

The Dawn

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Highlights of Dawn

The Roaring of the Seas

“Woe to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters.”—Isalah

—Isalah 17:12

ALTHOUGH it consists of but seven brief sentences, the twenty-third psalm is one of the sweetest expressions of faith ever composed by man. From his earliest youth the boy, David, had been charged with the care of his father's sheep, and he knew from experience how completely the life and well-being of the flock depended on the devotion and constant watchfulness of their shepherd. He dwelt in wild country, and must forever be on the alert for hungry predators. By day he must guide his trusting charges to green pastures, and at night find a safe shelter for them from the cold.

Thus, when the shepherd boy became a man and was anointed by Jehovah to high office in the kingdom, he too, like his little flock of old, learned through experience that Jehovah God was constantly watching over him, directing him with his rod and staff, supplying all his needs, and guarding him from danger. It was but natural, therefore, when David desired to express his own unfailing faith and confidence in that great Creator and Guide, whom he had learned to know and trust, that he should liken him to a shepherd.

What a beautiful and meaningful figure of speech it is! The Bible was provided by the LORD for the instruction and encouragement of all who would ever seek to be his people down through the ages; and in whatsoever language of the world, or in whatever age it might be written, the term

shepherd would unfailingly proclaim God's enduring qualities of trustworthiness, love, and watchfulness to any who might be striving to find their Creator in the pages of that great Book.

The Bible contains much symbolic language. Unless one can comprehend something of Bible symbology, much misunderstanding of God's wise and loving purposes for the entire world of mankind and, indeed, of the very character of the LORD himself, may result. It is because of this that, almost from the earliest days of Christianity, many earnest and sincere preachers of the Word have alarmed their congregations with the mistaken idea that this glorious planet Earth would one day be literally and forever destroyed. But when the simple meanings of the Bible's symbols are seen in their unhampered power and beauty, then many formerly obscure, and even ominous passages, become at once clear, instructive, and hope-inspiring. But before we examine these situations let us consider the real meaning of some of the Bible's more commonly used symbols.

The Apostle Peter tells us that **the heavens and the earth** "perished," or were **destroyed**, in the Flood of Noah's day. He then states that the **present heavens** and the earth will be destroyed by fire. (II Pet. 3:6,7,12) Manifestly, the earth twice referred to here by Peter cannot be this literal planet Earth, for after the first earth perished in the Flood, the planet Earth remained, and it does so to this day.

In these statements Peter is referring to the **heavens and the earth** as together constituting worlds, or social arrangements, the heaven representing the spiritual, and the earth the civil rulership of each of these separate worlds.

The Prophet Zephaniah also speaks of the earth in this symbolic sense. He says that in "the day of the LORD'S wrath [the time of trouble] the whole land [Hebrew, 'erets, earth] shall be devoured [destroyed] by the "fire of his jealousy." He then explains that he is speaking of the

destruction, not of the literal planet Earth, but of the **social arrangements** that would then be in existence on the earth: “For he [God] shall make even a speedy riddance of **all them that dwell in the land** [earth].” He repeats the same thought later, and shows that after the earth (social order) has been destroyed, the planet Earth still remains, for Jehovah then turns to the people “a pure language, that they may all call upon the name of the LORD, to serve him with one consent.” The prophet makes the additional important point that the word fire, as used in the Scriptures, often symbolizes utter destruction.—Zeph. 1:18; 3:8, 9

Another word often used metaphorically in the Scriptures is **mountain**, beautifully symbolizing a **kingdom**. The Scriptures tell us that when this present evil world, or social order, is destroyed, Christ’s millennial kingdom will be established in the earth, and it will judge the world in righteousness. In harmony with this, Jehovah declares of that glorious coming time, in Psalm 2:6, “I have installed my **king** on Zion, my holy mountain.” (**Rotherham, NEB**) Kings, of course, do not reign over literal mountains. They reign over **kingdoms**, which are often symbolized in the Scriptures by the word **mountain**. Thus the Prophet Micah could write:

“In the last days it shall come to pass, that the mountain [kingdom] of the house of the LORD shall be established in the top of the mountains [kingdoms], and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain [kingdom] of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the **LORD** from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. **But they shall sit every man under his vine and under his fig tree; and none**

shall make them afraid: for the mouth of the LORD of hosts hath spoken it.”—Mic. 4:1-4

The Prophet Isaiah also foretold of that wonderful kingdom over which the glorified Jesus will reign: “For unto us a child is born, and unto us a Son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful Counselor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his **government** and peace there shall be no end, upon the throne of David, and upon his **kingdom**, to order it, and to establish it with judgment and with justice from henceforth even forever.”—Isa. 9:6,7

The Scriptures also speak of the **roaring of the sea and waves**. (Isa. 60:5; Jer. 6:23) The Prophet Isaiah leaves no doubt in our minds that when these terms are used symbolically they refer to the restless, protesting masses of mankind. He says, “Ah, the thunder of many peoples, they thunder like the thundering of the sea! Ah, the roar of nations, they roar like the roaring of many waters!”—Isa. 17:12, **RSV**

In both the Old and New Testaments the word shake is used metaphorically. We are told that God intends “once more to **shake** the [symbolic] heavens and the earth” in the day of his wrath. The Prophet Haggai explains that it is the rulership exercised by the nations of earth that will be shaken, or removed. And the Apostle Paul confirms that it is the man-made **social order** of this present evil world that will be shaken, so “that those things [things eternal in the heavens] which cannot be shaken may remain.”—Hag. 2:6,7; Heb. 12:26,27; II Cor. 5:1

In symbolic prophecy, a city represents the seat of government of a kingdom. We have already seen that the heavens and the earth which are now represent the ruling ecclesiastical and civil powers of this present evil world. But the Revelator tells us this order of things will pass away, to be replaced by a glorious new heavens and a new earth,

Christ's millennial kingdom, whose seat of government will be the symbolic "**holy city, the New Jerusalem.**" This holy city of God will be composed of the overcoming church of this Gospel Age, which will rule over the earth, much as God's typical kingdom, Israel, was ruled from the literal city of Jerusalem.—Rev. 21:1, 2, 9, 10

To one not acquainted with the symbolic meaning of portions of the Scriptures, Psalm 46 could be unclear, even ominous. But when we understand the use of symbolic language in the Bible, how instructive, how comforting, and hope-inspiring this lovely passage becomes! Although it is partly a prophecy of the great time of trouble with which this present age shall end, it is also a beautiful, God-given guarantee to the LORD'S people that they will at all times be protected under the shadow of his wings. It also foretells the everlasting joy, peace, and perfect life with which the whole resurrected world of mankind will be blessed when God's kingdom under the Christ is established in the earth.

Indeed, the promise of God's overruling protection for his special people is deliberately and lovingly declared in the very first verse of the psalm: "God is our refuge and strength, a very present help in trouble." And because of that never-failing watchfulness by our Heavenly Father nothing can affright us: "Therefore will not we [his people] fear, though the earth [the ruling powers of this present evil world] be removed, and though the mountains [kingdoms of earth] be carried into the midst of the sea [swallowed up by the turbulent masses]; though the waters thereof roar and be troubled [the people become infuriated and violent], though the mountains [kingdoms] shake [are done away with in violent revolutions] with the swelling thereof."

The psalmist then reminds us once more of the sure source of our comfort as we contemplate these trying days: "There is a river [God's Word, a fountain of truth and grace], the streams whereof shall make glad the city of God [the embryonic kingdom of God, the church], the holy place of the

tabernacles of the Most High [the church wherein God is pleased to dwell]. God is in the midst of her [the church]; she shall not be moved; God shall help her, and that right early [before the time of trouble reaches its climax].”

The psalmist then reverts to his account of the time of trouble. “The heathen [the nations, or people] raged, the kingdoms [earlier referred to in the psalm as mountains] were moved: he uttered his voice, the earth melted [the social order disintegrated].” But although the coming destruction will be great, the LORD’S people are again reassured: “The LORD of hosts is with us; the God of Jacob is our refuge. Come, behold the works of the LORD, what desolations he hath made in the earth.”

Then come the long-promised blessings of the kingdom. “He maketh wars to cease unto the end of the earth; he breaketh the bow and cutteth the spear in sunder; he burneth the chariot in the fire. Be still, and know that I am God: I will be exalted among the heathen [nations], I will be exalted in the earth.” And then that final, repeated sweet word of comfort to the church: “The LORD of hosts is with us; the God of Jacob is our refuge.”

It is interesting to observe that, in telling of the great time of trouble with which this present evil world is to end, Luke employs the same symbolic language as we have just seen used by both the psalmist and the Prophet Isaiah to describe that awesome period. Luke writes, “There shall be . . . upon earth distress of nations, with perplexity [no way out]; **the sea and the waves roaring**; men’s hearts failing them for fear, and for looking after those things which are coming on the earth; **for the powers of heaven shall be shaken.**” (Luke 21:24) As we noted earlier, this roaring of the sea and waves graphically pictures the rising dissatisfaction of the masses of the peoples of earth with their increasingly unhappy lot.

Hunger, oppression, and injustice of every description have long existed in the world. Sixteen centuries before the start of the Christian era, the Israelites suffered cruel bond-

age under the Pharaoh in Egypt. (Exod. 1:1-14; 3:7-10) As a result of the inequities and suffering endured by the less fortunate throughout the ages, the concept of sharing was long ago proposed by philosophers and statesmen. About 400 B.C., Plato, in his **Republic**, outlined a society based on the communal holding of property. In 1516, Sir Thomas More published his **Utopia**, picturing an ideal state where all is ordered for the best of mankind as a whole, and where the evils of society, such as poverty and misery, have been eliminated.

The Bible also records an attempt by certain early Christians to put these high principles into practice. Of these it is written, "Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet; and distribution was made unto every man according as he had need." This noble effort failed, as have all similar efforts since, because of the greed and imperfection of fallen man.—Acts 4:34-37; 5:1-11

Figuratively speaking, the world is shrinking; it is increasingly becoming a single entity, so that what happens in one corner of the earth may cause repercussions in other parts of the world. Thus a drought in Canada or the United States may mean hunger or starvation to thousands in Africa or Asia. The production of food has increased in some areas of earth, but in other parts of the world the population has increased at an ever faster pace. Not surprisingly, therefore, the numbers of the undernourished and starving human beings in the world are also growing.

But the struggle by individuals and nations to escape injustice, oppression, and hunger goes on virtually all over the world, today. The increase of knowledge which the Bible tells us is a sign of our Lord Jesus' second presence has made even the humblest human being in the remotest reaches of earth aware of his desperate condition, and of the inability of the powers that be to better his lot. Thus, he has joined the ranks

of those clamoring for a change. And the protests—the roarings of the sea and the waves—take different forms in different situations in different parts of the world.

