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Highlights of Dawn

The Outlook for Peace

*"The mountains shall bring peace to the people,
and the little hills, by righteousness."*

Psalm 72:3

REGARDLESS of every other consideration, selfishness is the basic cause of all the world's national, international, political, and economic problems. Whether we think of the tension which exists between nations as due to ideological differences, or to economic inequalities, it is selfishness that fans the flames of mistrust and animosity, and selfishness influences both the rich and the poor, the 'haves' and the 'have nots'. It is not the exclusive possession of any particular stratum of human society.

Viewing the world situation from one standpoint, we might say that a great deal of the unrest is caused by the fact that the backward nations of the earth are endeavoring to assert themselves to secure a more equitable share of earth's bounties. Because of this, many are inclined to think of them as unreasonable and aggressive. Most of those who live in the more favored countries, where the standard of living is considerably above the world average, are not willing to share their bounties and advantages with other nations sufficiently to equalize living standards, so selfishness meets selfishness on a global scale, and the hearts of millions are filled with fear at what the outcome might be.

We can perhaps understand better the world situation by thinking of it in relation to conditions within a single nation. Even in these favored United States, we know there are millions who are barely existing, who experience nothing but the depth of poverty from the beginning of their lives to the end. If we could imagine these millions being well organized and armed, determined to seize by fair means or foul what

they considered to be their share of the nation's bounties, we would know that civil war was inevitable.

It is this situation that we now have on a global scale. Whole nations—indeed, half the world—are in the 'have not' class, and they are organized and armed, determined to wrest from the remainder of the world that which they consider their due. With a situation of this kind confronting the nations, it is plain to be seen that the temporary settlement of a local dispute here or there will not solve the major problem, for no longer will the underprivileged nations of earth be satisfied with their lot. The widespread and increasing knowledge of the "time of the end" (Dan. 12:4) has awakened them, and they are on the march—unreasonably so, some may think, but this makes the threat of world destruction even more ominous.

Russian communism enters into the picture simply because it purports to give relief for the underprivileged of the world. The nations which grasp this false hope do not realize that human selfishness dominates the communists as it does all the rest of the world, and that regardless of what may be promised, they will continue to suffer. Communism cannot root out human selfishness from the heart. Nor can this be done by the ideology of democracy, so there is little likelihood that there will be a great deal of progress toward peace as a result of human efforts; indeed, it is probable that the world will edge a little closer toward that general conflict which nearly everybody fears is coming.

The outlook for peace eventually, nevertheless, is bright, because the prophecies point out to us that when the nations reach their final extremity, nearing which we now see them, it will mean that the time is near for the kingdom of Christ to be established in the earth, and that "of the increase of his government and peace there shall be no end." (Isa. 9:7) Today the nations are angry, but if we believe the promises of God this will not disturb us; for it is merely a token that the

time is near when "the kingdoms of this world are become the kingdom of God and of his Christ."—Rev. 11:15, 18

The "kingdoms of this world" (Rev. 11:15) are referred to symbolically in the prophecies as mountains, and Micah informs us that in "the last days the mountain of the house of the LORD shall be established in the top of the mountains." (Mic. 4:1-4) Thus, in symbol, we are told that the kingdoms (governments) of this world are to become subject to the LORD'S kingdom, and this surrender of their sovereignty to the King of kings will be demonstrated by their desire to obey the laws of the new kingdom. They will say to one another concerning the LORD, "He will teach us of his ways, and we will walk in his paths."

We are not to suppose that governments as presently constituted, or which may in the future be set up, will, as such, bow to the kingdom authority of Christ. Jesus will not rule the world through humanly constituted governments. He will have his own governmental arrangements and his own representatives. Nevertheless, the assertion that many nations shall say, "Come, and let us go up to the mountain of the LORD," indicates that in following his representatives there will be more than merely the turning of individuals to the LORD and declaring their allegiance to his kingdom, although only individual allegiance will result in everlasting life.

The increase of Christ's kingdom from the standpoint of whole nations or nationalities coming under its sovereign rule is again indicated in the prophecy which reads, "It shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain." (Zech. 14:17) Verse eighteen of this chapter speaks of the "family of Egypt," indicating that the word family as here used denotes a nation. Thus it will be that a whole nation may be deprived of God's blessing through a failure to recognize the laws of the new kingdom.

