

The Dawn

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Highlights of Dawn

Out of the Past

WHILE the angry passions of men and nations continue to keep the world in a condition of confusion and anxiety, we are among those who cling to the lingering hope that something of what we call civilization will be saved by the overruling providences of the LORD. We believe that it will afford a rest of mind to leave the matter in his hands, at least for the moment, and consider the mass of evidence now available through the tireless efforts of archeologists, proving that civilizations existed from three to five thousand years ago. The discovery of thousands of clay tablets and other relics from the distant past, now make it possible not only to know man that far back enjoyed the benefits of civilization, but also to visualize to some extent the business methods, literary practices and social customs of that ancient time. Such knowledge is bound to be not only interesting and exciting, but even more important is the fact that all the information coming to light in the field of archeology tends to confirm the Biblical records concerning creation and the Flood, as well as the authorship of the first five books of the Bible. This should be of vital concern to all professed Christians who believe the Bible is the inspired Word of God.

Before archeologists made the discoveries that now mean so much in connection with the early books of the Bible, higher criticism claimed that Moses could not have written the Book of Genesis, nor the other four books accredited to him, because, as was alleged, the art of writing was not known in Moses' day. Now we know that this conclusion was wrong. While the work of archeologists has been hampered

from time to time by wars, and political circumstances, they have for many years been tracing the various strata of civilization backward into the very early twilight of history. Instead of finding, as higher critics and evolutionists had taught, that the aboriginal man was but little removed from the monkey, these excavators discovered an increasingly high level of civilization the farther back that they were able to pursue their investigation.

They found, for example, that five thousand years ago, even in the pre-Flood days, the people were highly cultured, and understood the art of writing. Therefore, in the light of knowledge now available, it is plain that the conclusions of the higher critics have been merely conjectures, which would probably not have been considered worth publishing had the facts now known been available.

Contributing immeasurably to the ability of archeologists to decipher the meaning of ancient hieroglyphic writing appearing on the numerous tablets which have been unearthed in the Mesopotamian regions, was the finding of the Rosetta Stone. This was a piece of black basalt found in the year 1799 near the Rosetta mouth of the Nile River. On this stone was inscribed an account in Greek, and in two styles of ancient hieroglyphic writing. As the translators knew the meaning of the Greek, the stone thus furnished a key to unlock the previously hidden significance of ancient Egyptian and Assyrian hieroglyphics, or picture writing. By careful comparisons, students of these and other dead languages have since been able to decipher the meaning of even the most ancient tablets that have yet been brought to light, thus acquiring a fairly comprehensive understanding of the times during which they were written.

From the standpoint of the Bible, one of the most significant possibilities brought to light by the discoveries proving the knowledge of writing in the pre-Flood days, is that the early chapters of Genesis could have been, and some archeologists claim were, actually recorded on clay tablets,

and used by Moses in recording antediluvian as well as post-Flood history in the form that we now have it. This would mean that these records were written by those personally acquainted with the details.

This view does not do away with the necessity of divine guidance with respect to those records, but places them in a similar position with the four Gospels of the New Testament. The Gospels, though being the accounts of Jesus' life and ministry as observed by the different writers of these books, nevertheless come to us under guidance of the Holy Spirit, so that we unhesitatingly accept them as part of the divine Word.

As yet, no tablets have been found containing any portions of the Book of Genesis. The conclusion that it was written on tablets is based on information gleaned from the study of hundreds of other tablets which have been found and which reveal the literary practices of those early times. By comparing this information with certain evidences readily discernible in the Book of Genesis, the conclusion has been reached that these accounts were written contemporaneously. One literary practice was for the author of historical records to close his story with a special form of signature comparable to the expression found in the Book of Genesis several times, namely, "This is the book of the generations of"

It has generally been supposed that these expressions were intended to be introductions to a genealogical list or other data which follows, but its first use—"These are the generations of the heavens and the earth"—seems to definitely show otherwise, for it is an unmistakable reference to that which preceded. (Gen. 2:4) The Hebrew word for generations in this expression, is **toledah**, and not the ordinary Hebrew word **dor**, which is translated 'generation' and 'generations' one hundred and twenty-three times. Concerning the word **toledah**, the Hebrew critical scholar, Gesenius, says that it denotes 'history, especially family history'.

In addition to Genesis 2:4, where we read, "These are the generations of the heavens and of the earth," the expression 'these are the generations of' occurs in the succeeding chapters as follows:

"This is the book of the generations of Adam."—Gen. 5:1

"These are the generations of Noah."—Gen. 6:9

"These are the generations of Shem."—Gen. 11:10

"These are the generations of Terah."—Gen. 11:27

"These are the generations of Ishmael."—Gen. 25:12

"These are the generations of Isaac."—Gen. 25:19

"These are the generations of Esau."—Gen. 36:1

"These are the generations of Jacob."—Gen. 37:2

A careful study of the quotations cited above reveals that when we read, for example, "This is the book of the generations of Adam," the material that follows says practically nothing about Adam except his age at death. Similarly, with the expression, "These are the generations of Isaac," the following account is not so much a history of Isaac, as it is of Jacob and Esau. Following this phrase to which the name Jacob is attached, we read mainly about Joseph. This peculiarity has puzzled most commentators, and the suggestion based on knowledge now available that these expressions, together with the name in each instance, **constitute the signature of the writers**, or at least the owners of the tablets containing the preceding narratives, is most interesting.

The word book in the statement of Genesis 5:1, "This is the book of the generations of Adam," is a translation of the Hebrew word **cepher**, which is translated 'finished writing' by the Hebrew scholar, Delitsch. The Septuagint Version adds the word book in Genesis 2:4, and translates it, "This is the book of the origins of the heavens and the earth."

The books of that ancient time were in reality tablets. The earliest records of Genesis, therefore, are claimed, even by the book itself, to have been written down rather than passed

on to Moses by word of mouth. A critical study of the various sections of Genesis followed by the signature of the writers—if this, indeed, is the method by which the first book of the Bible has reached us—shows that in no instance is an event recorded which the person or persons named could not have written from their own intimate, personal knowledge, or have obtained absolutely reliable information. It is also significant, we think, that the history recorded in each of the sections ceases before the death of the person named. In most cases, however, it is continued to within a short time before the date of death, or the date on which it is stated that the tables were written.

Another interesting observation lending color to the suggestion that the various sections of Genesis were written originally by those acquainted with the events described, is the variation of the style of language. The geographical location of these events was Babylonia, later known as Mesopotamia, and now as Iraq. The first eleven chapters of Genesis reveal Babylonian words. It is said by critics that the whole environment of these chapters is early Babylonian, as they apparently claim to have been written down by persons then living in that country. Is not this what we should expect?

The last fourteen chapters of Genesis, on the other hand, reveal an Egyptian setting. From the time Joseph arrives in Egypt, the whole environment changes, and such Egyptian names as Potiphar, Zaphnath-paaneah and Asenath appear.

Genesis 10:19 reads, "The border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest, unto Sodom, and Gomorrah." This sentence is significant, giving evidence of having been written before the overthrow of Sodom and Gomorrah, which took place in Abraham's day. These two cities were so completely blotted out that all traces of them were lost. Were this the original phraseography of Moses, it is difficult to understand why he would define the boundaries of a land by naming cities, the whereabouts of which were unknown. On the other hand, if

this account were written by Shem, as Genesis 11:10 may indicate, it would be logical for him to name those cities as landmarks, because they still stood in his day.

A further interesting observation is the use of names and places given in Genesis, which in Moses' day were unknown to the rank and file of the Israelites. Moses, learned in all the arts of the Egyptians, and doubtless otherwise well educated, was able to add parenthetical identifications when compiling the original records. Thus we have:

"Bela, which is Zoar"—Gen. 14:2,8

"Vale of Siddim, which is the salt sea"—Gen. 14:3

"En-mispah, which is Kadesh"—Gen. 14:7

"Hobah, which is on the left hand of Damascus"—Gen. 14:15

"Valley of Shaveh, which is the king's dale"—Gen. 14:17

A study of the hundreds of clay tablets unearthed in Mesopotamia indicates that in the ancient days in which they were written, the size of the tablet was governed by the amount of the material to be written. When the amount of the subject matter to be recorded would call for too large a tablet, more than one was used. When this was necessary, the custom was to assign a title to each series of tablets, and use catch lines to aid the reader to follow the proper sequence. In addition, many tablets were concluded with what is called the **colophon**, which is the equivalent of our modern title page. However, on ancient tablets it was placed at the **end** of the written matter, instead of at the beginning, much in the same style as the Hebrew writing now is presented. The **colophon** frequently included, among other things, the name of the scribe who wrote the tablet, as well as the date of the writing.

These literary practices are clearly indicated in Genesis, where evidences of these practices are still imbedded in the text as compiled by Moses. These evidences indicate that the book was compiled at an early date, certainly not later than the age of Moses. In addition, it shows that Moses, the

compiler, used ancient tablets in presenting the whole account. It is a remarkable testimony to the purity with which the text has been transmitted to us that these literary aids in some instances still appear. As indicating the use of catch lines, note the following repetition of words and phrases which significantly are connected with the beginning or ending of each of the series of tablets now incorporated in Genesis:

- “God created the heaven and the earth”—Gen. 1:1
- “LORD God made the earth and the heavens”—Gen. 2:4
- “When they were created”—Gen. 2:4
- “When they were created”—Gen. 5:2
- “Shem, Ham, and Japheth”—Gen. 6:10
- “Shem, Ham, and Japheth”—Gen. 10:1
- “After the Flood”—Gen. 10:1
- “After the Flood”—Gen. 11:10
- “Abram, Nahor, and Haran”—Gen. 11:26
- “Abram, Nahor, and Haran”—Gen. 11:27
- “Abraham’s son”—Gen. 25:12
- “Abraham’s son”—Gen. 25:19
- “Esau, is Edom”—Gen. 36:8
- “Esau, who is Edom”—Gen. 36:9
- “father of the Edomites” (lit. Father Edom)—Gen. 36:9
- “father of the Edomites” (lit. Father Edom)—Gen. 36:43

Going back to the very first section of the book followed by the signature, “These are the generations of the heavens and the earth,” some interesting observations seem appropriate. As this account predates the creation of man, necessarily it reveals divine inspiration for the facts recorded. The wording is simple, yet the truth conveyed is profound. It is not hard to visualize in the language of the account, God teaching Adam in the cool of the evening in a simple, yet faultless way. He tells how the earth and the things he could see around it had

been created. It is written just as though Adam is recording the words of God, "and God said," "and God called."

As evidence that the account was written at a very early date, note the fact that the sun and the moon are not given names, but described as the greater light and the lesser light. Facts now available from ancient tablets show that even before the Flood men worshiped the sun and the moon, and had given them names. Had this first chapter of Genesis been written even as late as Abraham's day, instead of the expression 'greater light', we might have had the Babylonian word for the sun, **shamesh**.

The method employed in the New Testament when referring to the books of Moses is also worthy of note. Christ and the apostles quoted many times from Genesis, yet they never said that Moses wrote the statement quoted. Significantly, though, in the references quoted from the beginning of Exodus and on to Deuteronomy, the New Testament frequently reads, "Moses said."

However, that Moses is responsible for the Book of Genesis in its present, complete, and connected form, there is no question. All of the archeological discoveries mentioned previously, and there are many others, substantiate this fact. We have no definite information as to the exact manner in which the series of tablets beginning with Adam's, came into the possession of Moses, but it is reasonable to suppose that these treasured possessions would be passed on from one generation to another, and that Moses would have access to them.

The evidence available may indicate that the only way that God instructed Moses, until he appeared to him at the burning bush, was by means of these tablets. Then, when God said to him, "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob," this great leader of Israel would instantly know from whom the message was coming. (Exod. 3:6) How well, indeed, in the divine providence, was Moses equipped as the Lawgiver of

Israel to present the connected account of creation and the experiences of God's people as they related to his dealings with them down to the Exodus.