Almost wherever one looks today there is violence, strife, hunger, tyranny, or armed conflict—and outcries and protests in one form or another for change. There is political turmoil in Central and South America; civil war in Angola; cruel racism in South Africa; violent protest against the ruling establishment in the Philippines; war between Iran and Iraq; chaos in Lebanon; religious violence in Northern Ireland; military subjugation of Poland and of Afghanistan, and the virtual enslavement of whole nations in Eastern Europe by Russia; riots in India; confrontation between North and South Korea; hostility between Taiwan and mainland China; millions of homeless, hungry people in Southeast Asia. Disheartening ghettos in varying degrees of dilapidation, and deplorable tin-and-cardboard shanty towns exist in or near most of the large cities of the world—with the mansions of the mighty often in provoking proximity.

Our own neighbor to the south is plagued with “a plunging standard of living, a huge foreign debt, increased crime in the streets, and rising accusations that Mexico’s one-party political structure is riddled with corruption. . . . Eyeing the mountain of problems, one senior politician comments: ‘If Mexico survives this crisis without a major uprising, it will be a miracle.’”—**U.S. News & World Report**, 2/13/84

Many of the poorer nations of the world have been compelled to borrow vast sums from the banks of the rich countries in order to supply their people with food and shelter. When pressed for repayment, the borrowing nations protest that to do so could destroy their economies, and present the risk of major political upheavals. This, of course, is diplomatic language for anarchy.

But it is perhaps the haunting fear of nuclear war with its inevitable, awesome destruction that is the cause of the most widespread outcry by the people of many nations against the

course being pursued by their perplexed and floundering leaders.

Some months ago, ABC broadcast its nuclear nightmare entitled, "The Day After." Although, by force of circumstances, it presented but a mere sample of the naked horror that can result from even a single nuclear detonation in a single city, it has had incalculable impact on the thinking of people the world over. "'The Day After' has already emerged as the single biggest mobilizing point for the antinuclear movement, roused thunder from nuclear-freeze opponents, . . . and inspired a nationwide education debate about how to talk to children about the horrors of nuclear war."—**Newsweek**, 11/21/83

Speaking of the nuclear threat, George F. Kennan, noted American diplomat, has stated that the superpowers "are simply writhing helplessly, at immense danger to themselves and to the world around them." Writes Hedrick Smith (**The New York Times**, 11/20/83): "Imbedded in the public mood is a strain of dire pessimism and dismay that the logic of events may be dragging the world toward unspeakable disaster. . . . The American nuclear-tipped cruise missiles in Britain . . . were greeted by howls of protest in the House of Commons and by angry demonstrators outside the air base at Greenham Common where they were unloaded."

Newsweek, 10/31/83, reports: "In London, 200,000 antiwar demonstrators poured into Hyde Park. Hundreds of thousands more marched in Rome, while in neutral Vienna 100,000 protesters filed through the streets. But it was in West Germany that last week's campaign against the deployment of new American nuclear missiles in Europe reached its peak. More than one million Germans turned out on Saturday. Some of them formed a solid human chain between NATO military headquarters in Stuttgart and a Pershing missile base at Neu-Ulm, seventy miles away. Others swarmed to huge but peaceful rallies in Bonn, West Berlin, Hamburg and other cities."

Similar demonstrations against nuclear armaments have been commonplace in the United States and other Western nations. But now protests are rising against the deployment of these hideous devices not only in the West, but even in Russian dominated Eastern Europe. "I am eighteen. . . . I do not want to die", said the letter to the editor. Another asked, "What kind of life awaits us?" . . . These letters were printed not in West European newspapers, but in Czechoslovakia's official communist daily, Rude Pravo."—**Time Magazine**, 11/21/83

As it becomes ever clearer to the suffering world that the bewildered ruling authorities of earth are unable to resolve the problems of hunger, injustice, crime, immorality, pollution and wars, the LORD'S holy prophets indicate the clamor and tumult of the people will intensify, until finally "the earth [will] be removed, and . . . the mountains [will] be carried into the midst of the sea."—Ps. 46:2,6; Luke 21:24,25

And just what is the import to a student of God's precious Word of this varied and far-flung dissent and clamor? It is confirmation of our Lord's second presence, and indicates the world has indeed entered into that great time of trouble which Jesus and the prophets of old foretold would bring this present evil social order to an end. It tells the LORD'S people that their Christian course is approaching its end, and the establishment of Christ's millennial kingdom for the blessing of the world of mankind is near.

We are given this blessed assurance by none less than our LORD'S inspired servant, Luke. In his separate account of the time of trouble, Luke says, "There shall be . . . upon the earth distress of nations, with perplexity [no way out]; **the sea and the waves roaring**; men's hearts failing them for fear, and for looking after those things which are coming on the earth: **for the powers of heaven shall be shaken.**" Luke then continues, "And when these things **begin to come to pass** . . . your redemption draweth nigh. . . . When ye see

these things come to pass, **know ye** that the kingdom of God is nigh at hand.”—Luke 21:15, 26, 28, 31

We believe we see these things beginning to come to pass. We believe we are approaching the time for the establishment of God’s kingdom under Jesus and the glorified church, the “new heavens and new earth, wherein dwelleth righteousness” foretold by the Apostle Peter, in which every man will love his neighbor as himself. (II Pet. 3:13) We believe the time is near when Jesus, as the Arm of Jehovah, will say to the raging seas, “Peace, be still!”—Mark 4:39

“And I saw a new heaven and a new earth: for the . . . [former] heaven and the . . . [former] earth were passed away; and there was no more sea.

“And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

“And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

“And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

“And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.”—Rev. 21:1-5

Think for a moment of God’s Ancient Worthies, of the prophets of old, of Peter, Paul, and John, who foretold and looked forward to this wonderful time! Think of the faithful, long-suffering footstep followers of Jesus all down through the long, trying days of the Gospel Age, who yearned and prayed for the coming kingdom! How thrilled beyond measure, how thankful to the Heavenly Father they would all

have been to stand where we stand today, and to see what we are privileged to see!

Surely, we can hear the sweet voice of our dear Lord Jesus as he offers hope and encouragement to his footstep-followers in these closing days of the Gospel Age:

“Blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them!”—Matt. 13:16, 17



For Your Newspaper:

To the right is a suggestion for a small advertisement in your local newspaper. This outline is designed for three-and-one-half-inches in one column.

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International Bible Study Lessons

LESSON FOR MAY 6

Be Faithful through Works

KEY VERSE: "Faith, if it hath not works, is dead, being alone."—James 2:17

SELECTED SCRIPTURE: James 2:1-7, 14-24

IN THE lesson today the Apostle James is addressing his remarks to Jewish proselytes who, as brethren, were not properly motivated by the Spirit of the truth. Their background, under the scribes and the Pharisees, gave them precedent for their actions, for which the apostle is here calling them to task. It was the practice in the synagogue to give the choice seats to the rich and the prominent. It did not seem to make any difference as to their condition of heart; the honor was bestowed simply on the basis of outward appearances. On the other hand, the poor and the needy were shunned and relegated to the least desirable positions. James is concerned that this unchristian practice had been carried over and was being practiced by the brethren.

To carry on with such a custom showed a complete lack of understanding of the basis of the relationship between the followers of Christ and the Heav-

enly Father. God makes no distinction between persons for any reason that relates to the flesh, because the entire race is condemned in Adam. Those who do have a relationship with God have not received it because of any intrinsic merit of their own; it is only because God has called them and justified them by the blood of Christ. They have nothing they have not received. This means that in God's sight, all of those who have received this favor—rich, poor, male, female, regardless of race—are equal. The only thing that makes any of them right with God is the blood of Christ.

In view of these things, James goes on to say, "Are ye not partial in yourselves, and are become judges of evil thoughts? Hearken, my beloved brethren, hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? But ye have despised the poor . . . If ye fulfill the royal Law ac-

ording to the Scripture, Thou shalt love thy neighbor as thyself, ye do well: but if ye have respect to persons, ye commit sin, and are convinced of [condemned by] the Law as transgressors. . . . So speak ye, and so do, as they that shall be judged by the Law of liberty. For he shall have judgment without mercy, that hath showed no mercy; and mercy rejoiceth against judgment.”—James 2: 4-13

Another important manifestation of a Christian’s faith is the spirit of hospitality. The Apostle Paul states, “Distributing to the necessity of saints; given to hospitality.” (Rom. 12:13) This is one of the evidences of a mind renewed to spiritual things. James apparently noted a deficiency in the brethren in this regard, for he said, “What doth it profit, my brethren, though a man say he hath faith, and have not works, can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, “Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so, faith, if it hath not works, is dead, being alone. . . . Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

But wilt thou know, O vain man, that faith without works is dead?”—James 2:14-20

One of the greatest works of faith recorded in the Bible was that performed by Abraham when God requested him to offer up his own son as a sacrifice. Isaac was the son of promise, for it was to be through his seed that the wonderful promise God made to Abraham (Gen. 22:15-18) was to be fulfilled. (Gen. 17:19) If Isaac died, it could have meant that the promise would be voided. The Apostle Paul stated, “By faith Abraham, when he was tried, offered up Isaac: and he that received the promises offered up his only begotten son, . . . accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.” (Heb. 11:17-19) This was the Apostle James’ thought also when he said, “Was not Abraham our father justified by works, when he had offered up Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the friend of God.”—James 2:21-23 □

Be Careful What You Say

KEY VERSE: "Death and life are in the power of the tongue: and they that love it shall eat the fruit thereof."—**Proverbs 18:21**

SELECTED SCRIPTURE: James 3:1-10, 13-18

THE essence of our lesson today is expressed by Jesus in Luke 6:45, "A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh." If our heart really controls our tongue, how do we condition our heart so that our expressions through the tongue are edifying and an honor to the Heavenly Father? This is the burden of our lesson.

The Apostle James illustrates his thoughts as follows, "Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries, either a vine figs? So can no fountain yield salt water and fresh. Who is a wise man and endued with knowledge among you? Let him show out of a good conversation [conduct] his works with

meechness and wisdom. But if you have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work." (James 3:11-16) The Apostle Paul warned that bitterness of heart can bring about the defilement of others. "Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled."—Heb. 12:15

The Apostle James then continues and tells us the elements of character necessary to have a heart that will bring forth words which are unctuous and a blessing to the hearers. So we read in James 3:17, 18, "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of

mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." The wisdom that is from above is, of course, the instruction we receive from the Word of God. This is the only true wisdom because of its source, and it is only by its application in our lives that we can attain to salvation and life.

God's wisdom, according to James, is first pure. This means that it is unclouded by the doctrines of men, and that such wisdom is manifested by a completely selfless conduct. Then, he said, it is peaceable. A peaceable attitude or manner of conduct reflects a knowledge of God's will for his people and for the world. (Ps. 119:165) This knowledge gives peace of mind, because the possessor of it realizes that God is in control, and that nothing can happen in the world or to himself without God's knowledge and permission. This peace instilled in the heart of the Christian is manifested in his conduct with others and this is pleasing to the LORD. Jesus said, "Blessed are the peacemakers: for they shall be called the children of God." —Matt. 5:9

The wisdom from above is also gentle, and influences the breath-

ren to be slow to anger, and to be forthright, calm, forbearing, and courteous. They are easy to be entreated, and persuaded as to what is reasonable, or worthy of forgiveness. The possessor of this heavenly wisdom will listen to words of truth, and equity, though spoken by someone who might be considered subordinate, or an enemy; and, having listened, he is full of compassion, mercy, tenderness, and all good fruits.