In Micah's prophecy, after relating the fact that the nations

shall seek to be taught the LORD'S ways, and walk in his paths, we are further informed that the LORD will "rebuke strong nations afar off," indicating that even then some of the nations will endeavor to continue governing themselves upon the basis of selfishness. Perhaps, as Zechariah's prophecy tells us, one of the ways the LORD will rebuke these strong nations afar off will be by withholding such needed blessings as rain.

Just how the turning of whole nations to the LORD may be accomplished we cannot be sure. Evidently, though, it will be by means of representatives who will be empowered to speak for the nation. These representatives will of necessity themselves be righteous men whose influence among their people will be toward righteousness, men who will be respected and whose leadership into the kingdom of Christ will be quite generally followed. And when it is followed, peace will result. See Zechariah 8:20-23.

This is quite clearly the thought of the prophecy which reads, "The mountains [governments] shall bring peace to the people, and the little hills [smaller nations], by righteousness." (Ps. 72:3) The translation of this prophecy is a little vague, but the thought is that by following a course of righteousness, the nations of earth, great and small, will secure peace. This righteous course will be made plain to them when they say, "Come, and let us go up to the mountain [kingdom] of the LORD, . . . and he will teach us of his ways, and we will walk in his paths."—Mic. 4:2

The Apostle Peter, referring to the promise of God concerning a new heavens and a new earth as recorded by the Prophet Isaiah, wrote that righteousness will be one of the characteristics of this new social order. According to God's promise, declares Peter, we "look for a new heavens and a new earth wherein dwelleth righteousness." (Isa. 65:17; II Pet. 3:13) Just as the rulership of unrighteousness has brought the human race to the very brink of complete ruin, when no one knows from one day to another when atom

bombs may begin to drop, destroying half the cities of the world; so the rule of righteousness will correct this terrible situation, bringing peace and quietness and assurance to all people who learn the LORD'S ways, and walk in his paths.

David's prophecy further states concerning Christ, the new king of earth, that "he shall come down like rain upon the mown grass: as showers that water the earth." (Ps. 72:6) How meaningful this is in the light of world conditions today. The human race is as the grass that withers and is cut down. But soon, through Christ's kingdom on earth, the truth shall come down like rain, and as showers that water the earth. Then the dying hopes of the people will be revived, and they will rejoice in the God of their salvation.

"In his days," continues the prophet, "shall the righteous flourish; and abundance of peace so long as the moon endureth." (Ps. 72:7) The righteous shall flourish! What a tremendous change this will make in the outlook of the people. Then it will become literally true that "righteousness exalteth a nation." (Prov. 14:34) Today, and throughout all the past, nations have endeavored to exalt themselves by almost any means they could, and seldom have any of them hesitated to depart from the course of righteousness in order to attain their ends. But this will be changed when Christ becomes the recognized king of earth.

And when the righteous flourish, it seems obvious that nearly all will want to follow the course of righteousness. For a time, and on the part of many, perhaps, righteousness will be looked upon merely as the best policy to follow under the circumstances. But as the kingdom rule continues, the vast majority will learn to love righteousness, and will delight to make it a governing principle of their lives. Thus they will bring lasting peace and joy into their own lives, and their example will help others to follow the same course.

Yes, the outlook for peace is bright, very bright indeed—as bright as the promises of God. It will not come through the United Nations, but through the kingdom of Christ. He is to

be the true liberator, not of one nation, not of one group of nations, but of all nations. He will liberate them not merely from selfish oppression and from war, but from sin, sickness, and death.

He will bring deliverance to all people and to all nations, for he "shall have dominion also from sea to sea, and from the river unto the ends of the earth." "Yea, all kings shall fall down before him: all nations shall serve him. For he shall deliver the needy when he crieth; the poor also, and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy. He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight."—Ps. 72:8, 11-14

What a glorious outlook for peace! Christ's kingdom of righteousness will not be immediately set up, for there are other prophecies which must first be fulfilled. But we believe his kingdom is near, and that it will not be long before the sovereign rule of Christ will manifest itself in power and great glory throughout all the earth.