Regardless of what rigid tests may be applied, or how minute the examination of its contents in general may be, the more Genesis is read in the light of available facts of archeology, the more apparent it becomes that it is a part of the divine revelation, and is available to God's people today as the result of the untiring efforts of Moses. This noble servant of God and of Israel, unquestionably compiled the book, regardless of the exact manner in which the necessary information reached him. Seemingly, though, he had access to records written by the ancients, based upon their own personal knowledge of the events described.

Many who in the past have had little or no faith in the divine inspiration of the Bible have been convinced of its truth, inspiration, and authorship as a result of the archeological discoveries. We rejoice in this, but from the standpoint of the divine plan for human salvation, we know that the unbelief of the world in general is to be turned aside, not by the digging up of ancient clay tablets—even though such tablets bearing actual Biblical records should yet be found—but by the resurrection of these very ancients themselves.

Everyone will believe the story of the Flood when Noah is brought back to tell us about it. Those who have questioned the miracles performed by the LORD on behalf of Israel will surely believe when those involved come back to give a firsthand account. But for the moment, archeological discoveries which confirm God's Word, serve indeed to strengthen the faith of those who believe in the promise of God, and enable us to visualize more vividly the fulfillment of those promises. We are glad for this; but how wonderful it will be for all mankind when in the times of restitution the complete details of ancient history will become an open book to the restored people of the world. □

Test Your Knowledge

How Many of These Bible Questions Can You Answer?

1. What Old Testament character dreamed of a ladder reaching to heaven? What promise did God make in the dream?
2. What book in the Bible records the following prophecy? "Trust in the LORD, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the LORD; and he shall give thee the desires of thine heart. Commit thy way unto the LORD; trust also in him; and he shall bring it to pass."
3. Matthew 13:45,46 reads: "The kingdom of heaven is like unto a merchant man, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it." What is meant by the pearl? Who purchases it?
4. What is the first essential of a Christian in his endeavor to please God?
5. Daniel 9:27 reads as follows: "He shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate." What is the significance of the statement, "In the midst of the week he shall cause the sacrifice and the oblation to cease"?
6. Cornelius, the first Gentile convert, became a Christian in A.D. 36. Why was it not possible for him to become a Christian earlier than this date?
7. Complete this text: "Blessed are the peacemakers: . . ."
8. Are peacemakers in the majority among those who call themselves Christians?
9. Complete Paul's question, "If God be for us, . . ." Give the scriptural citation.
10. What scriptural reason did James give for one's failure to obtain an answer to his prayer? Does God answer selfish prayers?

(Answers on page 60)

International Bible Study Lessons

LESSON FOR MAY 1

Breakthrough in Macedonia

KEY VERSE: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."—Galatians 3:28

SELECTED SCRIPTURE: Acts 16:9-18

AFTER the sharp confrontation between Barnabas and Paul over Mark, Barnabas sailed to Cypress with Mark, and Paul and Silas traveled by land through Syria and Asia Minor. As they progressed on their journey, they ministered to the churches along the way. When they arrived at Derbe and Lystra they met a devout young man by the name of Timotheus. He was the son of a Jewish mother and a Greek father. He had been educated in the Word of God, and had come to believe at the time of a previous visit by Paul. Timothy was well reported of by the elders and being a young man with promising abilities, Paul decided to take him on his travels to assist in his labors.

It is interesting to note that one of the first things Paul did was to circumcise Timothy. This seems rather strange in view of the decision made in Jerusalem that circumcision should not be required of anyone who had

accepted Christ. But there were extenuating circumstances in the case of Timothy—things that would affect the ministry.

When they came to Troas, Paul had a vision whereby the Holy Spirit directed him to go to Macedonia to carry on the LORD'S work there. The text reads, "And a vision appeared to Paul in the night: there stood a man of Macedonia, and prayed him, saying, Come over to Macedonia, and help us."—Acts 16:9

When Paul received the instructions from the LORD, he and Timothy immediately began to make preparations to depart for Macedonia. When they arrived in Philippi, they found there was no synagogue, and so on the Sabbath they went out of the city to the banks of the river, "where prayer was wont to be made" (Acts 16:13), and there they found some women and spoke to them concerning the Gospel. One of those present

responded immediately, "And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshiped God, heard us: whose heart the LORD opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her household, she besought us saying, If ye have judged me to be faithful to the LORD, come into my house, and abide there. And she constrained us."—Acts 16:14, 15

The group apparently continued to meet on the riverbank, preaching the Gospel to all who came there. One day a young girl possessed of evil spirits and who was being exploited by her masters followed Paul and Timothy crying, "These men are the servants of the most high God, which show unto us the way of salvation." (vs. 17) This was done many days and the anguish in the girl's voice grieved Paul so much that he commanded, in the name of Jesus Christ, that the spirit come out of her, and it did. But when the masters realized that her powers of divination had gone, they were angry and brought Silas and Paul before the rulers. Here they were tried and beaten with many stripes and cast into prison.

In prison their feet were fastened in stocks which, because of the beating they had

received, must have rendered their situation very painful. Thus they were left with their wounds undressed, in the damp and cold, to await further proceedings in the morning. By midnight they had probably been in the stocks for several hours, and the pain and the discomfort must have been almost intolerable. They first poured out their hearts in prayer; and doubtless remembered their persecutors in prayer, and especially the jailor. They were blessed and encouraged, and apparently given some relief from the pain, because they began to sing praises to the LORD so loudly that the other prisoners heard them.

The LORD heard these faithful servants and he caused an earthquake that was so severe it opened the doors of the prison, and everyone's hands and feet were loosed. The jailor was frightened and would have killed himself, fearing the penalty if the prisoners escaped. But Paul assured him that the prisoners were all there. The jailor was so impressed with Silas and Paul that they had an opportunity to declare the Gospel to him and he was converted and baptized. "When he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house."—Acts 16:34 □

Conflict in Corinth

KEY VERSE: "Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city."—Acts 18:9, 10

SELECTED SCRIPTURE: Acts 18:1, 4-17

SOON after Paul completed his wonderful witness in Athens on Mars' hill (Acts 17:16-34), he departed for Corinth with the purpose in mind to establish a church there. Here he met two who were to be loyal and faithful co-workers in the Gospel. The Apostle Paul supported himself on his missionary journeys by plying his trade as a tentmaker. And it was while working at his trade that he met Priscilla and Aquila who were also tentmakers. They were Jews who had been expelled from Rome by Claudius when he issued a decree against all Jews.

And as was his custom, Paul, upon his arrival in Corinth, immediately began to preach the Gospel in the synagogue where he persuaded both Jews and Greeks. Later, when Silas and Timothy arrived from Macedonia, Paul seemed to be filled with additional zeal, and was "pressed in the spirit, and testified to the Jews that Jesus was Christ. And when they opposed themselves, and blas-

phemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles." (Acts 18:5, 6) From this point forward he no longer preached in the synagogue, but rather stayed in a house owned by a man named Justus. This man apparently believed the Gospel and his house was advantageously located "hard to the synagogue."—Acts 18:7

It is probable that the apostle continued to live with Aquila and Priscilla, and only used the home of Justus as a meeting place. This circumstance might have given the Jews who desired it an opportunity to continue hearing the Gospel message. Included among the Jews who did so was the chief ruler of the synagogue, with all his family; and many afterward were received into the church and were baptized, both Jews and Gentiles.

It appears from the context of the subsequent verses that the

apostle became greatly discouraged by the very intense and vicious opposition from the Jews, and the very lax and dissolute character of the Gentiles. In addition there was undoubtedly an awareness of his own insufficiency and many infirmities. But the LORD came to him with the encouraging words of our Key Verse, "Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee; for I have much people in this city." (Acts 18:9, 10) These must have been very encouraging words to Paul, who had suffered so much at the hands of the Jews and other opposers. It is also interesting to note the LORD'S words that he had many people in that city. Just as in Macedonia, the LORD had taken notice of the heart condition of some. He knew that they would respond when hearing the Gospel message, and he was encouraging Paul to engage in its witness.

The apostle stayed in Corinth for one-year-and-a-half, during which time, with the LORD'S help, he developed a very large and flourishing church. Then we read, "When Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat,

saying, This fellow persuadeth men to worship God contrary to the Law." (Acts 18:12, 13) Just as Paul was about to answer the charge, Gallio said to the Jews, "If it were a matter of wrong or wicked lewdness, O ye Jews, reason would that I should bear with you: but if it be a question of words and names, and of your Law, look ye to it; for I will be no judge of such matters. And he drove them from the judgment seat." (vss. 14-16) With this the tables turned on the Jews, for the Greeks took Sosthenes, the ruler of the synagogue, and beat him before the judgment seat, and Gallio did not prevent them.

In this experience Paul had the assurance of the Heavenly Father's overruling providence working in his behalf, and notwithstanding the extreme enmity of the Jews, the Apostle Paul abode a considerable time longer in Corinth, instructing and encouraging the brethren. In due time he took his leave and sailed into Syria, and took with him Priscilla and Aquila. When they came to Ephesus he left Priscilla and Aquila apparently to carry on with the ministry there, but Paul continued on to Caesarea and Antioch. After that he went over all the country of Galatia and Phrygia in order to strengthen all of the disciples. □

Riot in Ephesus

KEY VERSE: "We are troubled on every side, yet not distressed; we are perplexed, but not in despair."—II Corinthians 4:8

SELECTED SCRIPTURE: Acts 19:23-29; 35-40

WHEN the Apostle Paul arrived in Ephesus, he met several disciples who had accepted Jesus but had a very incomplete knowledge of the Gospel. "He said unto them, Have ye received the Holy Spirit since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Spirit. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is on Christ Jesus."—Acts 19:2-4

Baptism is a symbol of what has previously taken place in the heart, and in itself does not accomplish repentance or conversion. In the case of John's baptism, we realize that it was meaningful only to the Jews or Jewish proselytes. The nation of Israel, in covenant relationship with God, was in disfavor because of disobedience. At the

time of John the Baptist, some Jews with the right heart attitude realized that in their sinful condition they were out of harmony with God. Through John they learned of a promised Deliverer, Jesus, who was to be the long-awaited Messiah, and that through him they would be able to receive forgiveness of sins and be brought back into harmony with God. John's baptism was the way the Lord provided for those Jews to demonstrate their repentance and their willingness to accept forgiveness through Jesus, in God's own way and appointed time. John's baptism did not eradicate sin; this can be accomplished only through the shed blood of Jesus.

Baptism into Christ, on the other hand, symbolizes an entirely different sentiment of the heart. One who has heard the Gospel message and through it has come to appreciate something of God's love, wisdom, justice, and power, with a special appreciation of God's

plan of salvation whereby all the families of the earth will have a real opportunity for life in the kingdom, and who has been moved with a desire to show gratitude by consecrating his life to serve God and his plans and purposes, should demonstrate this attitude of heart and mind by water immersion. This real baptism is described by Paul in Romans 6:3-5.

We believe that this is, in essence, what the Apostle Paul revealed to those disciples who had received John's baptism. The account continues, "When they heard this, they were baptized in the name of the Lord Jesus. And when Paul laid his hands upon them, the Holy Spirit came upon them; and they spake with tongues, and prophesied."—Acts 19:5,6

While Paul was still in Ephesus, certain of the vagabond Jews, exorcists, made a trade of casting out evil spirits and traveled from place to place to carry on their work. The seven sons of Sceva, a Jew who was chief of the priests, endeavored to cast out an evil spirit from a man. In attempting to cast out the spirit they invoked the name of Jesus. The spirit answered and said, "Jesus I know, and Paul I know; but who are ye?" Then the man possessed of the evil spirit attacked the exorcists and drove them from the house wounded.