Those having this wisdom are also without partiality in their dealings with their fellows, and will not show favoritism to the rich and prejudice against the poor which the apostle had before reproved. Finally, those possessing this wisdom are free from hypocrisy; there is no pretense in their speech or actions, and especially in their relationship to the Heavenly Father. They value his will and his acceptance far more than the good opinion of men of whatever rank or character.

Heavenly wisdom, according to James, is closely akin to love, as described by the Apostle Paul in I Corinthians the thirteenth chapter. The effects of these characteristics of heavenly wisdom upon the heart will bring forth good fruits manifested by an abundance of good works capped by a bridled tongue. □

Draw Near to God

KEY VERSE: "Draw nigh to God, and he will draw nigh to you."—James 4:8

SELECTED SCRIPTURE: James 4:1-10, 13-17

THE last verse of this chapter of James' epistle reads, "To him that knoweth to do good, and doeth it not, to him it is sin." (vs. 17) It is evident that the apostle is reminding his readers of their responsibilities, because they were privileged to know something of the character of God and his laws. He begins his admonition with a general condemnation of their spirit. "From whence come wars and fightings among you? Come they not hence, even of your lusts that was in your members? Ye lust and have not: ye kill and desire to have, and cannot attain: ye fight and war, yet ye have not, because ye ask not." (James 4:1,2) This is a worldly and carnal spirit motivated by a lust for material things. The carnal spirit had subverted or supplanted the Spirit of Christ which was so beautifully described by James in the previous chapter. This was what should have been desired, and they received it not because they did not ask for it.

In the third verse, James tells why their petitions concerning worldly things have not been heard. "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." This is an important lesson for all those who are endeavoring to walk in the footsteps of Jesus. James was saying that when they made a consecration to the LORD, they agreed to be dead to the world and the things of the world. The Apostle Paul expressed the matter in these words, "If ye then be risen [or spirit-begotten to a new spiritual life] with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead [that is, we have no will of our own, having accepted instead the will of the Heavenly Father], and your life is hid with Christ in God." (Col. 3:1-3) If these things be so in our lives, the prayers to God for material

things will not be answered when they are not in harmony with our vow of consecration.

In verse four, the Apostle James calls those who are so involved with worldly things, adulterers and adulteresses. This is an apt simile because those consecrated brethren were involved in illicit activities from the viewpoint of the LORD. James continues, "Know ye not that friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." We must remember the context of these words, that they were directed to those who had made a full and unreserved consecration to God, and whose conduct was not compatible with their vow. But God is not an enemy of the world, for "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16) This same attitude should be in the hearts of all the consecrated also. Both the Heavenly Father and his church will love mankind at the end of the kingdom, when man in his perfection will reflect God's character. In fact, it is the prospect of being associated with Jesus in the great mediatorial work of the kingdom that motivates the church to endeavor

or to walk in the footsteps of Jesus during this Gospel Age.

The Apostle James then gives some helpful admonitions: "God resisteth the proud, but giveth grace unto the humble. Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded." (James 4:6-8) Humility has been defined as the proper attitude of mind when we compare ourselves, with all our imperfections, with the perfection of our pattern, Jesus. How can anyone manifest pride and self-righteousness under these circumstances? It is the humble-minded with whom the LORD can deal, and whom he can instruct. The temptations of the world will not be victorious over those who have fully submitted themselves to God, for as the Apostle Paul has said, "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." (I Cor. 10:13) And in Romans 8:29, "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren." □

Be Patient and Steadfast

KEY VERSE: "The effectual fervent prayer of a righteous man availeth much."—James 5:16

SELECTED SCRIPTURE: James 5:7-18

IN A very special way, the brethren of the Early Church were in need of much patience, courage, and faith, because of the physical and mental persecution they were required to endure. The promise was to them, as it is to the church today, that in the LORD'S due time he will bring about the establishment of the kingdom which will mark an end to the suffering, trials, and persecutions of the church and bring the beginning of blessing and opportunity for life to mankind. The apostle, even in his day, hoped that this wonderful time was not far removed. He little knew that it would take the nearly two thousand years of the Gospel Age to complete the required number of the church. But even at this end of the age, the footstep-followers of Jesus are as fervent in their desire for the kingdom as those in the past, and for the same reasons.

It is required of Christians to prove their loyalty by being faithful under very difficult trials

and tribulations. And in the LORD'S wisdom and economy, he has designed that through these experiences they will learn obedience, submissiveness, patience, and all the other graces and facets of character which must be acquired if the Christian's hope is to be realized. "If children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together."—Rom. 8:13-17; Gal. 5:22-26; II Tim. 2:7-12

The prophets and holy men of old did not have the hope of a heavenly reward that is held out to Christians during the Gospel Age. But, because of their demonstrated faith under very difficult and trying circumstances, God has promised them a better resurrection than that to be bestowed upon the world of mankind. As a result, in the kingdom they will have a part in the administration of earthly affairs. (Heb. 11:37-40; Isa. 1:26) The Apostle James used the lives of these faithful An-

cient Worthies as an example both then and now, saying, "Take, my brethren, the prophets, who have spoken in the name of the LORD, for an example of suffering affliction, and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the LORD; that the LORD is very pitiful, and of tender mercy."—James 5:10, 11

The Apostle Paul said of these ancient men of God, "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." (Heb. 11:13) They were waiting for their better resurrection in God's kingdom here on the earth. The Apostle Paul, in the twelfth chapter of Hebrews, also compares our Christian walk with that of those faithful men of old. "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the

shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin."—Heb. 12:1-4

The thought of resisting unto blood has to do with the Christian's consecration, which is to yield himself fully to the Heavenly Father's will unto death. The Revelator states, "Be thou faithful unto death, and I will give thee a crown of life." (Rev. 2:10) The thought of exercising patience and faith under difficult trials is also expressed by the Apostle Peter: "Humble yourselves under the mighty hand of God, that he may exalt you in due time: casting all your care upon him; for he careth for you. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you."—1 Pet. 5:6-10 □

Christian Life and Doctrine

GOD'S PLAN FOR MAN—PART 2

The Savior and Salvation

WHEN Jesus was born, an angel announced that he was to be the Savior. (Luke 2:11) God's plan of salvation for the dying race called for the sacrifice of a perfect human life as a substitute for the forfeited life of the perfect man, Adam. But every member of the Adamic race was fallen and imperfect so that none could be a redeemer and savior.—Rom. 3:10; Ps. 49:7

God's abounding love for the fallen human race prompted him to send his own beloved Son into the world that he might be the Savior. (John 3:16; I John 4:14) In order to provide salvation from death, it was necessary for Jesus to become a man, which was accomplished by his being born of a human mother. (Heb. 2:9, 14; Gal. 4:4, 5) Jesus willingly laid down his life to provide salvation for the condemned and dying race.—John 6:51

Jesus loved the world of mankind and not only gave his life that the people might live but also endured much suffering and affliction. (Isa. 53:3-7) To realize what Jesus suffered for us should bring forth our love and devotion to him and to his Heavenly Father, who gave him to be our Redeemer and Savior.

The Bible uses the word ransom to describe what was accomplished for us by the death of Jesus. (I Tim. 2:5, 6; Mark 10:45) The word ransom, as used in the Bible with respect to the divine plan of redemption, means 'a corresponding price'. The perfect man, Jesus, became a substitute in death for the perfect man, Adam, who forfeited his life through disobedience to divine law.

The Bible declares that the penalty for sin is death, but that God has made provision for eternal life through the gift of his beloved Son to be the Redeemer and Savior. (Rom. 6:23) This means that in God's due time every member of the Adamic race will have an opportunity to accept the provision of God's love and thereby be rescued from death.—I Cor. 15:22

God's gift of life through Christ is available only through belief and obedience. However, one must be made acquainted with this provision of life in order to believe. (Rom. 10:14, 15) The vast majority of mankind have died without having received the true knowledge of Christ; but this does not mean that they will not yet have an opportunity to believe on him and obtain salvation, for they are to be saved, or awakened from death, for this purpose.—I Tim. 2:3-6

The Bible tells us concerning that future time of blessing for the people that then the knowledge of the LORD will fill the earth, and that all will know the LORD and unitedly serve him.—Isa. 11:9; Zeph. 3:9

Those who now believe on Christ and devote themselves to the doing of God's will are reckoned justified upon the basis of faith. (Rom. 4:24) These are no longer alienated from God because of Adamic condemnation, but, through faith, are at one with him. (Rom. 5:1; 8:1) If these consecrated footstep followers of Jesus during this Gospel Age continue faithful unto death, they will be rewarded with the wonderful prize of immortality.—II Pet. 1:4; Rom. 2:7; I Cor. 15:53, 54

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Questions:

Many know that the Bible speaks of salvation and of Jesus as being the Savior, but what do these expressions mean? How many of the following questions can you answer?

How only could salvation for the dying race be accomplished?

Why was it necessary for Jesus to be born into the world as a human in order to be the Savior?

How do we know that Jesus, as well as his Heavenly Father, loved the fallen and dying race?

What is the meaning of the word ransom as used in the Bible?

How widespread will be the result of the ransom provided by the death of Jesus?

What provision has been made by God for all of Adam's race to have an opportunity to benefit from the ransom?

Do believers now receive life through Christ?

Reference Material:

“The Atonement between God and Man” (Volume V), page 417, ¶2 to page 420

Summary of Important Thoughts

Jesus became the Savior of the world by giving his life as a ransom for the forfeited life of father Adam.



Following the Master

Jesus invited those who believed on him to become his followers. He made it plain, however, that the only ones who could be his true followers were those willing to deny themselves and bear the cross. (Matt. 16:24) Jesus explained that those who did not love him even more than they loved the members of their own families were not worthy of him. (Matt. 10:37, 38) These terms of discipleship laid down by the Master are very exacting. They are not the terms upon which mankind in general will eventually receive life through Christ, but are the conditions upon which, at the present time, one can be a true follower of Jesus.

Self-denial as taught by Jesus is not merely the giving up of certain good things to eat or the forgoing of other pleasures of life. Rather, it is the denial of self, a dedication to the LORD that is so complete and wholehearted that self is denied all rights to govern one's life; it is the giving up completely of one's own will and ways, and accepting the will

of the LORD as the rule of life. It means a complete change of outlook in life, a transforming of the mind to conform to the will of God.—Rom. 12:2

Cross-bearing signifies more than enduring unpleasant experiences. For one to take up his cross and follow Jesus signifies his willingness to suffer and to die with the Master. Those condemned to death under the Roman law carried their own cross to the place of crucifixion. For one to carry a cross, therefore, meant that he was on his way to death, and this is the symbolic meaning of Christian cross-bearing. As Jesus' disciples, we suffer and die with him.—Rom. 6:3-6; II Tim. 2:11, 12

Being a disciple of Christ, therefore, implies much more than living a moral and upright life. It means the consecration of one's life to the cause of God as it is being carried out through Christ. It means a dedication to this cause that leads to the sacrifice of self and of all self-interest. This is the Christian life.