May this hope make glad our hearts as we face the uncertain experiences of the days ahead! And on every suitable occasion, let us proclaim the good news of the kingdom in order that other hearts may be refreshed and made glad. □

Weekly Prayer Meeting Texts

SEPTEMBER 5—Jealousy is cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame.—Canticles 8:6 (Z. '03-330 Hymn 198)

SEPTEMBER 12—In your patience possess ye your souls.—Luke 21:19 (Z. '03-361 Hymn 301)

SEPTEMBER 19—Sanctify them through Thy Truth: Thy Word Is Truth.—John 17:17 (Z. '03-377 Hymn 238)

SEPTEMBER 26—Jesus Christ Himself being the chief cornerstone; in whom all the building fitly framed together groweth into an holy temple in the LORD: in whom ye also are builded together for an habitation of God through the Spirit.—Ephesians 2:20-22 (Z. '03-443 Hymn 333)

International Bible Study Lessons

LESSON FOR SEPTEMBER 1

The Person of Christ

KEY VERSE: *"He is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence."*—Colossians 1:18

SELECTED SCRIPTURE: Colossians 1:15-20; 2:8-10

ALTHOUGH Jehovah God, our Creator does not hold his position as creation's supreme ruler through the consent of his creatures, yet all of his creatures who are in harmony with the principles of righteousness delight to hold him as their king and LORD whose every wish it is their pleasure to obey. As the King of all kings, God has appointed Jesus to be the head of the body, the church. But although we are not asked to vote as to whether or not Christ shall be the head of the church, God, nevertheless, respects our free moral agency to the extent that we are not compelled to accept his arrangement in this matter. But if we object, it means that we are not of the body, the church; for the Almighty proceeds with his own plans, and those who do not fall in with those plans merely fail to secure the proffered blessings.

Similarly, the Almighty did not

inquire of the angels whether or not they would accept the glorified Jesus as their Lord. He autocratically elevated our Lord Jesus, because of his implicit obedience even unto death, even the death of the cross, as the Apostle declares, "Wherefore [on account of his obedience unto death] God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow . . . and every tongue confess . . . to the glory of God the Father." Similarly, our context declares, that in his prehuman condition, our Lord Jesus was from the beginning the head, the chief of all his Father's creatures, works, arrangements. "For by him were all things created, . . . and he is before all things." (Col. 1:16,17) This also agrees with the statement in John 1:1, "In the beginning was the **Logos**, and the **Logos** was with the God, and

the **Logos** was a god: the same was in the beginning with **the** God. All things were made by him; and without him was not any thing made that was made."

It appears from this that the Heavenly Father has exercised his autocratic authority from the beginning; choosing his first-born Son to be his representative in the entire work of creation. It appears, further, that it was to this firstborn Son that the privilege or opportunity of becoming man's Redeemer was first offered—as a privilege—because the Almighty intended that this matter of man's redemption should not only display his justice and love, his wisdom and his power, in respect to mankind, but it should additionally be a test, a manifestation, of the loyalty of his first-begotten. Such loyalty, being fully demonstrated, would properly become the occasion for the still further advancement of his Son to the divine nature—glory, honor, and immortality—demonstrating his worthiness in all things to be preeminent.

It is not, of course, the apostle's thought that the Father made the Lord Jesus preeminent above himself, Jehovah. We are continually to remember the apostle's suggestion of I Corinthians 15:27, where, after declaring that the Father hath put

all things under the Son, he adds, "It is manifest [needing not to be stated] that he [Jehovah] is excepted, which did put all things under him [Jesus]." So, gathering the proper thought of our text, we are still to remember that God is first: and that our Lord Jesus is first to us, as the head of the church, because God has given him this preeminence. In recognizing Jesus' full authority and headship of the church, we are honoring him who appointed him, and thus we keep God first: as our LORD declares, "All men should honor the Son, even as they honor the Father."—John 5:23

Each individual member in the body of Christ is to say within his own heart, "God first," and God's appointment of Christ as a bishop or shepherd of his flock makes him and his will first in our thoughts, in our hearts, in our words, in our deeds. We must, so far as we can discern his will, follow the same; so far as we can understand his Word, we are to speak his Word.