The story of this incident traveled far and wide, affording Paul many opportunities to speak about idolatry and spirits, and as a result, "many that believed, came and confessed, and showed their deeds. Many of them also which used curious arts, brought their books together, and burned them before all men. . . . So mightily grew the Word of God, and prevailed!"—Acts 19:17-20

A man by the name of Demetrius, who was a silversmith, suddenly realized that the change in attitude of the people about idols had drastically affected his business. He was successful in inciting a mob that was directed against Paul and the disciples and the entire city was filled with confusion and animosity toward them. But the city clerk was finally able to quiet the people. Thus Paul and the disciples escaped without physical harm.

The Lord tells us that the darkness hateth the light (John 3:19,20) and it was because of this that those in darkness were so easily aroused to anger as the Apostle Paul held forth the light of the glorious Gospel of Christ. This was not unexpected by the apostle because enduring the opposition of sinners is a prerequisite for all the footstep followers of Christ. □

On Trial in Jerusalem

KEY VERSE: "I can do all things through Christ which strengtheneth me."—Philippians 4:13

SELECTED SCRIPTURE: Acts 22:30 through 23:11

AS THE Apostle Paul and his little group made their way toward Jerusalem, they came to Caesarea. While there, a prophet by the name of Agabus "took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Spirit, so shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles." (Acts 21:11) But Paul would not be dissuaded, and pressed on toward Jerusalem. When he arrived at his destination, he went directly to James, and all the elders were present. Then Paul reiterated to them what things God had wrought among the Gentiles by his ministry. And when they had heard it they glorified God. But they also warned Paul that the Jewish believers were angry about some of the things they heard he had been teaching, especially his doctrine that those who came into Christ were no longer under the Law of Moses, and if this be so, they should no longer circumcise their children, neither

walk after the customs of the Law.

Paul chose to go directly to the people and endeavor to convince them concerning the doctrine of Christ. He was eventually apprehended in the synagogue, turned over to the mob, and beaten and bound with two chains, but the chief captain gave him permission to speak to the people. When he had finished his defense, the mob turned on him again and would have slain him except that he was brought to the castle to be examined by scourging. Here Paul declared his Roman citizenship and because of this they were afraid to abuse him. The next day he was brought before the council and the chief priests to stand trial.

During the trial Paul discerned that there were two factions among those who were to judge him—the Pharisees, who believed in the resurrection of the dead, and the Sadducees, who did not. The apostle very skillfully brought the matter of the resurrection to the fore as one of

the points about which he was being called into question. This caused great dissension between the two groups, so that there was no verdict. But because of the great disruption it was necessary to put Paul back into protective custody.

We should consider the matter of the resurrection because it is one of the great fundamental doctrines of the Gospel of Christ. When Adam was condemned to death in the Garden of Eden, this did not mean that he was only going to appear to die and in reality he would be more alive than ever on the spiritual plane of life. The Bible indicated he was to go out of existence, saying, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." (Gen. 3:19; Rom. 5:12, 19; I Cor. 15:22) It was Satan who told Eve the lie that she would not surely die. (Gen. 3:1-6) Because of the just sentence passed upon Adam, all his children—the world of mankind—inherited death instead of life.

This would have been the hapless lot of the world if God had not held forth the hope of a resurrection from the dead. All the promises to the nation of Israel for a future kingdom

would be meaningless, except to those living at the time of its establishment, if it were not for the fact that through the resurrection all the past generations of Israelites—and the rest of mankind as well—will come back here on the earth and have an opportunity for life under the very favorable conditions of the kingdom. Jesus said, "The hour is coming when all who are in their tombs will hear his voice and come forth, those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of judgment." (John 5:28, 29, RSV) The resurrection of judgment is described so beautifully by the Prophet Isaiah. "With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments are in the earth, the inhabitants of the world will learn righteousness."—Isa. 26:9

Since the Apostle Paul declared his Roman citizenship, the Jews no longer could have jurisdiction over him, and arrangements were made for him to be transferred to Rome to be tried under Roman law. But the apostle had made his witness to the Jews in Jerusalem and now, by the Lord's arrangement, he was being placed in a position where he could witness in Rome. □

Paul in Rome

KEY VERSE: "Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it."—Acts 28:28

SELECTED SCRIPTURE: Acts 28:11-23

WHILE the Apostle Paul was in protective custody there was a plot to kill him which was avoided only by the overruling providence of the LORD. Because of this, he was moved under guard to Felix, the governor. The scribes and Pharisees, and Sadducees and priests, however, petitioned Felix for a hearing that they might present their charges to him. When they had concluded their case, Paul was given an opportunity to defend himself, and in his defense he was so eloquent, Felix was impressed to the point that he kept Paul for about two years. During this time he gave the apostle a certain amount of freedom, and would have freed him entirely if payment of money had been arranged. It is interesting that in his testimony before Felix, the apostle again emphasized the resurrection of the dead, saying, "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers,

believing all things which are written in the Law and in the Prophets: and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust."—Acts 24:14, 15

But even after two years the Jews still raged in anger over Paul, and the high priest and the chief Jews petitioned Festus to turn him over to them. But Paul, being a Roman, appealed to Caesar and again avoided almost certain death at the hands of the Jews. King Agrippa also desired to hear the apostle in his own defense of the charges against him, and so Paul was brought before him. Again the apostle made an eloquent presentation of the Gospel of the kingdom. And in his discourse he referred once more to the resurrection, saying, "Why should it be thought a thing incredible with you, that God should raise the dead?"

(Acts 26:8) In his conclusion, the apostle spoke directly to King Agrippa, saying, "Believest thou the Prophets? I know that thou believest. Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian."—Acts 26:27,28

After the hearing before Agrippa, it was decided that Paul should be put on a boat and sent to Rome. When they had been on the way for some time, Paul had a premonition concerning the balance of the voyage, and he warned the centurion who was his guard. But the master and the owner of the ship prevailed and they continued the voyage. Not long after there arose a tempestuous storm called Euroclydon. It is generally thought that the storm resembled a typhoon.

In the course of time, the ship finally came to land, and ran aground and was broken up. Paul and all of the crew made their way to shore and were saved. When at last they departed on a ship of Alexandria, the inhabitants of the island gave them such things as were necessary. Finally arriving at Rome, the centurion delivered Paul to the captain of the guard and he was permitted to dwell by himself with a soldier that kept him.

In due time the apostle called

the chief Jews together and told them why he was at Rome in bondage. They knew nothing concerning the accusations against him, but were aware of the charges against the sect known as Christians. They were anxious to hear from Paul about the Gospel. "And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the Law of Moses and out of the Prophets, from morning till evening. And some believed the things which were spoken, and some believed not. . . . And Paul dwelt two whole years in his own hired house, and received all that came into him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him."—Acts 28:23-31

We cannot help but stand in wonder at the faithfulness of the Apostle Paul and how completely he fulfilled the prophecy that Jesus made concerning him, "He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel; for I will show him how great things he must suffer for my name's sake."—Acts 9:15,16 ☐

Christian Life and Doctrine

THE BOOK OF BOOKS—PART 7

Our Day in Prophecy

THE Bible alone, of all the books ever written, has proven to be accurate in its forecasts of things to come. This fact stamps it as being of divine authorship, its individual writers being directed by the Spirit, or power of God. Practically all the books of the Bible contain forecasts of future events. Many of its prophecies pertained to events which were imminent, while others were related to occurrences of the distant future. Indeed, the fulfillment of many of the Bible's prophecies is still future.

The last six books of the Old Testament which we will now consider are all predominantly prophetic. Much which was foretold in these books was fulfilled soon after they were written, and they contain many reassuring promises descriptive of the blessings yet future which will come to the people under the administration of Christ's kingdom. In addition, many of the prophecies in these six books pertain to our day, and in this review we will give particular attention to them.

The chaotic and distressing conditions through which the world has been passing beginning with 1914 came wholly unexpectedly to those who were unacquainted with the prophecies of the Bible. Worldly wisdom could not foresee a "time of trouble such as never was since there was a nation," as foretold by the Prophet Daniel. (Dan. 12:1) The general belief was that man had reached such a high pinnacle of civilization that war on a large scale would no longer be possible, but now we know that this was a false outlook and that the Bible was correct in its forecast of the present worldwide distress.

The world has already experienced much of the prophetic time of trouble, but apparently there will be still more before the kingdom of Christ is established to give peace, security, and happiness to the people. It is comforting to realize, however, that it is the divine purpose to intervene in human affairs before selfishness is permitted to take its full course in spreading havoc and devastation throughout the earth. We will become more and more assured of this as we continue our review of the Bible's books and their teachings.

THE BOOK OF NAHUM

Nineveh destroyed . . . God is slow to anger . . . Rapid travel foretold . . . Affliction permanently destroyed

Most of the Old Testament's prophetic books contain much pertaining to the little nation of Israel of which the LORD, through the Prophet Amos, said, "You only have I known of all the families of the earth." (Amos 3:2) The Book of Nahum, however, in addition to its forecasts relating to the present time, also contains a prophecy of doom against the ancient Gentile city of Nineveh. Nahum describes this prophecy as the burden of Nineveh. God previously had sent Jonah to warn the Ninevites of their sin. They repented and the city was saved. Now iniquity had come to the full and the city was to be destroyed.

Throughout the ages God has permitted sin to flourish almost entirely unchecked, but there were times in the ancient past when he did interfere by destroying whole cities of the grossly wicked. In addition to Nineveh, Sodom and Gomorrah were thus dealt with by the LORD. In destroying Sodom and Gomorrah, the explanation is given that God took them away as he saw good—good for them, that is.

Permitting the people of those wicked cities to continue and increase in sin would have been so debasing to character that in the time of their future trial it would be much more difficult for them to reform and walk in the paths of righteousness. Apparently the Ninevites had sunk so deeply into

sin that it was a kindness to put them to sleep in death until the time of general judgment, when, as the Prophet Isaiah informs us, the inhabitants of the world will have an opportunity to “learn righteousness.”—Isa. 26:9

The city of Nineveh was founded by Nimrod. (Gen. 10:11, margin) He was a notoriously wicked character who lived during the age of the patriarchs. Because of his idolatry and unrighteousness, he is an apt symbol of opposition to God. The city which he founded, except for the people's temporary repentance when Jonah preached to them, continued in Nimrod's wicked course of idolatry and licentiousness and was finally destroyed.

The second verse of the Book of Nahum expresses God's attitude toward sin. It reads, “God is jealous, and the LORD revengeth, and is furious; the LORD will take vengeance on his adversaries, and he reserveth wrath for his enemies.” The next verse reads, “The LORD is slow to anger, and great in power, and will not at all acquit the wicked: the LORD hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet.”

Thus we are reminded that while God is slow to anger, he is all-powerful and fully capable at all times to prevent the continuance of evil and evil-doing. We are also reminded that God is jealous, and will revenge wrongdoing. In this setting the word jealous denotes the attitude of not tolerating a rival. In the Hebrew text it is similar to the word which, throughout the Old Testament, is translated ‘zeal’. In a wonderful prophecy pertaining to the establishment of a worldwide kingdom of righteousness by Christ, Isaiah states, “The zeal of the LORD of hosts will perform this.”—Isa. 9:6,7

Jehovah is a God of righteousness, of justice, of love, who cannot tolerate the continuance of unrighteousness in any part of his universe. He is slow to anger, nevertheless, and when he takes action against sin it is according to a fixed plan. Thus he has permitted sin to reign for more than six thousand years, almost wholly unchecked, not because he

has been powerless to prevent it, but in order that the human race might learn the dire results of disobedience to his laws.

A few times during this long reign of sin and death the LORD has acted, one of these occasions being in the destruction of Nineveh. At this remote distance, unaware of all the circumstances, we may not know just why Nineveh was made one of the exceptions at that time, while other cities were permitted to continue. But we may be sure that he who is too wise to err, and too loving to be unkind, knew that it was best for the Ninevites, and best, also, for others for whom it would serve as an object lesson.