But the life of sacrifice in the Christian cause has its compensations of peace and joy in the LORD, which result from the assurance of having divine approval. This is a peace and joy which is based upon the knowledge that our loving Heavenly Father knows what is best for us and causes all things to work together for our good.—Rom. 8:28

There are also future compensations for those who faithfully lay down their lives walking in the footsteps of Jesus. The promise to these is that if they faithfully suffer and die with Jesus they will live and reign with him.—Rom. 8:17, 18; Rev. 3:21

The purpose of living and reigning with Christ is to share with him in extending blessings of health and life to the remainder of the world of mankind, the blessings which he provided by his own death as the Redeemer and Savior of the world. The privilege of sharing in Jesus' exaltation is described by Paul as "the prize of the high calling."—Phil. 3:14



Questions:

There is no more important vocation than to be a dedicated follower of the Master, as the answers to these questions will show:

What are the terms of Christian discipleship as laid down by Jesus?

Will the world of mankind in general be expected to meet these terms in order to enjoy everlasting life on earth?

What did Jesus mean by denying self?

What is meant by bearing one's cross?

What are some of the present compensations enjoyed by those who are laying down their lives in the divine cause?

What are the future rewards for those who suffer and die with Jesus?

What is the purpose of living and reigning with Christ?

Reference Material:

"The New Creation" Volume VI, page 443, ¶ 2, and page 444

Summary of Important Thoughts

To be a true Christian means much more than living an upright and moral life. It means sacrifice even unto death.



The Glory of the Terrestrial

One of the marvels of the creative works of God is their almost endless variety. Evolutionists believe that this variety simply indicates development and progression, which fluctuates as one species evolves into another. This continues, they say, haphazardly and endlessly. The Bible disagrees. The Bible teaches that the great variety in creation is by the Creator's design and that species are fixed.—I Cor. 15:39; Gen. 1:24, 24

The highest order, or species, in God's earthly creation is the human. This is referred to by the Apostle Paul as the "terrestrial," which simply means earthly. (I Cor. 15:40)

Man was created in the image of God, and in his perfection he reflected the glory of the Creator's character.—Gen. 1:26, 27; Ps. 8:4, 5; Heb. 2:6, 7

Man was not a blending of earthly and spiritual natures. In all the myriad creations of God there are no hybrids, except as man has produced them. While, as we shall see in a later lesson, a very limited number of God's creatures, upon conditions of faithfulness in following in the footsteps of Jesus, will be exalted to a higher nature in the resurrection, this does not mean that humans are, by nature, partly spiritual.—I Cor. 15:47-49

The perfect man was given dominion over all the lower forms of the earthly creations. In this respect he was endowed with the official glory of the Creator, who exercises dominion over the entire universe.—Gen. 1:28; Ps. 8:4-8

Because of disobedience to divine law, man not only lost life, but he also lost his dominion over the earth. Because of this we do not see the glory of God reflected in the human race as it was possessed by the first man, Adam. We see man today fallen, imperfect, and dying, and unable to extricate himself from the thralldom of sickness and death into which he was plunged because of his sin.—Ps. 14:1-3; 53:1-3; 49:7; Rom. 3:10, 12, 23

But God has continued to love his human creatures; he has made provision to deliver them from sin and death. (Ps. 102:19, 20; John 3:16, 17; 5:28, 29, **RSV**) God's provision for the sin-cursed and dying world of mankind, his terrestrial human creatures, is redemption through Jesus. So, while today we see man dying and without his dominion, by faith we see that Jesus has already given his life that man's life and terrestrial glory may, during the thousand years of the messianic kingdom, be restored to him.—Heb. 2:6-9

It is not the divine purpose to exalt the people of earth to a higher plane of life but, through a resurrection from death, to restore them to life on the earth. This is described by the

Apostle Peter by the word “restitution,” which means, not exaltation, but restoration.—Acts 3:21

What a glorious provision this is for a sin-cursed and dying race! Today the world is filled with misery and woe, degradation and sorrow, all of which will pass away during the thousand-year reign of Christ. Eventually not a stain of sin will mar the peace and harmony of humanity. There will not be an ache nor a pain, nor any evidence of the former reign of sin and death. No longer will there be need for doctors and undertakers. Hospitals will be emptied of patients. Instead of dying and going into the tomb, the people will be returning from death, the power of God being utilized to restore them to life. This is God’s loving provision for man. This is the destiny for humanity which has been made possible through the redemption which is in Christ Jesus. This will be the restored glory of the terrestrial.

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Questions:

Explain the difference between the evolutionist’s view of creation and the truth set forth in the Bible.

What is the highest order of earthly creation, and what is one of the Bible’s words pertaining thereto?

Is man a blending of earthly and spiritual natures?

What was one aspect of the glory with which Adam was endowed by his Creator?

Is man able to extricate himself from the result of his sin?

Explain God’s provision for the restoration of man to life and to his lost dominion.

What word does the Apostle Peter use to describe man’s restoration?

Reference Material:

“The Divine Plan of the Ages” Volume I, pages 173-177

Summary of Important Thoughts

Man was created an earthly being and is not a blending of

earthly and spiritual. Through the ransom and resurrection, he will be restored to life on the earth as a human.



The Glory of the Celestial

The word celestial appears only twice in the Bible. (I Cor. 15:40) It is a translation of the Greek word **epouranios**. The literal meaning of this word is 'above the sky'. (See **Strong's Concordance**.)

This same Greek word is also translated 'heaven' by the Apostle Paul in a statement in which he contrasts things in heaven with things on earth. (Phil. 2:10) This indicates that there are intelligent creations of God in the realms of the universe above or beyond the sky, or more scientifically speaking, beyond the atmosphere of the earth.

Epouranios is also translated 'heavenly' in various Bible texts. It is this word that is associated with Father in the name, Heavenly Father.—Matt. 18:35

The Apostle Paul was assured that the LORD would deliver him from evil so that he might participate with Jesus in the heavenly kingdom. (II Tim. 4:18) Here also the Greek word **epouranios** is used.

It is also this word that is used by the Apostle Paul when, in presenting the hope set before the dedicated followers of Jesus, he uses the expression, "heavenly calling."—Heb. 3:1

When Nicodemus, a ruler in Israel, expressed surprise to Jesus over the idea of being born again, Jesus referred to it as among the "heavenly things" which the human mind could not appreciate. (John 3:12) Here again it is the Greek word **epouranios** that is used.

Paul uses this word in another context in which he emphasizes that celestial, or heavenly beings are separate and distinct from earthly or human beings. (I Cor. 15:48) Paul does explain, however, that some members of the human

race will be exalted to a heavenly or celestial state in the resurrection.—I Cor. 15:49

It is important to keep the meaning of these various texts of Scripture in mind, for they emphasize that there is a great distinction between the heavenly nature and the earthly nature, that the two are in no way blended into one, as erroneously supposed by so many. Man was in no sense whatever a heavenly or spiritual being when created, nor will the nature of man ever change.

The Scriptures do teach that those who sacrifice their earthly lives following in the footsteps of Jesus, will be exalted to the heavenly nature in the resurrection. Indeed, in a future article we shall see that there are different planes of life or natures in the heavens, and the followers of Jesus will be exalted to the very highest of these, even to the divine nature.—II Pet. 1:4

It is this glorious hope that the promises of the Bible hold out to the faithful followers of the Master, and is worth far more than giving up all that we have and are in order to attain that glorious prize of the divine nature.

The glory of the celestial is indeed a wonderful prize. The Apostle Paul describes it as “the prize of the high calling of God in Christ Jesus.” (Phil. 3:14) Jesus explained that this treasure in heaven was attainable only by giving up all earthly treasures and becoming his followers into sacrificial death, which he illustrated by the idea of taking up our cross as his disciples. (Matt. 16:24) May all who have thus set their affections on things above be diligent as they press on in the narrow way which leads to glory, honor, and immortality.

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Questions:

How many times does the word celestial appear in the Bible, and what is the Greek word and its meaning from which it is translated?

What other words are used in the New Testament to

translate the Greek word **epouranios**?

What is implied by Paul's contrast between the things in heaven and the things in earth?

What did the Apostle Paul mean by a heavenly kingdom and a heavenly calling?

What did Jesus say to Nicodemus about heavenly things?

Are the heavenly and earthly natures ever blended in one being? If not, why do followers of Jesus hope to be heavenly beings in the resurrection?

Are there different planes of beings in the heavens?

Reference Material:

"The Divine Plan of the Ages" Volume I, pages 181-184

Summary of Important Thoughts

The Bible teaches that God has created beings on higher planes of life than the human and that the faithful followers of Jesus are promised exaltation to the highest of these, which is the divine.

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The Hope of Immortality

Those who possess immortality live everlastingly, but everlasting life is not necessarily immortality. Had our first parents remained obedient to their Creator and been permitted to continue partaking of the life-giving trees of Eden, they would have lived forever, but they would not have been immortal.—Gen. 3:22-24

Immortality is indestructibility. It is a quality of the divine nature which was possessed originally only by God and was conferred upon Jesus at the time of his resurrection.—John 5: 26; Heb. 1:3; Matt. 28:18

The Apostle Paul informs us that Jesus brought both life and immortality to light through the Gospel. (II Tim. 1:10) The Gospel is the good tidings of salvation from death through the redeeming blood of Jesus Christ. During the

(Continued on Page 38)

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Augusta	WHGI	10:45 a.m.	SOUTH CAROLINA		
Vidalia	WVOP	1:00 p.m.	Charleston	WOKE 1340	7:06 p.m.
HAWAII			Lancaster	WAGL 1560	9:30 a.m.
Honolulu	KNDI	5:15 p.m.	TEXAS		
ILLINOIS			Fort Worth	KJIM 870	6:45 a.m.
La Salle	WLPO 1220	9:45 a.m.	Pearsall	KVWG 1280	9:15 a.m.
Hammond	WXTA 1330	6:15 a.m.			
West Frankfort	WFRX 1800	9:15 a.m.			
INDIANA					
Hammond	WJOB 1230	8:30 a.m.			
La Porte	WCOE				

VIRGINIA			
Richmond	WGGM		7:45 a.m.
WASHINGTON			
Clarkston	KCLK		10:00 a.m.
Seattle	KGAA 1480		8:15 a.m.
Spokane	KICN-FM 99		3:00 a.m.
Spokane	KUDY 1280		9:45 a.m.
Tacoma	KAMT 1380		9:45 a.m.
Yakima	KUTI 960		6:45 a.m.
WISCONSIN			
Milwaukee	WZUU		7:00 a.m.
WYOMING			
Cheyenne	KSHY 1370		9:00 a.m.
Sheridan	KWYO 1410		12:00 noon

PUERTO RICO			
Aguadilla (Fri.)	WABA		8:00 p.m.


**FOREIGN RADIO
BROADCASTS**


BRITISH WEST INDIES			
Grand Cayman	Radio Cayman		11:15 a.m.