It is of paramount importance that in seeking to have God first in life's affairs, we shall see to it that he is first in our thoughts, and that Jesus there has the preeminence which God intends he should have. Christ is to be enthroned in our hearts, preeminent over all things. □

Christ, Our Guide to Maturity

KEY VERSE: *"Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."*—*Philippians 4:6, 7*

SELECTED SCRIPTURE: *Philippians 3:13-21; 4:1, 4-9*

THE word 'careful' in our Key Verse, according to **Moffat's Translation**, means "anxious." Here the "peace of God" is contrasted with being anxious or overly concerned with respect to the vicissitudes of life. God is never anxious or worried over any of the affairs of his vast universe, so he has peace, a peace that is never disturbed.

God's peace is based upon his certain knowledge that he has the power to control any and every situation which can arise that might seem to threaten his sovereign rule over the universe. We share this same peace in proportion to our faith in the promises of God to care for our every interest. If our faith is strong, we will enjoy a quiet and lasting peace. If at times we doubt, our peace of heart and mind will be temporarily lost

and we will be anxious and worried. Much which, through lack of faith, disturbs our peace is related to our material needs. Jesus gave some excellent advice along this line. We quote the Master from the **New English Bible**:

"I bid you put away anxious thoughts about food to keep you alive and clothes to cover your body. Life is more than food, the body more than clothes. Think of the ravens: they neither sow nor reap; they have no storehouse or barn; yet God feeds them. You are worth far more than the birds! Is there a man among you who by anxious thought can add a foot to his height? If, then, you cannot do even a very little thing, why are you anxious about the rest? Think of the lilies: they neither spin nor weave; yet I tell

you, even Solomon in all his splendor was not attired like one of these. But if that is how God clothes the grass, which is growing in the field today, and tomorrow is thrown on the stove, how much more will he clothe you! How little faith you have! And so you are not to set your mind on food and drink; you are not to worry. For all these are things for the heathen to run after; but you have a Father who knows that you need them. No, set your mind upon the kingdom, and all the rest will come to you as well."—Luke 12:22-31

Concern over the material needs of life is not the only thing which may disrupt our peace—that "peace of God which passeth all understanding." (Phil. 4:7) As new creatures in Christ Jesus we should be vitally interested in the LORD'S work, locally and worldwide. But our interest could develop into an anxious concern. We might suppose that those with whom we are associated in the ministry are not doing their part as they should, and become unduly disturbed. Thus we would lose that peace which is so inherent in our Heavenly Father, and was manifested in the life of our Lord Jesus, and which should mean so much to us as daily we seek to know and to do his will.

We are not here speaking of fundamental errors and practices. Where these are present, and there is no disposition on the part of those responsible to rectify the situation, then we should withdraw our support. But we have reference now to viewpoints and opinions which we may acquire that are slightly at variance with those generally held. These may pertain to methods of service, or to the character of the message being presented. But we should remember that God is just as interested in his own cause in the earth as we are, and even more so.

The difference is that God is able to change that which he desires changed, and if he does not do so, it is because he does not see the need. This does not mean that we should not express our views when we think changes should be made. It simply means that after giving expression to what we think should be done, faith should enable us to leave the matter in the LORD'S hands to do as it pleases him. If we can do this we will have peace, God's peace, that quiet and blessed assurance that our loving Heavenly Father is able to control every situation in a manner which will bring honor to his name, and the greatest possible blessing to his people. □

How the Body of Christ Is Formed

KEY VERSE: "For by grace are ye saved through faith; and that not of yourselves, it is the gift of God."—*Ephesians 2:8*

SELECTED SCRIPTURE: *Ephesians 1:3-10; 2:8-16*

IN THOUGHT similar to that expressed in these words of Paul, the Apostle Peter writes that we have been begotten "unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you [margin, "for us"] who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations [or testings]; that the trial of your faith, being much more precious than gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ: whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your

faith, even the salvation of your souls."—I Pet. 1:3-9

Thus we are reminded that the ultimate reward of our faith will be the salvation of our lives. And then Peter explains that the salvation to which he refers is the one foretold by the prophets when they prophesied concerning "the sufferings of Christ, and the glory that should follow." (vss. 10, 11) The salvation of those who share in the foretold suffering of Christ is that "great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him."—Heb. 2:3

And how great indeed is this salvation! It is a salvation expressed to us in what are scripturally termed **exceeding great and precious promises**. (II Pet. 1:4. It is exaltation to the divine nature, to immortality, to the glory of God as heirs of God; an

inheritance which is incorruptible, undefiled, and that fadeth not away, and is reserved in heaven for us. But first we must prove worthy of so great salvation—prove worthy by being faithful even unto death. (Rev. 2:10) This can be done only through the grace and power of God. And if through faith we continue to lean upon his promises, and humbly follow the instructions of his Word in laying down our lives in his service, we will receive the promised divine help.