We think it is reasonable to conclude that since the LORD had one of his holy prophets record his intentions toward the Ninevites, he may have intended the matter as an illustration of his purpose ultimately to destroy all sin, and even death itself, which has resulted from sin—in other words, the entire empire of Satan, whom Nimrod, the founder of Nineveh, so aptly symbolizes. Verses five to nine of the first chapter seem too comprehensive to be applied merely to one heathen city.

Verse five reads, "The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein." The next verse adds, "Who can stand before his indignation and who can abide in the fierceness of his anger? His fury is poured out like fire, and the rocks are thrown down by him." As we have already learned, mountains symbolize kingdoms, or governments. World and earth are symbols of a social order. The prophet is telling us, then, that the whole social order of sin is to be destroyed.

Verse nine asks, "What do ye imagine against the LORD?" This expresses the viewpoint almost universally held that sin, sickness, and death are the normal experiences of the human race; that these things always have existed, and will continue indefinitely; that there never will be any change. This viewpoint supposes that God is not interested in

human welfare. If we take him at his word we will know that he has permitted evil to reign only temporarily; that Satan and his whole empire are shortly to be destroyed, and that as Nahum tells us, "affliction shall not rise up the second time."—Nah. 1:9

Great has been the affliction of the human race during the reign of sin and death; but Satan's great citadel of sin, foreshadowed by Nineveh, is to be destroyed, never to rise again. This is the testimony of all God's holy prophets. In the light of this testimony we can understand the divine permission of evil, and can understand also why he will exercise his wrath for the destruction of everything that is out of harmony with his holy will, and therefore detrimental to the best interests of his human creatures. We can be thankful also that his wrath is manifest in the destruction of evil and of willful evildoers, not in their torture forever.

Verses three and four of the second chapter of the Book of Nahum are believed by many to refer to trains, automobiles, and other means of rapid travel that would make their appearance in this end of the age. These verses read: "The chariots shall be with flaming torches in the day of his preparation, and the fir trees shall be terribly shaken. The chariots shall rage in the streets, they shall jostle one another in the broad ways: they shall seem like torches, they shall run like the lightnings."

THE BOOK OF HABAKKUK

**A hasty nation . . . Made plain upon tables . . .
Hell enlarged . . . Earth filled with God's glory**

The first chapter of this book foreshadows the invasion of Judea by the Chaldeans—that bitter and hasty nation. This inevitably meant trouble and suffering for the nation of Israel, and Habakkuk was greatly distressed over it. He realized, of course, that the Israelites had not been faithful, and deserved punishment; but it was difficult for him to understand why the LORD would permit the wicked Chaldeans

to overrun their land and destroy their cities. He prayed to the LORD about this, saying:

“Thou art of purer eyes than to behold evil, and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than he?”—Hab. 1:13

Thus the local setting of this prophecy caused Habakkuk to ask questions which have been in the minds of all God's people throughout the ages; that is, why the LORD permits the righteous and the innocent to suffer at the hands of the unrighteous. The LORD gave a partial answer to Habakkuk, one which, in the light of his divine plan of salvation as set forth throughout his entire Word, is most revealing and faith-strengthening. Relating it the prophet wrote:

“I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved [Hebrew text reads, argued with]. And the LORD answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. Behold, his soul which is lifted up is not upright in him; but the just shall live by his faith.”—Hab. 2:1-4

Having inquired of the LORD as to why he permitted his people to suffer, Habakkuk indicated that he earnestly looked and waited for the answer. “And the LORD answered me,” he said. The LORD answered, but did not explain, except to say, “The vision is yet for an appointed time,” implying that it was not yet the due time in the outworking of his plan to reveal to his people the reason for the permission of evil.

But that such a time was coming, the prophet was assured. The vision, the understanding of the divine plan, would at the end speak and not lie, and would be made plain upon

tables. While this answer really explained nothing to Habakkuk, it did assure him that God had the situation in hand and that at the appointed time his people would have his plans and purposes made known to them. This was to be at the end—not the end of time, but at the end, or toward the close, of the reign of sin and death.

As we continue our study of the Bible's prophecies, we will become more and more assured that we are even now living in the time referred to by the expression, at the end. For this reason the vision of truth concerning God's great plan of human redemption and restoration can now be seen and understood by the LORD'S people, being revealed by the united testimony of his holy prophets of the Old Testament; and, as we shall later see, by Jesus and the apostles in the New Testament.

"But the just shall live by his faith," the LORD told Habakkuk. It required great faith on the part of the LORD'S people in ancient times to lay hold upon his promises, when practically all of their experiences seemed contrary to what those promises indicated. It still requires faith to believe the promises of God; for although today the LORD has favored his people with a clearer understanding of his plans and purposes, and we can be confident that the fruition of his glorious plan for the overthrow of evil and the establishment of his kingdom of peace and righteousness is near, sin still is predominant in the earth, and suffering and death continue.

As Habakkuk saw it, that bitter and hasty nation, the Chaldeans, had an insatiable desire for conquest and loot, "a proud man, neither keepeth at home [always aggressively sallying forth to seek new prey] who enlargeth his desire as hell, and is as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people." (Hab. 2:5) So have the conquests by sin and death seemed to the righteous in every age.

Here again we find the Hebrew word **sheol** translated 'hell' in the expression 'who enlargeth his desire as hell'. **Sheol**,

here, as elsewhere in the Bible, describes the condition of the dead. In this passage, the Chaldeans are likened to the great enemy Death which wantonly strikes down its victims, sparing none, leaving them in the great prison-house of death, which because of its very nature, can never be filled. There is no thought of torment suggested in this text, and we can rejoice that in God's due time **sheol**, the Bible hell, will be forced to give up its dead.

Chapter two, verse fourteen reads, "The earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea," and the twentieth verse reads, "The LORD is in his holy temple: let all the earth keep silence before him." Verses eighteen and nineteen describe the futility and the sin of worshiping false gods, symbolized by man-made idols. Thus we are reminded that the time will come in the outworking of the divine plan when Jehovah, the Creator of the universe, will be universally worshiped, and when all false gods, together with the evils associated with them, will be destroyed.

The Old Testament prophets wrote under the inspiration of the Holy Spirit, and while they doubtless comprehended much of what they wrote concerning events immediately at hand, or soon to transpire, their writings concerning the outworking of the larger features of the divine plan were not clearly understood by them. This was true of Habakkuk. It was benevolent of God not to let them know that the glorious Golden Age which they foretold was thousands of years in the future. As it was, they continued to live by faith, and were determined to trust in the LORD, even though frequently they did not understand his providences. It is this determination that Habakkuk expresses in concluding his book:

"Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold,

and there shall be no herd in the stalls: yet I will rejoice in the LORD, I will joy in the God of my salvation.”—Hab. 3:17, 18

THE BOOK OF ZEPHANIAH

The day of the LORD . . . Fire of God's jealousy . . .

Money cannot save . . . People to receive pure language

Zephaniah's prophecy was written only a short time before the nation of Israel was taken captive to Babylon in 606 B.C. Verses two to five of the first chapter very graphically forecast the overthrow of the nation. But, as with the other Old Testament prophecies, the LORD uses the setting of events pertaining to Israel as a background upon which to prophesy future developments which would be worldwide in nature. The overthrow of Israel because of her sins would thus be illustrative of the divine overthrow of all evil and evil institutions as it would be accomplished at the end of the present age and throughout the promised Millennium.

The time of the overthrow of this present evil world is described by the prophet as the “day of the LORD [Jehovah].” It is the day, that is, in which the LORD would intervene in human affairs to end the reign of sin and death, and destroy all the enemies of righteousness. The Bible teaches that this day of the LORD (Jehovah) will precede the thousand-year reign of Christ and his church.

The day of the LORD is therefore represented in the prophecies as one of trouble, of darkness, of gloom, a day in which, as the Prophet Daniel wrote, there would be “a time of trouble such as never was since there was a nation.” (Dan. 12:1) The Prophet Joel described it as “a day of darkness and of gloominess, a day of clouds and thick darkness.” (Joel 2:2) Zephaniah describes it in much the same language, saying that it would be “a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess.”—Zeph. 1:15

Describing the hopelessness of all human efforts to preserve man-made institutions in this time of trouble,

Zephaniah prophesied: "Neither their silver nor their gold shall be able to deliver them in the day of the LORD'S wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land." (Zeph. 1:18) The prophecies clearly indicate that we are even now living in this foretold day of the LORD. It has been given to this generation to witness the beginning of the disintegration of a civilization which has existed for centuries and which was considered firmly established and impregnable to assault.

The first and second global wars, the great depression of the nineteen-thirties, and the head-on clashes of ideologies have been some of the hammer blows which, one after another, have left the foundation and the superstructure of the present social order reeling and in many ways crumbling. Many frantic efforts have been made, meanwhile, to shore up the crumbling institutions of the world, among them the bolstering of the European segment of civilization with gold and silver, or, if you prefer, American dollars. But, as Zephaniah warned, "Neither their silver nor their gold shall be able to deliver them in the day of the LORD'S wrath."

Chapter three, verse eight, presents another aspect of the day of the LORD. It is God's answer to the heart cry of millions as to why he permits the continuance of evil, of oppression, of wars, and other plagues upon the human race which have resulted from man's inhumanity to man. The text reads, "Wait ye upon me, saith the LORD, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured by the fire of my jealousy."

"Wait ye upon me, saith the LORD." It has required much faith, in the face of continued and increasing evil, to wait for the LORD to intervene in human affairs and establish his rule of righteousness. And even when he does, the first results,

(Continued on page 38)

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Gary (Sat.) WWCA
Hammond WJOB 1230 8:30 a.m.
La Porte WCOE

KENTUCKY

Bowling Green WLBK 1410 8:00 a.m.
Newport WNOP 8:00 a.m.
Winchester WWKY 1380 10:30 a.m.

MAINE

Portland WDCI-AM 9:45 a.m.
Portland WDCS-FM 9:45 a.m.

MARYLAND

Baltimore WCBM 7:15 a.m.

MICHIGAN

Detroit CKLW 800 8:15 a.m.
Grand Rapids WMAX 1480 8:45 a.m.

MINNESOTA

Minneapolis KTCR 690 9:45 a.m.

MISSOURI

St. Louis KSTL 690 7:30 a.m.

MONTANA

Kalispell KGEZ 600 9:45 p.m.

NEW JERSEY

Salem WJIC 9:45 a.m.

NEW YORK

Buffalo-Niagara Falls
WHLA 1270 12:00 noon

OHIO

Zanesville WHIZ 1240 6:40 a.m.

PENNSYLVANIA

Allentown WHOL 1600 10:45 a.m.
Pottstown WPAZ 1370 12:45 p.m.

SOUTH CAROLINA

Charleston WOKE 1340 7:06 p.m.

TENNESSEE

Memphis WMQM 1480 1:45 p.m.

TEXAS

Fort Worth KJIM 870 6:45 a.m.
Pearsall KVVW 1280 8:00 a.m.

VIRGINIA

Richmond WGGM 7:45 a.m.

WASHINGTON

Clarkston KCLK 10:00 a.m.

Radio Broadcast Schedule

Seattle KSPL 1150 7:45 a.m.
 Spokane KICN-FM 99 3:00 a.m.
 Spokane KUDY 1280 9:45 a.m.
 Tacoma KMO 1360 9:45 a.m.
 Yakima KUTI 980 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.

CANADA

Edmonton, Alta. CJOI 12:45 p.m.
 Lethbridge, Alta. CJOC 7:15 a.m.
 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.

Port au Choix, Nfld. CFNW 12:15 p.m.

Port 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.

Oshawa, Ont. CKAR 1350 7:15 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.

Yorkton, Sask. CJGX 940 10:00 a.m.

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

ITALY

Europa Radio Milano
 FM 83.300 11:30 a.m.

Euro Tele Radio Calabria
 102 MHz (Fri.) 5:30 p.m.

Radio Corleone Centrale
 FM 88-500 FM 92 11:00 a.m.

NEW ZEALAND

Dunedin 4XD 11:45 a.m.