CANADA			
Edmonton, Alta.	CJOI		12:45 p.m.
Lethbridge, Alta	CJOC		7:15 a.m.
Penticton, B.C.	CIGV		
Vancouver, B.C.	CJJC 800		9:45 a.m.
Winnipeg, Man.	CKJS		9:00 a.m.
Fredericton, N.B.	CFNB		10:15 p.m.
Corner Brook, Nfld.	CFCB 570		12:15 p.m.
Deer Lake, Nfld.	CFDL-FM		12:15 p.m.
Pt. au Choix, Nfld.	CFNW		12:15 p.m.
Pt. aux Basques, Nfld.	CFGN 910		12:15 p.m.
St. Andrews, Nfld.	CFCV-FM		12:15 p.m.
St. Anthony, Nfld.	CFNN-FM		12:15 p.m.
Stephenville, Nfld.	CFSX		12:15 p.m.
Hamilton, Ont.	CKOC		7:00 a.m.
St. Thomas, Ont.	CHLO		10:45 a.m.
Montreal, P.Q.	CFMB		5:15 p.m.
Prince Albert, Sask.	CKBI 900		7:30 a.m.
Regina, Sask.	CKRM		7:45 a.m.

CEYLON			
Radio Sri Lanka (Sat.)			9:45 p.m.

ITALY (Italian)			
Europa Radio Milano			
FM88.300			11:30 a.m.
Euro Tele Radio Calabria			
102MHZ (Fri.)			5:30 p.m.
Radio Corleone Centrale			
FM88-500 FM92			11:00 a.m.
MEXICO (Spanish)			
Mazatlan	XECQ		8:30 a.m.

NEW ZEALAND			
Dunedin	4XD		11:45 a.m.
Whakatane	IXX		6:45 a.m.

NIGERIA			
Radio Africa	Wed.		8:00 p.m.

PANAMA			
Panama City	HOQ 1250		10:30 a.m.

PHILIPPINES			
Manila (Sat.)	DWXX		9:15 p.m.

SOUTH AFRICA			
Joubert Park (Wed.)			
SWAZI Music Radio			11:30 a.m.

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

TONGA			
Nuku' Alofa (Mon.)			5:30 p.m.

URUGUAY (Spanish)			
Montevideo (Sat.)			
Radio El Espectador 810			1:30 p.m.

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


**SPANISH LANGUAGE
U.S. RADIO BROADCASTS**


ARIZONA			
Nogales	KFBR 1340		9:00 a.m.

CALIFORNIA			
Fresno	KGST 1600		12:30 p.m.
Wasco	KWSO 1180		7:45 p.m.

FLORIDA			
Coral Gables	WRHC		8:45 a.m.

TEXAS			
San Antonio	KUKA 1250		8:45 a.m.

The BIBLE ANSWERS

REGULAR TELEVISION BROADCASTS

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

CALIFORNIA		IOWA		NORTH CAROLINA	
Chico	KMPN-10	Cedar Rapids	KTS, 18	Charlotte	WHKY
	Sunday, 8:30 p.m.	Mt. Vernon/ Lisbon	WMVL Cable	OHIO	
FLORIDA		Every weekday	7:00 a.m.	Dayton	WHIO
Miami	WKID			Zanesville	WHIZ-Sunday
Jacksonville	17	MISSISSIPPI		TEXAS	
GEORGIA		Jackson	WAPT	Lubbock	KCBD
Albany	WTSG, 31			WEST VIRGINIA	
	Sunday, 9:30 a.m.	MISSOURI		Logan	12-Monday
Atlanta	WATL	Springfield	KOLR		
ILLINOIS	Champaign-			GUAM	
Decatur-		NEW MEXICO		KUAM, 9:00 a.m., Sun.	
Springfield	WBHW	Roswell	KSWs		

SATELLITE TRANSMISSION CABLE NETWORK SCHEDULE

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

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

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

(Continued from Page 31)

Millennial Age eternal life will be offered to the whole world of mankind in fulfillment of God's promise to bless all the families of the earth, but those who now accept Christ, upon the basis of faith, and dedicate their lives to the LORD are promised immortality.—Rom. 2:7

This means that these faithful followers of Jesus will be exalted to be like him in the resurrection. (I John 3:1-3) To be like the resurrected Jesus means to be a partaker of the divine nature. (II Pet. 1:4) To attain this exalted condition and position implies humility and faithfulness to the LORD in the present life, a faithfulness demonstrated by a willingness to sacrifice life itself in the service of the LORD. And it must be an abiding faithfulness which continues until death.—Rev. 2:10

Man was created mortal, which means that death was a possibility but not a necessity. Death for humans became a certainty because of sin. (Gen. 2:17; Rom. 5:12) Being members of the human race, the followers of Jesus are by nature mortal. By faith, the condemnation of death is lifted from them, and they lay down their justified humanity in sacrifice.—Rom. 5:18; 8:1

The Apostle Paul uses the contrasting words corruptible and incorruptible to describe the qualities of mortality and immortality. And he informs us it is in the resurrection that Christians, who are now mortal or corruptible, put on incorruption. For emphasis Paul repeats this thought, using the words mortal and immortality.—I Cor. 15:53, 54

Paul refers to the time when death is swallowed up in victory, quoting from one of the Old Testament promises of God which applies to the Millennial Age when mankind is restored to perfect life on the earth. (I Cor. 15:54, 55; Isa. 25:7, 8) But these blessings of everlasting human life cannot flow out to the world of mankind until all the true followers of Jesus during the present age have proved worthy of exaltation to immortality. Then these will live and reign with

Christ for the purpose of destroying the great enemy Death.—I Cor. 15:25, 26; Rev. 20:6

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Questions:

This lesson uses every text in the Bible in which the words immortal and immortality are used. Can you answer these questions pertaining to immortality?

Explain the difference between immortality and eternal life.

What is one of the qualities of immortality, and who first possessed it?

Explain the manner in which Jesus brought both life and immortality to light through the Gospel.

When are Jesus' followers exalted to the divine nature?

How does one qualify to receive immortality?

Do the followers of Jesus die as condemned humans? Explain.

How does the Apostle Paul explain the exaltation of Christians to immortality, and when does this take place?

When will death be swallowed up in victory?

Reference Material:

“The Divine Plan of the Ages” Volume I, pages 207, ¶1, and page 208

Summary of Important Thoughts

Man was not created immortal, but immortality is promised to the faithful followers of Jesus and is conferred upon them in the resurrection.

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Christ's Promised Return

The disciples of Jesus confidently believed that their Master was the promised Messiah and that he had come in fulfillment of the Old Testament promises relating to the establishment of a powerful government that would extend its sphere of influence throughout the whole earth. (Isa. 9:6,7;

Ps. 72:8; John 1:41,42) For this reason they were greatly disappointed when Jesus was arrested and cruelly put to death. They did not then realize that Jesus was giving his flesh for the life of the world.—John 6:51

It was not until later, through the enlightening influence of the Holy Spirit, that the apostles and other disciples in the Early Church learned that their kingdom hopes, which were centered in Jesus, would be realized only as a result of his return to earth in what has come to be referred to as his second advent. However, even before his death Jesus told his disciples that he was going away, that he would return, and that they would then be with him again.—John 14:3; Matt. 16:27

After Jesus' resurrection, when he appeared to his disciples for the last time before returning to heaven, they were much concerned over their hope of the kingdom. However, Jesus then gave them a commission to be his witnesses; and when he left them, two angels appeared and gave them assurance that Jesus would return to them. (Acts 1:6-11) In a sermon Peter preached shortly after Pentecost, he spoke of Christ's return and associated the event with what he described as "times of restitution of all things." (Acts 3:20, 21) The hope of the return of Christ to establish his kingdom and to reward his followers was very real to the members of the Early Church, and was a source of comfort and spiritual strength to them as they sought to bear witness concerning Jesus to a hostile world. (Titus 2:13; I Thess. 4:16-18) The brethren of the Early Church did not understand that the return of Christ was many centuries away and their general expectation then was that he would return very soon. Many of the promises led them to believe this concept, for they did not take into consideration that the promises were based upon the divine viewpoint of time.—Ps. 90:4; II Pet. 3:8, 10; Rev. 3:11; 22:20

These brethren were in the difficult position of sponsoring the cause of a Messiah who had been put to death by his

enemies. They understood why he had died, but the unbelieving world did not. True, they proclaimed the fact that Jesus had been raised from the dead; but to this had to be added that he had returned to heaven, which would seem incredible to unbelievers.

It was difficult to obtain acceptance of a message like this, and the faith of the brethren was sorely tried. To them, therefore, the return of their Lord was the center of all their hopes, and they longed for the time when he would appear.—1 Pet. 1:7,8

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Questions:

Why was the death of Jesus such a great test to his disciples' faith?

How and when did the apostles and other disciples in the Early Church learn that Christ would not establish his kingdom until his second advent?

What assurance was given to the disciples by two angels following Jesus' ascension? Quote the promise.

With what great work did the Apostle Peter associate Jesus' second coming?

Quote texts of Scripture to show the importance of our Lord's return to the outlook of the Early Church.

Did the brethren at the beginning of the age realize that the return of Christ was so far in the future from their day?

Explain the situation that was such a severe test of faith to the brethren of the Early Church, and relate this to the hope of Christ's appearance.

Reference Material:

"The Divine Plan of the Ages" Volume I, pages 93, 94

Summary of Important Thoughts

An important object of Jesus' first advent was to die as the Redeemer, to ransom the world from death. He comes the second time as the Deliverer, to restore mankind to life. □

Christian Life and Doctrine

God's Rest

“We which have believed do enter into rest.—Hebrews 4:3

THE Scriptures tell us that after six days of creative work the LORD rested on the seventh day. This does not mean that he rested from all activity as though he were tired. For the Scriptures also tell us, “Hast thou not known, hast thou not heard, that the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of his understanding.” (Isa. 40:28) The thought of God resting well expresses his assurance in the fact that his own Word would not return unto him void and that his Arm (Isa. 53:1) would bring about the fruition of his great divine plan of the ages for the earth and the human race. Even though resting in this sense, God himself undoubtedly was concerned with other creative activities in the vast expanse of his universe.

The LORD, through Moses, extended to the nation of Israel a promised rest in the land of Canaan if they would believe in his promises, and more than this, act upon them. But we know that from the time they left Egypt it was difficult for them to forget the small measure of security they had known there, even though under taskmasters. The wilderness was a barren place with no permanent shelter and no obvious source of food; it was necessary that they have unquestioned faith in God's ability to provide. However, they murmured and complained to Moses about the hardships they were called upon to endure, and it was this attitude that at times brought the LORD'S wrath upon them.