But meanwhile we rejoice in the blessings which the LORD dally showers upon us, although at times, as Peter says, we are in "heaviness through manifold temptations," or testings. But these testings are essential. They constitute the trial of our faith which is "much more precious than gold that perisheth, though it be tried with fire." It is only a faith that is strengthened by trials that will continue to give us the victory over the world, the flesh, and the Devil. Only such a faith will keep us faithful until the end of the way, when we will hear the coveted, "Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord."—Matt. 25:21, 23

One of the rewards of faith, then, is the joy we receive

in looking at the unseen things which God has promised, those precious, eternal glories which can be seen and appreciated only by the eye of faith. We cannot, of course, see the heavenly rewards in all their glorious details. But, through the promises of God, we are assured that we will be like him and will see him as he is. (1 John 3:1-3) If we are faithful unto death we will be partakers of the divine nature.—II Pet. 1:4

We also see, by the eye of faith, that promised worldwide government on the shoulder of The Prince of Peace. And we see ourselves with Jesus in that kingdom, living and reigning a thousand years for the blessing of all the families of the earth. (Isa. 9:6, 7; Rev. 20:6; Luke 12:32) The seeing of all these things brings joy to our hearts. And with us, even as it was with Jesus, this joy which is set before us by the promises of God enables us to endure the cross, and to continue on in the narrow way of sacrifice, knowing that if we are faithful even unto death we will receive the crown of life.—Rev. 2:10

Paul explains the basis upon which this is possible, is through our Lord Jesus Christ, "by whom also we have access by faith into this **grace** wherein we stand, and rejoice in the hope of the glory of God."—Rom. 5:2 □

How the Body of Christ Grows

KEY VERSE: *"But speaking the truth in love, may grow up into him in all things, which is the head, even Christ."*—*Ephesians 4:15*

SELECTED SCRIPTURE: *Ephesians 4:1-7, 11-16*

THERE can be no justifiable occasion for a Christian to ever speak anything but what he conscientiously believes to be the truth. Likewise, there can be no justifiable occasion for ever speaking the truth in any other manner but that of love. It follows, furthermore, that speaking the truth, and speaking it in love, are necessary prerequisites to growing up into Christ in all things.

All creation reflects the divine principle of giving. All created things, animate and inanimate, exist for the benefit of something else. The law of the new creation is the same. Those who are new creatures in Christ Jesus have become such because it is the divine purpose that their existence shall be a blessing to others. Through them, God's promised blessings are to reach all the families of the earth.

The divine law of giving becomes operative in the life of the new creature even before reaching spiritual birth in the resur-

rection. Indeed, its growth in Christ is made dependent upon the exercise of itself in the interests of others; and that exercise is very largely by preaching the truth in love.

To speak the truth in love means not only to speak in a loving way, but also, that our speaking of it should be motivated by love. If this be not true, then even though we speak with the tongue of men and of angels, it will profit us nothing. But if love fills our hearts sufficiently to impel our speaking the truth that God may be glorified and that others may be blessed, it will profit us much; for thereby we will be laying up treasures in heaven.

In II Corinthians, chapter six, Paul sets forth many of the credentials of Christian ambassadorship, exhorting us to give heed to them that the ministry be not blamed. Here the apostle mentions kindness as one of the necessary elements of character to be possessed by those who are

approved as the ministers of God. To speak the truth kindly, is to speak it in love.