Whakatane IXX 6:45 a.m.

NIGERIA

Ondo State (Wed.) OSBC 2245

PANAMA

Panama City HOQ 1250 10:30 a.m.

PHILIPPINES

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

SOUTH AFRICA

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

SPAIN

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

TONGA

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

VIRGIN ISLANDS

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

SPANISH RADIO BROADCASTS

ARIZONA

Nogales KFBR 1340 9:00 a.m.

CALIFORNIA

Wasco KWSO 1180 7:45 p.m.

FLORIDA

Coral Gables WRHC 8:45 a.m.

TEXAS

San Antonio KUKA 1250 8:45 a.m.

URUGUAY

Montevideo Radio El Espectador
 810 k.c. (Sat.) 1:30 p.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

Chico KMPN Channel 10
Sunday 8:30 p.m.
Los Angeles KHOF
KTTV Channel 11

FLORIDA

Miami WKID
Jacksonville Channel 17

GEORGIA

Albany WTSG Channel 31
Sunday 9:30 a.m.
Atlanta WATL

ILLINOIS

Champaign-
Decatur-
Springfield WBHW

IOWA

Cedar Rapids KTS Channel 13

MISSISSIPPI

Jackson WAPT

MISSOURI

Springfield KOLR

NEW MEXICO

Roswell KSWs

NORTH CAROLINA

Charlotte WHKY

OHIO

Dayton WHIO
Zanesville WHIZ Sunday

TEXAS

Lubbock KCB D

WASHINGTON

Cheney Channel 10
Spokane Channel 16

WEST VIRGINIA

Logan Channel 12 Monday

SATELLITE TRANSMISSION CABLE NETWORK SCHEDULE

There have been additional changes in the stations and times of our satellite transmission broadcasts. The broadcasts are on SUNDAYS UNLESS OTHERWISE NOTED:

City Channel/Cable Co.

ALABAMA (7:30 a.m.)
Anniston Channel 2
Birmingham Mountain Brook
Huntsville-
Decatur-
Florence Channel 9
Mobile-
Pensacola Channels 19, 29
Montgomery Channels 6, 22
ARIZONA (6:30 a.m.)
El Centro-
Yuma U. A. Columbia
Phoenix Channels 2, 17, 30, 31
Tucson Channels 2, 17, 20
Sajuro Cable

ARKANSAS

(7:30 a.m.)
Fort Smith Channel 10
Joplin-
Pittsburg Channel 19
Jonesboro-
Little Rock Channel 15

CALIFORNIA

(6:30 a.m.)
Fresno Channel 18
Los Angeles Channels 18, 19, 44
Theta Cable
San Diego Channel 22
San Francisco Channel 18
San Luis Obispo Channel 26

City Channel/Cable Co.

COLORADO (6:30 a.m.)
Denver Channels 20, 26, 28
Grande Junction Storer

CONNECTICUT

(8:30 a.m.)
Hartford-
New Haven Channel 33
Rollins
Southern Connecticut
Storer
Valley

DELAWARE

(8:30 a.m.)
Philadelphia Channels 2, 22

FLORIDA

(8:30 a.m.)
Ft. Lauderdale Channel 25
Broward
Dade
Hollywood

Ft. Myers-
Naples Channel 9
Jacksonville Channels 20, 22
Orlando-Day-
tona Beach Sanlando
ATC
Miami Channels 5, 7, 18, 25
Panama City Channel 2
Sarasota Channel 12

City Channel/Cable Co.

Tampa-St.
Petersburg Channels 19, 24, 31, 33
West Palm Beach Channel 11

GEORGIA

(8:30 a.m.)
Albany Channel 13
Atlanta Channels 6, 17, 21, 22,
26, 27, 28, 30, 36
Cable TV Co.
Fayette Telecom
Augusta Cablevision
Columbus Channel 18
Tallahassee Channel 12

IDAHO

(6:30 a.m.)
Boise Channel 18
Idaho Falls Channel 10
Spokane Channel 5

ILLINOIS

(7:30 a.m.)
Chicago Channels 14, 19, 21, 33
Davenport Channel 12
Teleprompter
Evanston Channel 12
Peoria Channel 19
St. Louis Channel 23
Southwestern
Metro East

INDIANA

(8:30 a.m.)
Chicago Channel 10

City Channel/Cable Co.

Cincinnati Fairbanks
Cable of Indiana
Indianapolis Channel 19
American
Sentinel Commun.

IOWA (7:30 a.m.)

Cedar Rapids-
Waterloo
Des Moines Channels 4, 5, 35
Lincoln-
Hastings
Kearney Channels 4, 10
Sioux City Channel 23

KANSAS 7:30 a.m.

Joplin-
Pittsburg Channel 8
Kansas City Channel 5A
Wichita-
Hutchinson Channel 5

KENTUCKY (8:30 a.m.)

Bowling
Green Channel 20
Charleston-
Huntington Channels 4, 5
Evansville Channels 2
Lexington Channels 8, 31
Louisville Channels 21, 29P, 30
Nashville Channel 10

LOUISIANA (7:30 a.m.)

Baton Rouge Channel 8
Lafayette Channel 7
Monroe-
Eldorado Channel 2
New Orleans Teleprompter
Shreveport-
Texarkana Channel 2

MAINE (8:30 a.m.)

Portland-Po-
land Springs Cable TV-Kennebunk

MARYLAND (8:30 a.m.)

Baltimore Channel 15
Washington Channel B3
Boston-
Worcester Channels 16, 25, 36, 42
Springfield Channel 25

MICHIGAN (8:30 a.m.)

Detroit Channels 2, 25B, 31, 38
Flint-
Saginaw Channel 18
Gerty
Grand Rapids-
Kalamazoo-
Battle Creek Channels 6, 10
Coldwater
South Bend-
Elkert Channel 80
Traverse City-
Cadillac Great Lakes

MINNESOTA (7:30 a.m.)

Minneapolis-
St. Paul Channel 7

MISSISSIPPI (7:30 a.m.)

Jackson Channel 7
Meridian Channel 9

MISSOURI (7:30 a.m.)

Columbia-Jef-
erson City Channel 11
Kansas City Channel 8
Diacom Satellite
Landmark
Springfield Channel 4

City Channel/Cable Co.

Fort Wood
S.W. Missouri
St. Louis Channels 13A, 18, 23, 33

MONTANA (6:30 a.m.)

Missoula-
Butte Channel 3

NEBRASKA (7:30 a.m.)

Lincoln-
Hastings-
Kearney Channel 36
Center
Omaha Channel 29

NEVADA (5:30 a.m.)

Las Vegas Channel 20
Salt Lake City Channel 12

NEW HAMPSHIRE (8:30 a.m.)

Boston Warner-Nashua
Hanover Channel 10

NEW JERSEY (8:30 a.m.)

New York Telco
Teleprompter
Vision
Philadelphia Channel 20
Comcast
Storer
U.A.-Columbia

NEW MEXICO (6:30 a.m.)

Albuquerque Channels 9, 11, 12, 20
El Paso Channel 3
Sun
White Sands
Roswell Cablecom-Roswell
Teleprompter-
Lovington

NEW YORK (8:30 a.m.)

Albany-
Schenectady-
Troy Channels 8, 13, 17, 29
Buffalo Channels 3, 11
New York Channels 10, 17, 29
Rochester Channels 32, 33
Syracuse Auburn

NORTH CAROLINA (8:30 a.m.)

Charlotte Channel 22
Greenville-
New Bern-
Washington Channel 25
Greenville-
Spartanburg-
Asheville Channel 12
Norfolk-
Portsmouth-
Newport News-
Hampton Channel 22
Raleigh-
Durham Channels 9, 22, 24, 32
Alert

NORTH DAKOTA (6:30 a.m.)

Fargo Channel 12

OHIO (8:30 a.m.)

Akron-
Cleveland-
Canton Channels 10, 18, Q21
Cincinnati Channel 23, 33
Cleveland Channel 18
Cleveland-
Canton Channel 8
Tele Media
Columbus Channels 5, 12, 19
Warner Amex
McDonald Group

City Channel/Cable Co.

Dayton Channel 4
Lima Cable Communications
Youngstown Channels 9, 10

OKLAHOMA (7:30 a.m.)

Oklahoma City Channels 8, 22
Tulsa Channels 6, 10, 16, 18, 21
Green Country
Wichita Falls-
Lawton Channel 11

OREGON (5:30 a.m.)

Boise Channel 12
Eugene Channels 2, 5
Teleprompter
Portland Channels 13, 26, 30,
44, 83

PENNSYLVANIA (8:30 a.m.)

Erie Channels 8, 18
Erie Telecom.
Johnston-
Altoona Channels 5, 8
Philadelphia Channels 7, 14, 15, 20, 23
Brandywine
Cablevision
So. Eastern
Ultra Com

Pittsburgh-
Wilkes Barre-
Scranton

Channels 5, 10
Blue Ridge

SOUTH CAROLINA (8:30 a.m.)

Charleston Storer
Columbia Channels 4, 19F
Wilmington Channel 12

SOUTH DAKOTA 6:30 a.m.)

Sioux City Channel 30
Sioux Falls Yankton

TENNESSEE (7:30 a.m.)

Chattanooga Channel 18
Knoxville Channels 14, 21
TCI
Nashville Channel 26

TEXAS (7:30 a.m.)

Abilene-
Sweetwater Channels 6, 10, 14, 17
Amarillo Channel 15
Austin Channel 17
Corpus Christi Channels 7, 36
Dallas Channel 21A
Fort Worth Channels 8, 19, 24,
B30, 34, 35
El Paso Channel 13
Houston Channels 8, 12, 17, 21,
24, 26
Teleprompter-Galv.
Laredo Channel 11
Lubbock Channel 10
McAllen-
Brownsville Channel 9
Odessa-
Midland Channels 3, 13
San Angelo Channel 10
San Antonio Channels 3, 28, 34
Cable TV of Bexar

Waco-
Temple

Channel 19
Community
Wausau-
Rhinelander Channels 6, 12, 23

WYOMING (7:30 a.m.)

Casper-
Riverton Channel 4

from the human standpoint, are everything but pleasant, and necessarily so, for entrenched wickedness does not willingly give up its rulership in the affairs of men.

So the LORD in his own way, brings precipitous action. "I will gather the nations," he says, and "assemble the kingdoms." Never before have the nations been gathered as they are today. They have gathered together for war, and have assembled in efforts to keep the peace. Now they are gathered in two huge armed camps in which the more or less free world and the largely dictator-led world are pitted against each other, and it seems each would rather, if need be, destroy the human race itself than yield to the other's demands.

Yes, they are gathered for global action. This has been made possible through the increase of knowledge foretold by the Prophet Daniel. This increase of knowledge has come in the providence of God, and he knew, nationwide, what the result would be. While God will permit man to destroy his own world, he declares it to be by the fire of his jealousy. Here, again, the word in the Hebrew text is 'zeal'. God's zeal in this final struggle of the nations will assure that the whole social structure, the symbolic earth of the Bible, will be destroyed to make way for the glorious kingdom of his Messiah.

The destruction of human beings is not what is particularly forecast in this prophecy, but rather, the destruction of a social order. Millions of lives have, of course, already been lost in the two global wars, and many cities reduced to rubble. But more important in the fulfillment of the prophecies is the fact that basically what is happening is the ending of a world, the end of the world of which the Bible has so much to say.

In the next verse (Zeph. 3:9) the LORD says, "For then will I turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent."

This promise proves two things; first, that the human race will still exist after the symbolic earth has been devoured by the fire of God's zeal; and second, that then, Satan's world being destroyed, Christ's kingdom of righteousness will take control, and through its agencies the people will learn to know and serve the true God. While this particular prophecy does not mention it, many others do reveal that then the dead will be awakened in order that they also may enjoy the blessings of the new kingdom. □

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On Sunday, May 15, "Frank and Ernest" will discuss a topic of interest to many. Attractive circulars will be available for announcing this program, and you are invited to send for as many as you can use. They are free. Address your request to: The Dawn, East Rutherford, NJ 07073

Christian Life and Doctrine

The LORD'S Jewels

“Then they that feared the LORD spoke often one to another: and the LORD hearkened, and heard it, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name. And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.”