The LORD told Israel through Moses, “My presence shall go with thee, and I will give thee rest.” (Exod. 33:14) “Be-

hold, I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions; for my name is in him. But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries. . . . And I will set thy bounds from the Red Sea even unto the sea of the Philistines, and from the desert unto the river; for I will deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee.”—Exod. 23:20-31

The evidence of the LORD'S presence and power operating on behalf of Israel was very manifest. The cloud by day and the pillar of fire by night that was with them, directing their journeys from place to place, was the most visible sign of his presence. This was also noticed by other nations and peoples who came in contact with Israel. (Num. 14:14) His presence was also shown in the Shekinah light which glowed between the cherubims over the mercy seat. It was here that Aaron conferred with the LORD on matters that concerned the nation of Israel. And, of course, in addition to these things there were the mighty miracles God performed in delivering the nation from bondage and bringing them to the borders of Canaan.

When Israel finally came to the place where they could see the Promised Land, spies were sent ahead to search it out and report about the land and the people. When the spies returned, they all, except Joshua and Caleb, gave an unfavorable report. The people then said, “We came unto the land whither thou sentest us, and surely it floweth with milk and honey. . . . Nevertheless the people be strong that dwell in the land, and the cities are walled, and very great: and moreover we saw the children of Anak there. . . . We be not able to go up against the people; for they are stronger than we.” (Num. 13:27-31) So, ignoring all that the LORD had done to prepare them and to fortify their faith, they re-

fused to enter the land. Therefore God said in his wrath, This people "shall not enter into my rest."—Heb. 3:11

The Apostle Paul tells us that the promised rest in Canaan was a type of the rest available to the people of God during the Gospel Age. (Heb. 4:3,9) The people of Israel failed to enter into rest, not because God did not perform his part, but because they failed to exercise faith in the LORD and his promises. They had "an evil heart of unbelief." (Heb. 3:12) The apostle then brings the lesson to us, saying, "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the Gospel preached, as well as unto them: but the Word preached did not profit them, not being mixed with faith in them that heard it."—Heb. 4:1, 2

The LORD has established conditions that must be met if we are to enter into his rest. It is possible to have an intellectual knowledge of God's promises and his plans and purposes and not be a partaker of his rest. The children of Israel had observed the miracles of God on their behalf, and had heard the Word of the LORD spoken to them, but those things had not touched their hearts and motivated them to demonstrate their faith. So it can be with us! The Apostle James states, "Yea, a man may say, Thou hast faith, and I have works; show me thy faith without thy works, and I will show thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe and tremble. But wilt thou know, O vain man, that faith without works is dead? . . . Ye see then how that by works a man is justified, and not by faith only."—James 2:18-24

As we observe the LORD'S ways and endeavor to conform our lives to his laws and precepts we can have no better example than Jesus. For it was Jesus who, during his life and especially the three-and-one-half years of his ministry, demonstrated what it really means to enter into God's rest. The Prophet David wrote of the attitude of Jesus, "I have set the LORD always before me; because he is at my right hand,

I shall not be moved.” (Ps. 16:8) When we review the life of Jesus in all of his trials and experiences, both good and bad, it becomes evident that this statement must be taken literally. This attitude of mind and heart was evident in Jesus even as a boy. The account recorded in Luke 2:43-52 tells of Jesus being left behind and later found by his parents in the Temple, “sitting in the midst of the doctors, both hearing them, and asking them questions.” Then to his mother he said, “How is it that ye sought me? Wist ye not that I must be about my Father’s business?” We do not have a record of the next eighteen years of his life except the very brief statement in the last verse of the text, “Jesus increased in wisdom, and stature, and in favor with God and man.” It is obvious that during those years he continued to hold the LORD always before him.

At the age of thirty, when Jesus came to John at the river Jordan, his attitude of mind was again expressed by the psalmist, “Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required. Then said I, Lo, I come; in the volume of the book it is written of me. I delight to do thy will, O my God: yea, thy law is within my heart.” (Ps. 40:6, 7) This was an expression of his full surrender to the will of the Heavenly Father which was symbolized by John immersing him in the river Jordan. From this text we know Jesus understood that it was God’s plan that the sacrificial arrangement under the Law Covenant was to come to an end, and that a new dispensation would require that he die as a better sacrifice, which would really take away the sins of the world. Because of his faith in God, Jesus delighted to follow a course he knew would lead to his death.

After Jesus was begotten by the Holy Spirit at his baptism, and his mind was enlightened as to God’s plans and purposes, the scripture states that he went into the wilderness to meditate. He must have felt this was necessary in order to consolidate in his mind all the facets of the

LORD'S arrangements, especially as they related to him. But while in the wilderness he was confronted by Satan, who in the beginning was named Lucifer, a glorious spirit being (Isa. 14:12), and even now, after his fall (vss. 14-20), is the mighty angel who has usurped control of the earth. When Satan's temptations were presented to Jesus, his patience, self-control, courage, wisdom, and faith were tested. We remember how Satan endeavored to induce Jesus to use his miraculous power to provide food to satisfy his hunger; to cast himself down from the pinnacle of the Temple; to bow down and recognize Satan's authority in the earth. All of these temptations were met by Jesus with a **Thus saith the LORD**, and evidently the force of the answers convinced Satan it was useless to try further to deceive him, and he left. The guiding principle of our Lord's life—"I have set the LORD always before me; because he is at my right hand I shall not be moved." (Ps. 16:8)—carried him through the experience.

One of the more subtle manifestations of an evil heart of unbelief is pride; it is somewhat comparable to the fancied giants of Canaan as the chief reason the children of Israel would not enter the land. Pride in a Christian is often expressed by a feeling of complacency because of personal attainments, and the desire to have his wisdom or ability recognized. This very attitude of complacency and pride in attainments was the ultimate cause of the downfall of the nation of Israel. The Apostle Paul, in I Corinthians 10:12, after showing how the Israelites had failed to demonstrate faith in God, states, "Wherefore let him that thinketh he standeth take heed lest he fall."

It was this disposition in Satan that caused his downfall. We read in Isaiah 14:12-14, "How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the

mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High." By way of contrast to this attitude of pride and arrogance, the Apostle Paul tells us about the attitude of Jesus and he admonishes us to have the same mind or disposition. "Let this disposition be in you, which was also in Christ Jesus, who though being in God's form, did not meditate a usurpation to be like God. But divested himself, taking a bondsman's form, having been made in the likeness of men; and being in condition as a man, he humbled himself, becoming obedient unto death, even the death of the cross. And therefore God supremely exalted him, and freely granted to him that name which is above every name."—Phil. 2:5-9, **Diaglott**

Jesus used these contrasting circumstances to teach his disciples a lesson concerning pride. In Luke 10:1-16 is the account of Jesus sending the disciples forth from city to city to witness to the kingdom. He gave them specific instructions as to how they were to act and he also gave them powers to perform miracles. When the disciples returned, they had glowing reports of their experiences, and seemed to be particularly impressed with the powers that had been bestowed upon them. "The seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name." (vs. 17) Jesus apparently sensed an element of pride in how the disciples recounted these events, and he said to them, "I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread upon serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you. Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." (vss. 18-20) It was not of themselves that they were able to perform miracles, but by the grace and power of God, and this for the purpose of furthering his own designs. The disciples were only instruments in the LORD'S hands, and the powers bestowed upon

them should have strengthened their faith in God and not in themselves.

One of the most important requirements needed for a Christian to enter into God's rest is humility—the opposite of pride. A good definition of humility might be: the proper evaluation of our own thoughts and actions when compared to Jesus who is our captain and standard. In all the wonderful things Jesus did during the three-and-one-half years of his ministry, he did not attribute any of them to his own wisdom and power, but gave the entire credit to God. We are reminded of some of his statements in this connection: "Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise." (John 5:19) "My doctrine is not mine, but his that sent me." (John 7:16) This same attitude is expressed by the Apostle Peter as a guide to the church. "As every man hath received the gift even so minister the same to one another, as good stewards of the manifold grace of God. If any man speak let him speak as the oracles of God. If any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion forever and ever." (I Pet. 4:10, 11) The selflessness of a true follower of the LORD is depicted in these verses. Those who have received these great favors and opportunities from the LORD are admonished to use them for the service and blessing of others, as good stewards.

On the occasion when James and John went to Jesus to request the special favor of being permitted to sit one on the right side and one on the left of Jesus in the kingdom, the disciples, when they heard of it, were angry and quarreled among themselves, being covetous of the honor. Because of this, Jesus gave the important lesson recorded in Mark 10:42-45: "Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be

among you: but whosoever will be great among you shall be your minister: and whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.’’

We, having been blessed with a knowledge of the truth, and all of the evidences that God is dealing with us, have only to exercise faith in his promises in order to enter into his rest. A strong evidence of having entered into that rest is the peace of God in our hearts that passes all understanding. Jesus expresses this blessed state in yet another way: ‘‘At that day ye shall know that I am **in** my Father, and ye **in** me, and I **in** you. He that hath my commandments, and keepeth them, he it is that loveth me, and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.’’ (John 14:20,21) The crux of the meaning of these wonderful texts is contained in the word ‘**in**’; it means to ‘rest in’.

The relationship that will ultimately exist between the Father, the Son, and the overcoming members of the church is expressed by the Revelator, ‘‘Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.’’ (Rev. 3:12) But while we are here in the flesh it is our privilege and responsibility to endeavor as fully as we can to enter into this pact of confidence and trust. This is accomplished in only one way—by complete and unreserved obedience, and this from the heart. The Apostle Paul in Hebrews 4:10, 11 states, ‘‘For he that is entered into his rest, he also hath ceased from his own works, as God did from his. Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief.’’ This rest in God must be from the heart, for the LORD does not look upon outward appearances but examines

the heart. And to show how important complete honesty is with the LORD, the apostle continues: "For the Word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do."—vss. 12, 13

Then the apostle gives us the encouragement we need to step out on the promises of God and enter fully into his rest, when he says, "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." (Heb. 4:14, 15) It is because Jesus was obedient in laying his life down in the prescribed way—overcoming the opposition of sinners, while yielding his life in sacrifice as a ransom—that he has become the means of our justification. Because of this the LORD can accept our heart intentions for the deed and it is in this sense that we are enabled to also overcome the world, and enter into his rest. □



ENGLISH RECORDED LECTURE SERVICE

WE ARE pleased to announce to our British readers a **Recorded Lecture Service** operated under the auspices of the English Dawn. They will provide, on loan, recorded lectures on cassettes. Also, The Dawn magazine is read onto tape each month for those who have difficulty seeing. Service for British Isles only. Direct your request to:

Dawn Recorded Lecture Service
102 Broad Street
Chesham, Bucks., England HP3 3ED

Christian Life and Doctrine

**“Ye
Are
God’s
Husbandry”**



—I Corinthians 3:9

THE term husbandry describes the ancient occupation of farming, involving the careful cultivation and production of crops or animals. It implies the attentive use and thrifty management of land and other natural resources—water, terrain, weather, and tasks such as pruning, tilling—to successfully bring forth the very necessary products of agriculture. Fields, pastures, vineyards, and orchards are the workshops where the sciences and management-techniques of husbandry are applied. The thought illustrated by our text and applied to us, “Ye are God’s husbandry,” indicates that the Christian life is a growing process, and that God as our husbandman does not withhold any of his vast, limitless resources for the development of his new creation.