Equally important to the manner in which we preach is the character of the message we preach. The truth is the only message a Christian is divinely authorized to preach. By the truth, we mean the Gospel truth—that Good news concerning God's plan through Christ to establish a kingdom here upon the earth through which the whole world will have an opportunity to be blessed. It means the truth concerning the blessings that are coming to the people, as well as the truth pertaining to the means whereby the blessings will be dispensed. This includes the call and development of the church, and all the details of the divine plan appertaining thereto. Making the whole plan of salvation possible is the fundamental fact of the ransom, which should be the basis of all our preaching.—I Cor. 3:11

Paul writes, "Preach the Word." (II Tim. 4:2) This is another way of saying that we should preach the Gospel, for the Word of God is the Gospel. And how comprehensive is the Word of God! And how profitable each aspect of the Gospel as presented in the Word. "All Scripture," the apostle says, "given by inspiration of God, is profitable

for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."—II Tim. 3:16, 17; Luke 4:4; Deut. 8:3

The statement that the man of God may be thoroughly furnished, is important. It means that unless we give heed to the whole message of the Scriptures we cannot expect to be thoroughly furnished. First on this list of profitable things contained in the Word is doctrine, or teaching. This is evidently a reference to the great plan of God itself, which we should know and preach. There are also teachings in the Word pertaining to righteous living. These teachings the apostle describes as instruction in righteousness.

A part of God's will is that we should preach the Gospel. Another part of it is the manner in which we should preach—that we should speak the truth in love. The great objective of the divine will as it pertains to us as individuals, is that we may, by speaking the truth in love, grow up into him in all things. If we are to grow up into Christ as our head, our own body must be kept under, and our own wills made subject to his will. May the dear LORD help us all to attain unto this for which we have been apprehended! □

Being Christ's Body in the World

KEY VERSE: "Put on the new man, which after God is created in righteousness and true holiness."—*Ephesians 4:24*

SELECTED SCRIPTURE: *Ephesians 4:17-32; 5:1, 2*

IN HIS letter to the Corinthian brethren, the Apostle Paul wrote: "If any man be in Christ, he is a new creature: old things are passed away; behold all things are become new." (II Cor. 5:17) His reference to the foot-step followers of Jesus—those who are in Christ Jesus as new creatures—and his statement that to these old things have passed away and all things have become new, is found in an interesting and revealing context. The three preceding verses read: "The love of Christ constraineth us; because we thus judge, that if Christ died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him that died for them, and rose again. Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him [so] no more."

Thus we have brought to our attention that those to whom Paul refers as new creatures

have been so moved by divine love as revealed through the sacrifice of Jesus for the sins of the church and the world, that they have concluded their lives belong to the LORD, that henceforth they should not live unto themselves, but unto him who loved them and died for them.

These entirely give up the idea of living for self, or for any other purpose than to do the will of their LORD. They accept the headship of Christ over their lives, and are baptized into his body. This is described by Paul as being **in Christ**, and it is these, Paul declares, who are new creatures. Those of this class who remain faithful to their vows of consecration will become part of a new creation on the divine plane. Paul speaks of these as being created in Christ Jesus "unto good works." (Eph. 2:10) And even now, while still this side of the veil, they are new or different from all the world around them.

To begin with, they are new in the sense that they have re-

nounced self and self-will, and have dedicated themselves completely to the doing of the LORD'S will. This they have done of their own volition. Having been brought into contact with the great fact of divine love as expressed through the sacrificial work of Christ, this love has constrained them to give up everything and to follow the example of Jesus, who laid down his life in the doing of his Father's will.

It is to this point of full surrender that God is drawing those whom he would make new creatures in Christ Jesus. When they do give themselves wholly over to him and to the doing of his will, then he takes hold of them, and through the begetting power of his Holy Spirit they become new creatures in Christ Jesus. It is concerning these that Paul says old things have passed away, and all things have become new.

"All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray

you in Christ's stead, be ye reconciled to God."—II Cor. 5: 18-20

Here, through Paul, is God's response to our consecration to do his will rather than our own. We have given up our vocation of serving self, and now the LORD gives us a new vocation, which is to serve as ministers of reconciliation, using the word of reconciliation. Since reconciliation to God is possible only through Christ, we act as ambassadors of Christ in this important ministry or service. Instead of working for self, we are now working for and with God; for God was in Christ reconciling the world unto himself, and now we represent Christ. We are "workers together with him."—II Cor. 6:1

This new responsibility has effected great and new changes in us, reshaping our thoughts and conduct of life to reflect the righteousness and holiness of God and of Christ. Truly, these new things which are of God, and which are so precious to us as new creatures in Christ Jesus, are a wonderful evidence of God's love. In Romans 5:5, Paul speaks of the love of God being shed abroad in our hearts by the Holy Spirit which he has given unto us. May we, by the LORD'S help, go forth in our new vocation, confident of his approval. □

Christian Life and Doctrine

THE CREATOR'S GRAND DESIGN—CHAPTER 8

The Resurrected and Exalted Jesus

“To whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days.”