— Malachi 3:16, 17

IN THE text above, our God, speaking through the Prophet Malachi, illustrates the Christian by a precious stone, a jewel. A little study upon the matter makes us realize that this illustration, like all those our Father uses, is filled with much encouragement and many helpful lessons. It is the frequent use of the picture which causes us to suspect there are rewarding analogies to be seen by a thoughtful consideration of the subject. Another such scriptural use of the precious stone to portray a Christian is found in the twenty-first chapter of Revelation.

Verses nine through eleven tell of an angel saying, “Come hither, I will show thee the bride, the Lamb’s wife. And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God.” Thus by combining the two illustrations of the bride and the holy city we are shown that both picture the church in glory. The bride symbolism accentuates the tender oneness that exists between the church and her Lord. The city illustration seems to represent the feature of the church being a part of a new governmental arrangement designed for blessing the willing people of earth.

However, that which we specially desire to note in the city illustration is the use of jewels in describing its beauty. Verses nineteen through twenty-one read, "And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass." It becomes at once clear that the use of gems in the description is not by chance but instead studied, because it specifies the kind to be used in relation to each foundation and the gates. What wealth of joy and instruction for the New Creation must be contained in this highly figurative language!

Still another illustration of the church as jewels is noted in the glory robes worn by the high priest of Israel. The various pieces of the apparel worn by him were all emblematic of qualities of character of our Lord or the office to which he is exalted. And over the high priest's heart was a breastplate of judgment suspended by gold chains attached to clasps on each shoulder. It was, basically, a fabric made of interwoven threads of purple, blue, scarlet, white, and gold. It had in it, set in gold, twelve precious jewels, in which were engraved the names of the twelve tribes.—Exod. 28:4-21

These stones symbolized the true Israel, the LORD'S little flock. And of additional interest is the probable source of the jewels in that first garment ever worn by a high priest. It would seem logical that they came from Egypt, because in the few months that intervened between leaving Egypt and the inauguration of the Law Covenant and the priesthood, surely there was no time to secure, by mining or other means, these precious stones. We recall also that when Moses was given instruction for the exodus from Egypt,

“every man [was to] borrow of his neighbor [Egyptians] . . . jewels of silver and jewels of gold.”—Exod. 11:2

These instructions may at first seem strange until we stop to consider how the Israelites had been defrauded and unjustly treated. It seems, also, that herein is another picture for our faith. As the gold, silver, and precious things for the Tabernacle and priesthood came from literal Egypt, so the precious ones of the new creation are taken from the antitypical Egypt, the sin-sick and dying world.

Let us, therefore, look to the jewels of earth and see the analogy that the LORD intended between them and his people of this age who are to become his diadem. First let us notice some common characteristics of precious stones and see how interestingly they illustrate characteristics possessed by all the LORD'S saints. Jewels are rare, precious, pure, brilliant, and beautiful.

First, jewels are rare. In virtually every instance precious jewels are stones. But how long and painstakingly must one search before a precious stone is found? The majority of stones are common and valueless as gems. If one were to wander throughout the great Rocky Mountains, he would be impressed with high and numberless mountains of solid stone. And, too, it would be so evident that the stone revealed through upturned mountains would be slight in comparison to the vast quantity buried deep beneath the surface.

The occasional precious piece is rare indeed. And is this not an appropriate illustration of the rarity of finding a child of God among the teeming billions of men? Our present population of earth is about four thousand million, and how many of these could be termed the LORD'S jewels? Rare indeed is a saint who has seen the vision of truth and in faithful consecration is yielding himself daily to the Father's will. To illustrate how few are the true disciples of the Master, let us suppose that each year, from Pentecost until now, an equal number made their calling and election sure.

We would arrive at a small group of about seventy brethren each year being assured their heavenly crown, out of the millions of earth's people.

Realizing how few have known the LORD during this Gospel Age should cause our deep gratitude because we have been blessed above all the children of men. Our gratefulness should prompt us to a hearty and joyful service of the LORD, the truth, and the brethren.

Then, too, jewels are precious. One could hold in his cupped hands precious gems on which the world's value could be many millions of dollars. Some jewels, because of their history, are virtually priceless. To illustrate the world's appraisal of gems, compare the value of the Empire State Building in New York City. This architectural masterpiece, towering over one hundred stories, required the combined skills and efforts of thousands of men.

Highly trained architects and engineers had to visualize its every feature and line, and translate these into drawings that could become guides for the skilled artisans. From many quarters were drawn the materials, finished and ready for placement. At last in 1930, this gleaming masterpiece was completed, a monument to man's ingenuity, at a cost of about twenty-eight million dollars. Yet this same society of men demonstrate how they evaluate jewels by indicating that one handful could exceed greatly in value the Empire State Building.

Thus the LORD, in effect, says to us, "As man seeks and treasures precious stones, so precious to me as jewels are my saints." In a sense it is God talking to us by illustration, in language we can understand.

But can we really understand him fully? We are precious to him! (Eph. 3:18) Our Father is the Holy One who inhabiteth eternity. His domain reaches in all directions to the far sweep of space and eternity. His power and wisdom can instantly create, and yet, when he speaks of his special treasure, his

gaze passes by the great light hung in the heaven down into the earth. And in the dark, sin-sick world, he has seen, from Jesus' time until now, the occasional jewel, reflecting his glory, and with tenderness he says, "My precious ones."

It is well for us to consider the text which reads, "Precious in the sight of the LORD is the death of his saints." (Ps. 116:15) The death of the saint herein noted is not that final scene when he gasps out the last remaining earthly breath. Instead, the death mentioned here refers to the baptism into death which spans the entire consecrated life of the saint. That death is the faithful walk in self-sacrifice and devotion as demonstrated by our Lord. It is the sacrificial walk of loving obedience that the Father calls precious. Elsewhere this faithful walk is termed a sweet fragrance unto God. "Walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savor."—Eph. 5:2

The best jewels are pure. We are told that precious stones were once a part of the surrounding elements in which they are found. In ages past, earth movement, pressure, and heat began a separating work, and finally that which was once impure became crystal, free from alloy. Much of the process of nature which caused it is unknown to us. But we who are children of God in faith believe that when the earth was planned our Father designed much of the workings of creation to illustrate his greatest creation.

The LORD'S jewels are to become pure. True, none this side of the veil shall reach actual perfection, but then we are told every gem has its flaw. But the first call of the child of God is to separate himself from the contaminating elements of the world in which he is found. "Wherefore come out from among them, and be ye separate, saith the LORD, and touch not the unclean thing: and I will receive you."—II Cor. 6:17

With the Father's help, we attempt to cleanse ourselves, and particularly our hearts. Through feeding upon the truth, we begin to see the true values of love; and as we attempt to

yield ourselves in sacrifice, so prompted, our hearts tend to become crystallized in righteousness. As we grow separate from the world, it does not cause self-righteousness to blight us, because we become mindful that it is all by his grace and leading. And whatever strides we make, we still require the robe of Christ's righteousness to cover our imperfections.

Jewels are brilliant. How often the clear sparkle of a gem set in a ring or as an ornament of adornment catches our eye, and almost without thinking our gaze follows its every movement. We are fascinated by the delightful way facets reflect in varying hue the rays of light that fall upon them. Oftentimes the large, well-cut gem seems to possess an inner light apart from that which strikes it. However, this we know is only an optical illusion, because no jewel possesses light within itself. So with the saint of God. Apart from God we are nothing, even as the brilliance of the jewel darkens and dies when taken from the light. But a life of consecration and devotion will radiate the glory of God. Jesus indicated this in his answer to Philip's demand, "Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, Show us the Father?"—John 14:8,9

Jesus could say, "He that hath seen me hath seen the Father," because his perfection of character, thoroughly dedicated to the will of God, reflected without shadow the clear, pure light of God's truth and love. And in other instances Jesus was quick to point out that this radiation of glory was not his apart from the Father. When the rich young ruler, who had heard of our Lord's beneficial ministry, saluted Jesus with the words, "Good Master," notice his reply—"Why callest thou me good? There is none good but one, that is God." (Matt. 19:17) He was "a light to lighten the Gentiles, and the glory of . . . Israel" because he walked in the way of the "Father of lights, with whom is no variableness, neither shadow of turning."—Luke 2:32; Jas. 1:17

We, too, can be lights, brilliantly reflecting the glory of God by walking "blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the Word of life." (Phil. 2:15, 16) The special requirements noted in the text are, (1) blameless and harmless (sincere, margin), (2) holding forth the Word of life.

To reflect the glory of our Father would necessitate one being blameless and sincere, or pure in heart desire or intent. Paul says we could give all our money for the benefit of others, and our body to be burned, but if love is not the motivating principle, it would profit us nothing. We also see that the primary way we reflect the glory of God is by witnessing about him and his plan of salvation—holding forth the Word of life. How understandable this is, because to see the Father in his glory is to see his beneficent character. And the glory of his character shines through his plan.

Always must his jewels remember that any glory that shines from them comes from a gracious Father. Our few attainments in righteousness come from tender leadings, divine love, and patience. The glorious truth we hold forth is his truth, revealed to us. "What hast thou that thou didst not receive?"—1 Cor. 4:7

Jewels are beautiful. Precious stones have a beauty of form and color that delights the eye. Visualize spread out before you on a cloth of midnight blue velvet, some jewels of beauty. The clear, icy sparkle of the diamond, the warmth of glowing red of the ruby, the cool green of the emerald beside the regal purple of an amethyst. See also a sapphire reflecting the blue of heaven; a chalcedony, pale blue, translucent, and wax-like; and interspersed among them all, lustrous pearls, warm glowing spheres so strikingly different from the sharp facets of the other gems, all reflecting the light in gloriously different hues, none detracting from the other, but all enhancing the beauty of the whole.

So, too, are the LORD'S saints beautiful. "The king's daughter is all glorious within: her clothing is of wrought gold" (Ps. 45:13) Thus does the psalmist prophetically picture the church, also stating, "So shall the king greatly desire thy beauty." (vs. 11) The beauty of the church? Does not the Apostle Paul say God has chosen the foolish, weak, base, and despised ones? (I Cor. 1:27,28) This description, though, is as man sees them. Long ago, when selecting a king of Israel, God stated his method of choice—"For the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart." (I Sam. 16:7) When our Father's eye goes to and fro throughout the earth, he specially notes those hearts tender toward him. These he has drawn, and revealed to them the way, the truth, and the life—Christ Jesus. These are the pure in heart which shall see God. These are the glorious jewels which shall one day be freed from the mud of sin in which they were found and finally set in the diadem of God. They shall eternally reflect, for all to see, the glory of the Father.

Although precious stones do have the characteristics in common of rarity, preciousness, purity, brilliance, and beauty, they differ one from another. They vary in size, degree of purity, value, shape, and color. In this, too, there are valuable lessons for the New Creation.

The untrained may be inclined to place value on a gem by size alone. It is quite possible a diamond twice the size of another may be of far less value than the smaller. Degree of purity, color, style of cutting, and history, are all elements which enter into a final appraisal. It requires a highly trained expert properly to assess value by comparing one desirable characteristic against another.

How often we are prone to attempt an evaluation of one Christian compared with another! The tendency is to be unduly impressed with those who bulk large before our eyes because of natural talents. A brother or sister because of such talents may glisten much before our eyes, and yet,

another, quietly faithful to every opportunity presented, and few in talents, could be, in God's sight, a jewel of rarest value, marked out for a special place in the diadem of the Eternal One.