Although God is spoken of as the husbandman, it is first through Jesus and our faith in him as our Redeemer that the cultivation or tillage which the LORD desires to accomplish is begun. As we are drawn to Jesus through an understanding of God’s plan for mankind disclosed to us through the Scriptures, we learn that we actually are invited to share a part in his plan: “The hope which is laid up for you in heaven, whereof ye heard before in the Word of the truth of the Gospel, which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye

heard of it, and knew the grace of God in truth." (Col. 1:5,6) Those who are seeking, searching, and earnestly desirous to do his will find a means by which they can be satisfied. God provides this means by drawing the zealous searcher to his son, Jesus. "No man cometh unto me except the Father which hath sent me, draw him."—John 6:44

Jehovah works in our lives, calling and developing his church, as a farmer tills or cultivates his fields, and thus we are prepared to bear the fruitage of his labors. In the parable of the sower, we are told that "he that received seed into the good ground is he that heareth the Word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty." (Matt. 13:23) The seed sown by the husbandman is the truth; the ground which receives this seed is our hearts; the fruitage is the graces of the Spirit. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law."—Gal. 5:22,23

It is up to the individual how great the yield in his life will be. God provides all that is necessary for a bountiful crop. Some fruitage is absolutely necessary to be pleasing to God, but those who bring forth a hundredfold afford the husbandman great joy. "I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." The more abundant the yield, the more pleased is the husbandman, for his work is not in vain.

Our Lord's parable not only informs us that God will do the cultivating, but it also tells us something about the manner in which that work will be carried out: "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." (John 15:1,2) Our Heavenly Father, as the husbandman, nurtures all who are represented as being branches in the vine. He prunes, shapes, waters, nourishes and protects, desiring the development of growth into conformity with the

vine. Every experience of the spirit-begotten one is especially designed to help him grow into the likeness of the "mind which was in Christ Jesus."—Phil. 2:5

As all branches in a vine bear the same fruit, so it is that if we wish to remain in the true vine, we must grow the same lovely fruit as Jesus did. "Every good tree bringeth forth good fruit, . . . and by their fruits shall ye know them." (Matt. 7:17, 20) If we do not bear fruit, the husbandman will remove us from the vine; if we bear fruit, we will be pruned in order to bring forth more goodly fruitage.

It was said of Jesus, "Though he were a son, yet learned he obedience by the things which he suffered." (Heb. 5:8) He was "holy, harmless, undefiled, separate from sinners," yet he received difficult pruning and cultivating experiences during his lifetime here on earth. (See Hebrews 7:26; Matthew 26:46 to Matthew 27:51; John 11:53, 54; John 11:35; Matthew 23:37; Luke 9:58.) So it will be for the church, the branches in his vine: these pruning processes of husbandry by God on our behalf require that we "suffer with him, that we may be glorified together." (Rom. 8:17) We are told that "the husbandman waiteth for the precious fruit of the earth, and hath long patience for it." (James 5:7) This is the harvest the LORD desires. Therefore, each circumstance in our daily cultivation is calculated to bring us closer to our goal of fruitage to God's glory. "I desire fruit that may abound to your account."—Phil. 4:17

God's Word, the Holy Bible, is the source of guidance, correction and strength for those who are God's husbandry. They are sanctified by his truth and set apart and maintained in the strait and narrow way—this narrow pathway requires that the principles expounded in the Word of God always work in them to accomplish his will in their lives. "For this cause also thank we God without ceasing, because when ye received the Word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the Word of God, which effectually worketh also in you that believe." (1 Thess.

2:13) The Word of God feeds, nourishes, and waters the field of God's church, so that it can grow abundantly.

The Apostle Paul gives all honor to God for this work: "[Paul] have planted, Apollos watered, but God gave the increase. So then neither is he that planteth anything, neither he that watereth, but God that giveth the increase." (I Cor. 3:6,7) The preeminence in this work belongs to God, the husbandman. We, as his planting, are, however, privileged to work with him and with our Lord Jesus to stimulate growth in the vine, as he gives us the opportunity, always acknowledging that all praise, honor and glory belong to him.

This is one important difference in the analogy between God's husbandry and natural husbandry. The response and participation of the church under development and growth is a prerequisite. Plants, on the other hand, growing under natural conditions, passively soak up the sun, water and nutrients with no active share or cooperation in the process. But a very important aspect of our being cultivated and tilled by God, of being his husbandry, is that we are to be energetically responsive, developing in our characters those traits that will be pleasing to our husbandman, and will glorify him. Additionally, preaching the Word, praying for our brethren, setting examples of the believer, bearing one another's burdens, laying down our lives in love, will evidence our desire to yield ourselves under God's hand as he works in us. "We know that we have passed from death unto life [we are not dead branches, needing to be discarded] because we love the brethren." (I John 3:14) These good works will help us become strong in the LORD, more like our Master, developing the same fruits and graces in our lives as we admire in his great example.

It is essential that we reach upward to our Heavenly Father, in the same manner that a plant stretches toward the source of its life and growth, the sun, to grow in the virtues and spiritual fruitage necessary to become part of the church

class. In order to be used in cultivating the fruitage of the same graces in the world of mankind in the Millennial Age, we must first have been cultivated by God.

If we are faithful in developing fruitage now, God as our husbandman will keep us in the true vine. Eventually, we will be assured a place in the body of Christ and take our part in the blessing of all the families of the earth. In Revelation 22:1, 2, we read, "He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations." These trees, bearing fruit and healing leaves, could well represent the Christ, head and body, holding out their fruitage and foliage freely for the blessing and healing of the nations.

So we, with the Apostle Paul, pray that God will be pleased with his harvest work of this age, and that he will make us perfect in every good work to do his will, working in us that which is well pleasing in his sight, through Jesus Christ; to whom be glory forever and ever.—Heb. 13:21 □

1983 CONVENTION TAPES

The General Convention tapes for 1983 are now available. Send your request to the Dawn Recorded Lecture Service, 199 Railroad Ave., East Rutherford NJ 07073. Cassettes will be sent to you **two** at a time. Upon return of these to us, we will send you **two** more, etc. **This is a free service of the Dawn.** The talks are furnished only on cassettes.

If you desire to **purchase** tapes, the prices are:

90-minute cassette	\$3.00 each
60-minute cassette	\$2.00 each
Complete Convention	\$52.00

Encouraging Letters

"Tremendous Joy"

Dear Brothers: Since your literature came into my hands, I can say it lights up my life. Sharing with others is a tremendous joy. I would like to order five booklets of "Hope," five "Why God Permits Evil" and "The World of Tomorrow." I am enclosing a check so you may go on printing the literature, and bring such peace to the heart. Yours is the only teaching that God is love, without a shadow of a doubt. God is all-merciful, and all-kind. Sincerely.—NJ

Hears Us in Virgin Islands

Dear Sirs: It has been my intention to write to you for quite a long time, but have been putting it off. I enjoy your program on Sunday mornings, whenever I am home. I should therefore be thankful if you will send the booklets offered, "How God Answers Prayer," and "Hope." Enclosed is a little donation, which I do hope will assist in spreading the good news. Thanking you, I am, Yours in Christ.—Virgin Islands

"True Word of God"

To Whom It May Concern: I'm very pleased spiritually to know that the "Frank and Ernest"

broadcast gives the true Word of God to the people. I am requesting a copy of the "Savior" booklet which was offered a few weeks ago. Your brother in Christ.—SC

Snow Brought Opportunity

Dear "Frank and Ernest": I am so thankful for the snow! Having been shut in by same, I had an opportunity to hear your broadcast one Sunday, and was very much impressed by your explanation of prayer. Please send me your booklet, "Does God Answer Prayer?" to address attached. Thank you.—IL

"Tremendous Impact"

Dear Sirs: Will you please send me the booklets, "The Holy Spirit," "Reincarnation Vs. Resurrection," "Spiritualism," and "When a Man Dies." I wish to thank your Association for the most interesting and informative publication which I receive monthly. I also wish to say that "The Book of Books" gave me a better understanding of the Bible. I have loaned this book to my friends because of the tremendous impact it had on me in studying the Bible. I received very positive reaction from them. Sincerely yours.—NY

Has Listened for Years

Dear "Frank and Ernest": I listen to your program every Sunday morning on radio. I have enjoyed it for many years. Keep up the good work! I would like to have the booklet, "Paradise." Thank you so very much.—KY

Beautiful Program

Dear Brothers: I am writing to you today to express my feelings about the beautiful program you shared with us all this a.m. It was very interesting and helpful. But there is one thing that bothers me! It should be on earlier in the evening so more people could share in it. We get it at 2:30 a.m. That is too late for a wonderful program such as yours! I would like to get a copy of the booklet entitled, "God Has a Plan," and your booklet about "Life after Death." I heard your program on it. Thank you very much, brothers, and may the LORD continue to bless you all in your endeavors to reach his people. Sincerely yours.—OH

Truly Enjoyed It

To All Who Are Concerned: I truly enjoyed the "Hope" booklet. It was very informative and comforting. Thank you so much! Now would you please send me your booklet, "God and Reason." Thanks again!—MI

"The Only Way"

Dear Brethren: Enclosed is a money order for the LORD'S work. In The Dawn and the booklets you explain everything so clearly. God bless you. It is easier to learn, and also to explain it to one who isn't so well-learned. We want everyone to learn the right way—it is the only way. Keep up the good work. Yours for Christ's righteous kingdom.—CA

An "Untiring Investigator"

Dear Friends: I listened to your programs for several years, and my strong Catholic convictions have kept me a little removed from the rebellious theologies that maintain other Christian doctrines. Notwithstanding, since I am an untiring investigator, for it is said, "He who seeks shall find," I have studied thoroughly the creeds of many Christian religions. How is it possible that one truth could be interpreted so differently? I would appreciate it if you would send me the booklet, "God and Reason," and inform me about the group of Dawn Bible Students. I am firmly convinced that very soon the Lord's reign will be established among us. I hope God will favor us, and count me among his chosen in that grand and glorious day.—Portugal

Wonders about Hereafter

Gentlemen: I listen to you on Sundays here on radio, and love your sensible instruction and information. I am eighty-four years old, and two-thirds blind, and I wonder about life after death. Would you please send me a copy of your booklet on this subject? Respectfully—CA

Will Be Helpful

Dear "Frank and Ernest": I am writing in regard to your booklet, "Our Lord's Return," as I heard your program on radio. It was very interesting, and the book, I feel, will be very helpful to me. Please send me a copy as soon as possible. Love in Christ.—CA

Very Informative

Dear "Frank and Ernest": I have been hearing your Sunday radio broadcasts, and find them very informative, especially in the question and answer format. At this time I would like to request your booklets, "Jesus, the World's Savior," and "Paradise without Pollution." With thanks, Yours truly.—Canada

Grateful for Our Help

Dear Brethren of the Dawn: Just a short note to say that I love you all, and I really have peace of mind since I turned my way of life over to the LORD. I thank the Dawn for helping me to understand the Bible. May God bless you all!—NY

