4
Kalispell, MT	Oct. 1-4	Canora, Sask.	5
Pincher Creek, Alta.	5	Winnipeg, Man.	7
Calgary, Alta.	6	Minneapolis, MN	10
Regina, Sask.	8	Marshfield, WI	11
Canora, Sask.	10	Cincinnati, OH	16, 17
Porcupine Plain, Sask.	11		
Prince Albert, Sask.	12	L. POST	
Luseland, Sask.	13	Philadelphia, PA	Oct. 24
Havre, MT	15		
Kalispell, MT	17	R. RUTH	
Sandpoint, ID	18	Sayville, NY	Oct. 3
Spokane, WA	19		
Clarkston, WA	20	R. SURACI	
Moses Lake, WA	21	New York, NY	Oct. 24
Wenatchee, WA	22		
Kelowna, B.C.	24, 25	F. WASSMANN	
Vancouver, B.C.	27	Pottstown, PA	Oct. 17
Victoria, B.C.	28		
Seattle, WA	31		

Conventions

KALISPELL, MT, Oct. 1-3—Outlaw Inn, 1701 Hwy 93 S. Mrs. Malcolm Thompson, P.O. Box 1105, Columbia Falls, MT 59912

MINNEAPOLIS, MN, Oct. 3—2601 Fillmore St., N.E. Mrs. Mike Nekora, 2601 Fillmore St., N.E. 55418

SAN LUIS OBISPO, CA, Oct. 9, 10—Odd Fellows Hall, 520 Dana St. Mrs. J. E. Dunn, 3078 Johnson Ave. 93401

MILWAUKEE, WI, Oct. 9, 10—Aurora Lodge, 734 N. 26 St. Mrs. Violet Pazucha, 4454 S. 14 St. 53221

CINCINNATI, OH, Oct. 16, 17—Masonic Temple, Social Room 3, 317 E. Fifth St. Mrs. Margaret Ellis, Rt. 1, Box 71, Melbourne, KY 41059

NEW LONDON, CT, Oct. 17—Mohegan Community College, Mahan Dr., Norwich. Doreen Apicelli, 27 Ledyard Ave. Groton, CT 06340

CHICAGO, IL, Oct. 24—Masonic Temple, 5352 W. Chicago Ave. Mr. Arthur Jesuit, 140 Forest Glen Rd., Wood Dale, IL 60191

ORLANDO, FL, Oct. 30, 31—Casselberry Women's Club, Overbrook Dr., Casselberry. Mrs. Stanley Jeuck, 587 Queens Mirror Circle, Casselberry 32707

LOS ANGELES, CA, Oct. 31—Masonic Temple, 933 S. Hoover St. Mr. A. W. Abrahamsen, 720 S. Hobart Blvd., #207, 90005

DETROIT, MI, Oct. 31—Northwest Branch YWCA, 25940 Grand River. Mr. Frank Nemesh, 25354 Cunningham, Warren, MI 48091

BUFFALO, NY, Oct. 31—Unity Temple, 1940 Niagara St. Mr. Joseph Szuba, 362 S. Union Rd., Williamsville, NY 14221

GRAND RAPIDS, MI, Nov. 6

PORTLAND, OR, Nov. 6, 7

NEW HAVEN, CT, Nov. 14

PHOENIX, AZ, Dec. 31-Jan. 2

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BRITISH SPEAKERS' APPOINTMENTS

E. T. NADAL

Dewsbury Oct. 16
Newport 23
Latchford Nov. 20

R. E. ROBINSON

Latchford Oct. 9

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Cassettes on loan—15, Southwood Gardens, Gants Hill, Ilford, Essex IG2 6YF (British Isles only).