In the world, those who gain special notice are so often the possessors of unique and crowd-pleasing talents. Through fortunate circumstances of birth, friends, or, perchance, events, they are caught up before the public eye, and if careful, remain in this sought-after position. And yet even the world admits that among the teeming masses of the unnoticed are those equally or better talented who will pass their entire life in obscurity.

"Full many a gem of purest ray serene
The dark unfathomed caves of ocean bear:
Full many a flower is born to blush unseen,
And waste its sweetness on the desert air."

But none of the heavenly jewels are unnoticed before the LORD. For him to see them does not necessitate they loom large before the brethren, nor yet perform some outstanding exploit to attract attention. "The eyes of the LORD are in every place, beholding the evil and the good." (Prov. 15:3) And as he watches over the earth, beholding his jewels, that which is specially approved is the heart lovingly dedicated to the doing of his will.

An experience in the life of Elijah points up God's awareness of those who would serve him. Elijah had faithfully performed the will of God under trying circumstances. King Ahab and his priests, together with the Israelites, had been summoned to Mount Carmel to witness the showdown between God and Baal. After Elijah's triumphant experience, wicked Jezebel threatened him, and in a moment of fright, induced perhaps by fatigue, he fled to the desert regions, and finally to a cave. Then the LORD came to him and asked, "What doest thou here, Elijah?" Elijah, in some degree confused, and not recognizing that for the moment, fear of Jeze-

bel had overcome faith, said, "I have been very jealous for the LORD God of hosts: . . . and I, even I only, am left." Particularly do we desire to notice this portion of our LORD'S reply: "Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal."—I Kings 19:13, 14, 18

Where dwelt the seven thousand? One high on a mountainside, far from the busy streets of the city; another in a village of Israel; and one by the sea's edge; one in a shepherd's shelter on the lonely hills of Judea. But wherever the seven thousand were in that parched land, God knew and cared.

"There is an eye that never sleeps,
Beneath the wings of night;
There is an ear that never shuts
When sink the beams of light.
O, weary souls with cares oppressed,
Trust in His loving might
Whose eye is over all thy ways
Through all the weary night."

As with jewels, so too with the LORD'S saints. First, found among the mud and debris of sin, there comes the call, "Be ye separate." The LORD seeks us out, and through his glorious Word reveals himself. The overpowering glimpse we have of God through the divine plan of the ages intensifies the realization of our undone condition. We react to the vision of truth much as Isaiah did when he had a vision of God, as recorded in chapter six of his prophecy. "Woe is me! For I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts."—Isa. 6:5

The very heart-cry of our sorry plight manifests that we desire to separate ourselves from the people of unclean lips—we desire to be pure. Then it is that the LORD shows us, through his Word, how cleansing now comes to us. By consecrating our lives to do his will we are covered by the

robe of Christ's righteousness, and stand pure before the eyes of God. And with the passing of time and the encountering of tests and obstacles, we strive to maintain this heart, pure in intention toward God and his righteousness. If it is maintained it will cause a crystalization of intention, and there will be manifested an outward cleansing.

But every gem has its flaw, and with the Christian, "If we say we have not sinned, we make him a liar, and his Word is not in us." (I John 1:10) Although the first call of the Christian is to separate himself and be pure, we must be ever mindful that "we have this treasure in an earthen vessel." (II Cor. 4:7) What comfort comes to us from these tender words: "He hath not dealt with us after our sins; nor rewarded us according to our iniquities. . . . Like as a father pitieth his children, so the LORD pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust."—Ps. 103:10, 13, 14

Yes, we have our flaws—but take comfort, because God understands! But what is our attitude toward our brother and his flaws? How disappointing if all people carried a jeweler's eyepiece to note particularly the flaw in the jewel of our adornment. Why notice the imperfection when there is so much more to see—the exquisite cutting, superb coloring, and sparkling refraction? And what do we specially look for in our brethren? Is it the one act of frailty or the character weakness that came through the fall? Why not attempt to see as God sees—look for the specific acts that flow from a consecrated heart; see the beauty of the child of God that comes from considering all his efforts to serve the LORD; and note well the many sacrifices made to glorify God and to be a blessing to others.

We might see a gem of peculiar shape, and suppose it quite common in value, only to learn that an expert had designed the cutting for a specific mounting of unusual merit. So, too, our paths may cross those of another saint whose limited sphere and peculiarity of life would cause us to conclude him

little indeed among the brethren. But in the kingdom we may learn that such limited activity and most peculiar experiences were shaping him for a prominent mounting in the diadem of God.

Sometimes the value of a jewel is greatly enhanced because of history. There are precious stones whose history can be traced many centuries, the possession of which has been so much desired that wars were fought and kingdoms overthrown. So, also, some of the LORD'S jewels have had varied and unusual lives, which has enhanced their value both to the LORD and to the brethren. Notable among these was the Apostle Paul, whose faithful ministry touched continents and many countries. His unusual ministry traversed all segments of the human family—from the pathetic and poor to the potentate. His experiences ran the range of possibilities. From the prison he was taken directly to the palace where he preached. From the cruel stocks of Philippi, he went to Mars' Hill and spoke to what was considered the most learned group of that day. He was shipwrecked, severely beaten, yet he was dearly loved by the brethren, although called a deceiver by some. He gave the final ounce of his strength before the cruel and vicious Nero. In all of this, his was a constant testimony of devotion to God, which assured him a place in the diadem of our Father.

Each saint has his own path to tread. Only our Father knows the dangers we have faced, the pitfalls averted, the heartaches sustained, the weary steps of sacrifice walked. Each saint has his own history, often known to but a few of the fellow-saints, but all known to God. God alone can evaluate. He alone can judge.

Jewels differ, too, in shape and color, and for this we are glad. God's diversity of creation is seen among the precious stones just as among the flowers. How delighted we are with the many kinds of flowers, differing in size, shape, color, and fragrance, each exquisitely beautiful and a study in itself; yet no beauty is lost when these differing flowers are brought

together. They become a symphony of color, and in their way acclaim the glory and wisdom and power of our God. So, too, this difference in color among the precious jewels enhances the beauty of the whole.

Among the LORD'S jewels this delightful difference is brought into sharp focus when we look at the disciples. How different in disposition were they, yet each one reflected the glory of God in a beautiful way. Peter causes us to think of the bloodred ruby—impulsive and warmhearted, he was always eager to show the Lord his love. He was outspoken and quick to act, and the sum total of all he did causes us to be drawn to him in love and understanding.

Timothy calls to our mind the emerald. His was a fresh young faith that did its share in blessing. In a special sense, his youthful faith became a source of comfort and encouragement to the Apostle Paul. The diamond reminds us of Paul, because he seemed to catch so much of the wisdom and plan of God and reflect it for the blessing of his brethren. And John reminds us of the pearl, whose smooth roundness and iridescent glow suggests a balanced maturity, rich in hues of love. These differences in character stemmed from their varied origins, environment, and experiences.

This, too, is illustrated in the world of jewels. We are told that jewels differ greatly in their origins. For instance, amethysts, jaspers, and opals were once a part of the common stone, flint. In the inner workings of the earth the flint became pulverized, and then there was a regathering of the silica or quartz particles. Heat and pressure completed the work of crystallization, and that which was commonplace became a jewel.

How often does the call of a saint parallel this process! Perhaps one had the disposition of stubbornness, quite set and determined in his way of life. Then one crushing blow after another separated him from the world to which he had clung so tightly. And in the heat of trial, the faith particles of life, joined by the leading of the LORD, caused him to decide

positively on the side of obedience and righteousness. And thus came crystallization of intention and desire, which if maintained will permit, through experience, the grinding of character facets.

We are told also that the emerald and ruby were once clay such as is trod underfoot. In ways we cannot fully appreciate, the valuable ingredients begin separating from the contaminating elements in which they were. This separation is but the first step that leads to a final crystallization, so that that which was once common clay becomes a precious stone.

How much this reminds us of brethren whose lives prior to consecration could be illustrated by the clay! Clay differs from flint, in that it tends to mold itself according to the surroundings in which it is found. Were not some of us once just like that? There was no point or objective in our lives, and we lacked that firmness to rise above the circumstances in which we were placed; that is, until the LORD directed us to the truth. Then, by his gentle leading, and the revelation of truth, we separated ourselves from the undesirable surroundings. The LORD honored each decision to separate from the world, with grace sufficient, until finally we were found among the LORD'S jewels—by consecration committed to walk faithfully unto death.

We know that the diamond was once carbon, black and soft in comparison to its final state. In the depths of the earth, lumps of carbon are subjected to intense heat and terrific pressure, and a miracle is performed. That which was black becomes crystalline clear, and the hardest substance known to man. What a lesson! There have been some whose lives were blackened by sin to the point that men would say, "Beyond recall." But some who have been so situated realized, with anguish, their plight, and sought the LORD. He who designed the processes of earth knows well how to make white those blackened by sin who hunger after righteousness. Through experiences, such are brought to the point of saying, "This one thing I do."—Phil. 3:13

All jewels, however, are not formed in the earth. Prominent among the jewels mentioned in the description of the New Jerusalem were the pearls. "The twelve gates were twelve pearls; every several gate was of one pearl." (Rev. 21:21) The pearl is formed in an oyster, a scavenger, forbidden under the Law of Moses to be eaten. We are told that a grain of sand gets into the shell of the oyster and irritatingly lodges against the soft, tender inner parts. To relieve the irritation there is sent out by the organism a dense shelly concretion, lustrous and varying in color, which we call a pearl.

So that which started with an irritation or hurt in the lowly oyster becomes a beautiful jewel. How fittingly this describes the manner in which some of the LORD'S jewels were made! Some of us had a hard shell of indifference to the LORD or his truth until we had an experience that hurt. It might have been the death of a child or someone else close to us. This lay deep in our heart, and we sought some healing balm.

The truth came to us by the LORD'S direction, and that which at first just comforted, remained to become our life. The faith that first reached out for comfort gradually grew until we were included in the company of the LORD'S jewels, by thus being formed into a spiritual pearl.

However, with most jewels much preparation is necessitated by cutting and polishing the sides or facets before the stones are ready for the setting. So, too, with the LORD'S jewels. After our crystallization that comes through our consecration to do God's will, the character forming follows. The Master Creator knows the sort of fashioning which will bring out the full beauty of his gem. Many times the first experiences can be drastic, and it is hard to make that quick separation from the earthward tendencies which would hinder our development. Then come the day-to-day experiences, equally difficult, but wherein our shaping or change of disposition or character is much slower. As we are fixed in position by our consecration vow, our Father brings to us the

grinding wheel of experiences with the compound of daily duties, and character takes shape.

Facets appear, beautifully reflecting the glory and love of God. A pressure, precisely applied, is timed to the fraction of a second, and when the wheel is lifted, humility shines forth. Then one by one come the facets—gentleness, patience, kindness, courteousness, sincerity—until the stone when turned shows a balanced cutting and polishing of all the graces of love.