Weekly Prayer Meeting Texts

MAY 3—Strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.—Hebrews 5:14 (Z. '03-167 Hymn 198)

MAY 10—Thou anointest my head with oil, my cup runneth over.—Psalm 23:5 (Z. '03-413 Hymn 288)

MAY 17—They shall put you out of the synagogues: yea the time cometh that whosoever killeth you will think that he doeth God service.—John 16:2 (Z. '97-57 Hymn 322)

MAY 24—Love . . . is not easily provoked.—I Corinthians 13:5 (Z. '97-247 Hymn 196)

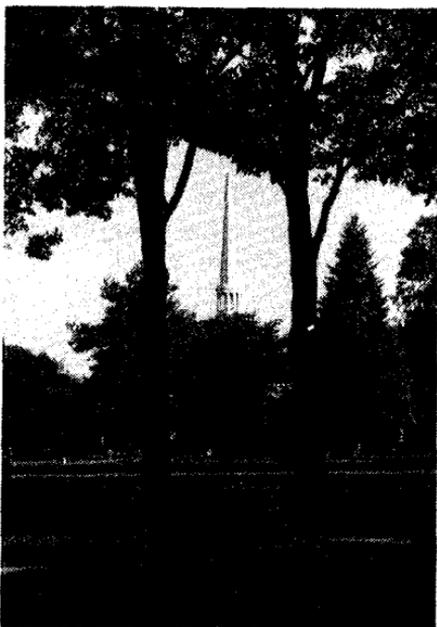
MAY 31—It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.—Romans 14:21 (Z. 03-43 Hymn 312A)

Talking Things Over

General Convention Bulletin

JULY 28—AUGUST 2, 1984

“Thy kingdom come. Thy will be done in earth, as it is in heaven.”—Matthew 6:10



THE program for the General Convention has been finalized, and we believe it is well-rounded and will provide rich spiritual food for all who will attend.

Of particular interest are the four doctrinal talks which are designed to elaborate and expand on our theme text. In the first of these talks entitled “The Creator, the Author of the Plan”, the speaker will amplify the attributes of God and show how the divine plan of the ages expresses and magnifies

these attributes to his honor and glory. The second talk entitled “Jesus Christ-Savior and King” will tell of Jesus in his prehuman existence, and show why it was necessary for him to leave his heavenly abode and become a man, in order to be the savior of mankind. He will also point out how his life on earth prepared Jesus to be a priest and king. The third talk will consider “The Church-Suffering and Glory.” The speaker will show how God’s plan from the beginning has made provision

for the calling and development of the church; and how the suffering of the church prepares and makes them eligible for the work in the kingdom. The final talk in this doctrinal series will be titled, "The World-Promises and Fulfillment." The speaker, in the development of this topic, will discuss the kingdom promises and show how their fulfillment will bring blessings to all the families of the earth. We are sure you will receive a rich blessing from hearing these very familiar topics discussed.

The following information about the General Convention is being repeated to assist you in making your plans to attend.

The cost this year will be as follows:

Meals: Breakfast-\$3.40; Lunch-\$4.25; Dinner-\$5.25

Rooms: \$9.00; Registration-\$2.50

The total cost for a person having seven nights lodging and eighteen meals, plus \$2.50 registration is \$142.90.

In addition to the above, for those brethren arriving on Friday, July 27th, dinner will be served between 6:30-7:30 p.m. The additional cash price for this meal, if you avail yourself of it, will be \$5.25. For those leaving the convention on Friday, August 3rd, breakfast will be served for those desiring it from 6:30-7:30 a.m., for the additional cash price of \$3.40.

There is an additional charge of \$2.00 per day per person for those brethren who opt to stay in the International House or Bellemont Manor.

The university requires a minimum deposit of \$25.00 on all registrations, and \$25.00 of the amount deposited will be forfeited if the reservation is cancelled less than ten days before the convention.

The charge for transportation from either the Battle Creek or Jackson airports will be \$12.00 per person, provided there are three or more; otherwise, the charge will be the exact cost. There will be two pickups at the Detroit Metro Airport. The pickups will be at 3:00 p.m. and at 8:00 p.m. on **Friday, July 27th**. Boarding will be at the **American Airline baggage**

area at 3:00 p.m., and a few minutes later at the **United Airline baggage area**. The **second pickup** will be at **8:00 p.m. at the American baggage area** and a few minutes later at the **United baggage area**. The cost will be \$15.00 per person provided there are three or more. Otherwise, the charge will be the actual cost—\$40.00. When you send in your reservation, please inform the university as to the means of transportation, the name of the airline, flight number, and time of arrival, the airport, or depot. The friends should bear in mind that Amtrak stops in Albion.

Information concerning your arrival should accompany your reservation so that transportation can be arranged in advance. In the event of trouble, the telephone number to call is:
(517) 629-5511, Extension 324 or 329

The following suggestions will help the university to properly process your registration: (1) Designate on the form all meals desired; (2) **A separate registration form must be returned by individuals not living at the same address**. Families can send registrations together, but they should have their names on separate registration forms if they do not live at the same address.

SPECIAL DISCOUNT FOR CHILDREN

The intent of the subsidy for the young people is to help them come to the General Convention so they may attend the Bible classes provided for them. This subsidy takes for granted an attendance requirement. It is now required that there must be at least a 75% attendance at the Young People's classes in order to qualify for the subsidy. The subsidy is **not** automatic.

For those young people between the ages of six and seventeen years of age, who qualify, the convention will pay 50% (one-half) of the normal cost. Children four and five pay half-price to the college, and children one to three are free.

On making reservations, pay the full rate to the college for children **six to seventeen** years old. The convention treasurer will refund the discount to those who qualify.

Reservation Form

BIBLE STUDENTS GENERAL CONVENTION

Albion College—Albion, Michigan

JULY 28-AUGUST 2, 1984

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

Dinner will be served Friday, July 27, 1984, between 6:30 and 7:30 p.m., for \$5.25 (cash), and breakfast on Friday, August 3, 1984, between 6:30 and 7:30 a.m., for \$3.40 (cash).

NAME

ADDRESS

CITY/STATE/ZIP

NAMES OF ALL OTHER PERSONS INCLUDED IN THIS RESERVATION:

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

.....
.....
.....
.....

TOTAL NUMBER of persons for whom reservations are being made:

Checks should be made to: ALBION COLLEGE

and mailed to: Mr. Morley Fraser

Albion College

Albion, Michigan 49224

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, NJ 07073. A visit will be arranged when possible.

• • •

G. JEUCK		L. POST	
New London, CT	May 20	Middletown, NY	May 13
		Sacramento, CA	24
N. KASPEROWICZ		Asilomar, CA	25-28
Philadelphia, PA	May 6	Fresno, CA	29
Pottstown, PA	6	San Luis Obispo, CA	30
K. NAIL		Los Angeles, CA	31
New Haven, CT	May 6	J. TATE	
West Newton, PA	20	Allentown, PA	May 6
Asilomar, CA	25-28	Asilomar, CA	25-28

Obituaries

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

Sister Pearl Darmokid, Porcupine Plains, Sask.—February 21. Age, 79.

Brother Rudolph Gottfried, LaSalle, IL—February 21. Age, 84.

Sister Sophia Polniaszek, Chicago Polish Class—February 28. Age, 91.

Sister Emily Skully, Shelton, CT—February 28. Age, 92.

Sister Johanna K. Wiener, Anaheim, CA—March. Age, 85.

Sister Laura Hollister, Chicago, IL—March 1. Age, 92.

Sister Rebecca Rutherford, Victoria, B.C.—March 9. Age, 96.

Sister Annie McCracken, Los Angeles, CA—March 10. Age, 93.

Brother Alan R. Huffine, Fort Wayne, IN—March 6. Age, 47.

Sister Isabel Ross, St. Johns, Nfld.—March 27. Age, 92.

Brother George Rounds, Berwick, PA—April 1. Age, 73.

Sister Ethyl Rounds, Berwick, PA—April 1. Age, 59.

Sister Marion Johannesen, St. Petersburg, FL—April 2. Age, 99.

Sister Rose L. Hirsh, Philadelphia, PA—April 5. Age, 106.

Conventions

THESE CONVENTIONS ARE LISTED AT THE REQUEST OF THE INDIVIDUAL CLASSES WHO ARE SPONSORING THE GATHERINGS.

COVINA, CA, May 6—Convention Center, 1 Industry Hills Pkwy., City of Industry. Elaine Redeker, Secy., 5554 No. Pal Mal Ave., Temple City 91780

DENVER, CO, May 6—Wyatt Cafeteria, 5801 W. 44th Ave., Denver. Marcia Kuehmichel, 10201 Riverdale Rd. #53, Thornton 80229
Phone: 450-0582

HARTFORD, CT, May 6—Sage Park Jr. H.S., Sage Park Rd., Windsor. Mrs. John Coccia, Secy., 10 Light St., Enfield 06082
Phone: (203) 749-8763

CINCINNATI, OH, May 20—Home of Mrs. Rose Bertsche, 2850 Dunaway Ave., 45211. Mrs. Edith Harp, Secy., 2609 Merrittview Lane 45231
Phone: (513) 825-0183

WEST NEWTON, PA, May 20—Sewckley Grange Hall. Mike Balko, 501 Pittsburgh St.

SAN FRANCISCO, CA, May 25-28, ASILOMAR CONVENTION—Reservations must be made by April 25. Mrs. W.G. Blong, 713 Sycamore Ave., San Bruno 94066
Phone: (415) 588-3982

CHICAGO, IL, May 26-28—Elk Grove H.S., 500 W. Elk Grove Blvd., Elk Grove Village. Mr. George

Tabac, Secy., 900 Brentwood, Bensenville 60106
Phone: (312) 595-0984

WATERBURY, CT, June 3—YWCA 80 Prospect St. Mrs. Harriet Tsimonis, P.O. Box 1494. Zip 06721

NEW YORK/ALLENTOWN CONVENTION, June 8-10—Cedar Crest College, Allentown, PA. Mrs. Margaret Young, P.O. Box 24, Riegelsville, PA 18077
Phone: (215) 253-6715

AGAWAM, MA, June 17—Ramada Inn, 161 Bridge St., at I-91, Warehouse Point, CT. Mrs. Leslie Hindle, 39 Park Hill, Broad Brook, CT 06016
Phone: (203) 623-6591

PORTLAND, OR, June 22-24—Collins Retreat Center, 32867 S.E. Hwy. 211, Eagle Creek. Tim Krupa, 11980 Zion Hill Dr., Gresham 97030
Phone: (503) 658-4115

BIBLE STUDENTS GENERAL CONVENTION, July 28-August 2—Albion College, Albion, MI

INTERNATIONAL CONVENTION, August 11-17—Hotel Tyrol, Obsteig, Austria. Write: International Convention of Bible Students, 1425 Lachman Lane, Pacific Palisades, CA 90272
Phone: (213) 454-5248

BRITISH SPEAKERS' APPOINTMENTS

F. BINNS

Chesham Convention June 9, 10

R. ROBINSON

Scotland June 1-5
Chesham 9, 10