Finally comes the wiping away of the last vestige of any materials used in preparation, and the stone, pure and polished, brilliantly reflects in every direction the light which shines upon it! And so it is with us as God's workmanship. When the work of preparation is completed, his jewels shall pass through the waters of death, and shall be raised gloriously free from things of earth that hindered. Sparkling and bright, we will have been perfected and polished—made to shine, precious and pure in a light divine, gems of rarest beauty! □



Weekly Prayer Meeting Texts

MAY 5—If ye through the Spirit do mortify the deeds of the body, ye shall live.—Romans 8:13 (Z '03-172 Hymn 229)

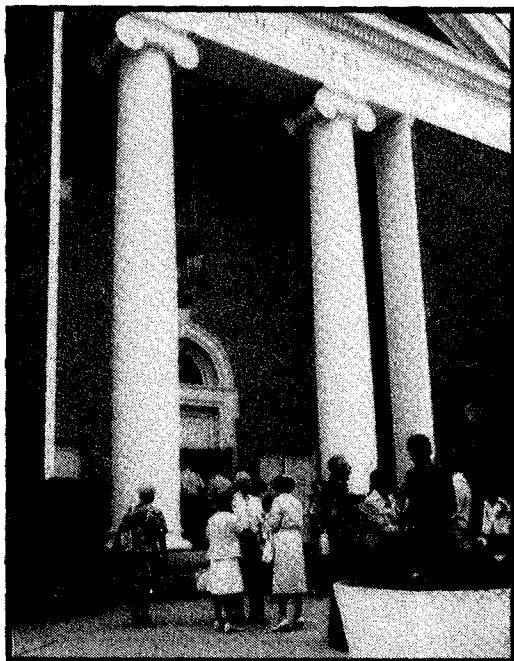
MAY 12—Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord.—II Corinthians 7:1 (Z '03-408 Hymn 258)

MAY 19—We that are strong ought to bear the infirmities of the weak, and not to please ourselves.—Romans 15:1 (Z '97-75 Hymn 344)

MAY 26—Knowledge puffeth up, but love buildeth up.—I Corinthians 8:1 (Z '97-277 Hymn 95)



Talking Things Over



GENERAL CONVENTION BULLETIN

July 30—August 4

"I delight to do thy will, O my God: yea, thy law is within my heart."—Psalm 40:8

THE time to begin making preparations for the General Convention is upon us; therefore, we are sure that you will welcome the necessary details to finalize your plans. The physical arrangements and the program for the convention have been completed and the purpose of this bulletin is to

provide the information that you will need to make your reservations.

The convention as a body voted to hold the convention again at Albion College, Albion, Michigan. There have been some changes in the arrangements and we urge you to read the following instructions carefully.

The cost this year will be as follows:

Meals: Breakfast-\$3.25; Lunch-\$3.95; Dinner-\$4.95

Rooms: \$8.50; Registration-\$2.00

The total cost for a person having six nights lodging and eighteen meals comes to \$132.40 plus \$2.00 registration, totaling \$134.40. Then for the additional night for those coming in on July 29th there is the added cost of \$8.50 for lodging, which brings the cost to \$142.90.

In addition to the above, for those brethren arriving on Friday, July 29th, 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 \$4.95. For those leaving the convention on Friday, August 6th, breakfast will be served for those desiring it from 6:30-7:30 a.m., for the additional cash price of \$3.25.

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 29th**. 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 the first and last meal; (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 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.

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. Children ages four and five will be charged half the adult rate, and children three and under will be free. ☐

RESERVATION FORM

BIBLE STUDENTS GENERAL CONVENTION

Albion College
Albion, Michigan
July 30-August 4, 1983

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

JULY 29	JULY 30	JULY 31	AUG. 1	AUG. 2	AUG. 3	AUG. 4
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Dinner will be served Friday, July 29, 1983, between 6:30 and 7:30 p.m., for \$4.95 (cash), and breakfast on Friday, August 5, 1983, between 6:30 and 7:30 a.m., for \$3.25 (cash).

NAME _____

ADDRESS _____

CITY/STATE/ZIP _____

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

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

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

Answers to Test Your Knowledge Questions

(Questions on page 11)

1. Jacob. Genesis 28:10-14 records his dream, in which God repeated the promise made to Abraham, "In thy seed shall all the families of the earth be blessed."
2. Psalm 37:3-5. This great promise of the Word should be cherished by all who delight to have God's will done in them as it was in the Master.
3. The pearl of great price is the kingdom of God—our high calling. To purchase a place in the kingdom one must give all that he has in complete consecration.
4. Faith. "Without faith it is impossible to please him [God]: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."—Heb. 11:6
5. This is another link in the chain of evidence that Jesus is the Christ. He was baptized in Jordan at the end of the sixty-ninth prophetic week. (Dan. 9: 24, 25) Three-and-one-half years later, or in the midst of the seventieth week he was cut off by crucifixion. Thus when the true sacrifice had been made, the typical ones were no longer recognized; and the desolate Hebrews received their baptism of fire and trouble.
6. Because seventy weeks of divine favor had been promised to Israel. These were symbolic weeks of seven years each, or 490 years. At the beginning of the seventieth week, Jesus was baptized. In the midst of the week, or three-and-one-half years later, he was crucified; and at the end of the week, still three-and-one-half-years later, the exclusive favor was taken from the Jewish nation.
7. "... for they shall be called the children of God."—Matt. 5:9
8. No, the great majority of those who have named the name of Christ, even in the ministry, pursue a reverse course to that of peacemakers. They glorify the god of war, instead of exalting the Prince of Peace.
9. "... who can be against us?"—Rom. 8:31
10. James wrote: "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." (James 4:3) Selfish prayers go unanswered.

The Last Adam

ADAM was the progenitor of the human race, but because of sin he came under condemnation to death; so all his offspring have been born imperfect and dying. By the loving arrangement of our Heavenly Father, his beloved Son Jesus will restore the adamic race to life, thus giving, to all who accept it, what father Adam failed to give them. To help us grasp the reality of this thought, the Scriptures refer to Jesus as the "second man," and as the "last Adam."

During Jesus' first visit to earth he "poured out his soul unto death," to redeem fallen man from death; but it is during his second presence, as the highly exalted divine Jesus, that he will give life to all the willing and obedient of mankind; so the second, or last, Adam was not the man Christ Jesus but "the Lord from heaven."

In a prophecy of the suffering and death of Jesus, he is represented as being "cut off" in death, taken "out of the land of the living" without establishing a generation of descendants. However, his agony and death are likened to travail accompanying childbirth, and the prophecy states that out of his travail there would come a "seed," a generation of children.

The promises of God to give life to the human race through Jesus use various terms to convey what is involved in the divine plan of salvation. One of these is resurrection, meaning a restanding to life. Another is restitution, meaning a restoration to life.

In this same vein of thought Jesus is presented to us, in his Millennial Age roll of giving life to the people, as "the everlasting Father." This does not mean that he replaces the Heavenly Father in the divine arrangements, but it emphasizes the fact that as the "last," or second, Adam he will give his "children" everlasting life, instead of a short, imperfect span of condemned life. □

BRITISH SPEAKERS' APPOINTMENTS

F. BINNS

Chesham Convention	June 11, 12
Warrington	19
Barnsley	July 10

R. ROBINSON

Chesham Convention	June 11, 12
Barnsley	26
Reigate	July 10

OVERSEAS SPEAKERS' APPOINTMENTS

D. BRUCE & R. KRUPA

London, England	April 23
Delhi, India	25-27
Bombay, India	28, 29
Hyderabad, India	April 30-May 2
Bangalore, India	3-5
Mangalore, India	6, 7
Mysore, India	8-10
Coonor, Coimbatore, Tiruschirapalli, India	11-13
Cochin, India	14
Madurai, India	15
Madras, India	16, 17
Delhi, India	18
Frankfurt, Germany	19
Bad Hersfeld, Germany	20-25

B. BROWN & E. F. LANKFORD

Mulhouse, France	May 15-19
Bad Hersfeld, Germany	21-23
Yeovil, England	27-31
Hitchin, England	June 4
Chesham, England	5
Kettering, England	6
Barnsley, England	9
Bridlington, England	10
Dunfirmlin, Scotland	11
Glasgow, Scotland	12
Fife area, Scotland	13
Banff, Scotland	14
Dunoon, Scotland	17
Warrington, England	18, 19
Hitchin, England	20

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 requests to:

Mrs. P. Stracy
3 Hillgrove Avenue
Yeovil, Somerset
England BA202LP

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.

P. HATGIS		E. K. PENROSE	
Asilomar, CA	May 27-30	St. Louis, MO	May 17
		Kansas City, MO	18
G. JEUCK		Pueblo, CO	20
Allentown, PA	May 8	Denver, CO	22
N. KASPEROWICZ		Asilomar, CA	27-30
Middletown, NY	May 8	L. POST	
K. NAIL		Allentown, PA	May 8
New London, CT	May 15	Pottstown, PA	22
Asilomar, CA	27-30	Philadelphia, PA	22
G. PASSIOS		J. TATE	
Sayville, NY	May 1	New Haven, CT	May 15
		Asilomar, CA	27-30

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.

Brother John Kotulak, Detroit Polish Ecclesia—February 24. Age, 84.

Sister Elizabeth (Lily) Bartley, Northern Ireland—March 1. Age, 74.

Sister Hilda C. Johnson, Minneapolis, MN—March 1. Age, 97.

Brother Lawrence Matuja, Detroit Polish Ecclesia—March 1. Age, 89.

Sister Marybelle Higbee, Dayton, OH—March 3.

Brother William Cecil Horne, Louisville, AL—March 4. Age, 78.

Brother Robert Ritchie, Wilmington, DE—March 11. Age, 65.

Sister Antonia Krukowski, Detroit Polish Ecclesia—March 14. Age, 81.

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

Conventions

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

NIGERIA, AFRICA, May 1-7—Institute of Church & Society, Ibadan, Oyo State. For information, contact Richard Evans, 4734 E. Yale Ave., Apt. 113, Fresno, CA 93703 U.S.A.

HARTFORD, CT, May 8—New location: Sage Park Jr. H.S., Sage Park Rd., Windsor. Mrs. John Coccia, 10 Light St., Enfield 06082

ROCKY MOUNTAIN AREA, May 15—Wyatt Cafeteria, Lakeside, 5801 West 44th Ave., Denver, CO. Mrs. D. Kuehmichel, 10201 Riverdale Rd., #53, Thornton, CO 80229 Phone: (303) 450-0582

WEST NEWTON, PA, May 15—(Correction on date)—Sewickley Grange Hall. Mr. Mike Balko, 501 Pittsburgh St. 15089

AGAWAM, MA, May 22—Ramada Inn, 161 Bridge St., at I-91 (Warehouse Point, Exit 45), East Windsor, CT. Mrs. Leslie Hindle, 39 Park Hill, Broad Brook, CT (203) 623-6591

CHICAGO, IL, May 22—Elmhurst Masonic Temple, York Rd. & Arthur St., Elmhurst. Ted Marten, 2033 Busse Hwy., Des Plaines 60016 Phone: (312) 824-8916

SAN FRANCISCO, CA, May 27-30—Asilomar Conference Grounds, Pacific Grove. Reservations must be made by April 27. Mrs. W.G. Blong, 713 Sycamore Ave., San Bruno 94066 Phone: (415) 588-3982

BUFFALO, NY, May 29—Unity Temple Lodge, 1940 Niagara St.,

Buffalo. Mr. Bruce Clark, 905 Willardshire Rd., East Aurora 14052 Phone: (716) 652-2619

WATERBURY, CT, June 5—YWCA, 80 Prospect St. Mrs. Martha Dvorak, P.O. Box 1494, Zip 06721

NEW YORK/ALLENTOWN, June 10-12—Cedar Crest College, Allentown, PA. Reservations should be in before June 1, if possible. Mrs. Margaret Young, P.O. Box 24, Riegelsville, PA 18077 Phone: (215) 253-6715

PORTLAND, OR, June 24-26—Collins Retreat Center, 32867 S.E. Highway 211, Eagle Creek. Mr. T. Krupa, 11980 Zion Hill Dr., Gresham 97030 Phone: (503) 658-4115

PONTIAC/WARREN, MI, June 25, 26—Southfield Masonic Temple, 26595 Evergreen Rd., Southfield. Mrs. Ora Lockwood, 110 South Blvd. W., Rochester 48063

OKANAGEN, B.C., CANADA, July 9, 10—Home of Ken Fernets, Pearson Rd., Vernon, B.C. Mrs. Kay Phillips, 386 Clifton Rd., Kelowna, B.C. V1V 1A5

ROCKY MOUNTAIN AREA, July 22-24—Loretto Heights College, 3001 South Federal Blvd., Denver, CO. Mrs. D. Kuehmichel, 10201 Riverdale Rd., #53, Thornton, CO 80229 Phone: (303) 450-0582

BIBLE STUDENTS GENERAL CONVENTION, July 30-August 4—Albion College, Albion, MI