—Acts 1:3

WHEN Jesus was taken away from his disciples and cruelly put to death on the cross, they were bewildered. They believed that he was the one sent by God to establish a government which would release Israel from her yoke of bondage and spread its influence throughout all the earth. They believed that he was the great king of promise who was to sit upon the throne of David to extend blessings of peace, health, and life to the people of all nations. They believed that he was the seed of Abraham who was destined to bless all the families of the earth. How could Jesus be and do these things, now that he had been put to death?

But the disciples were not to be kept in suspense for too long, for on the third day God raised his beloved Son from the dead. The two Marys were the first to know about this. They were early at Jesus' tomb on this first day of the week, and were surprised to find that the stone had been rolled from the door, and that an angel was sitting upon it. The countenance of the angel was like lightning, and his raiment white as snow. This angel said to the women, “I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay.”—Matt. 28:1-6

“Go quickly, and tell his disciples that he is risen from the dead,” continued the angel, “and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.” (vs. 7) The Marys were filled with mixed feelings of fear and joy as they “did run to bring his disciples word. And as they

went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshiped him. Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.”—vss. 8-10

“Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshiped him: but some doubted.” (vss. 16,17) It was here in a Galilean mountain that Jesus announced to the eleven, “All power is given unto me in heaven and in earth.” (vs. 18) While Jesus was with his disciples in the flesh he did not possess all power. From the human standpoint he seemed to lack power to overthrow the governments of this world and establish the long-promised kingdom of Christ. This was one reason so few were able to believe that he was the king of promise.

But now Jesus announced definitely that he possessed all power in heaven and in earth. In the performance of his miracles prior to his resurrection, Jesus invoked the power of his Heavenly Father, and now that power had been given to him to use in the carrying out of the Father’s design. Among the first uses of this power were his several appearances to his disciples before he returned to his Father in heaven. One of his first appearances was to Mary. She “saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? Whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.”—John 20:14-16

Power Exercised

When Jesus was crucified, his clothing was divided among the Roman soldiers on guard, and lots were cast for his seamless robe. He was wrapped in linen clothes for burial. Now he suddenly appeared to Mary dressed as a gardener.

She did not recognize his features. Not until he spoke her name in the old familiar manner to which she was accustomed did she realize that it was her Master. Whence came the clothes of a gardener? The only answer is that the power which Jesus possessed included an ability to create. He also used this power to assume a body in which he could appear to, and communicate with, Mary.

Then there was the experience of the two disciples who, while on the way to Emmaus, were joined by the resurrected Jesus. But they did not recognize him. Not until he asked the blessing at the evening meal did they realize who their journeying companion had been; then he vanished from their sight. It was evidently his familiar way of asking the blessing upon the meal that revealed his identity to them. Here, then, was a different-appearing body, and different clothing. Here, also, was the ability to vanish out of their sight.—Luke 24:13-31

Doubting Thomas

But Thomas doubted. He said that he would not believe Jesus had been raised from the dead unless he could see the nail prints in his hands and feet and the spear wound in his side. Eight days later, while they were gathered in a room with the doors closed, Jesus suddenly appeared in their midst. He addressed Thomas, inviting him to examine his hands and feet and to thrust his hand into the wound in his side. Thomas was thereby convinced that Jesus had been raised from the dead.

But how did Jesus know that Thomas doubted? He was nowhere in sight when those doubts were expressed. And there were no nail prints in Jesus' hands and feet when Mary thought he was the gardener, or when the two disciples journeying to Emmaus thought he was a stranger in Israel. John explains this demonstration to Thomas, saying, "Many other signs truly did Jesus in the presence of his disciples." (John 20:30) This was a sign, a demonstration, designed to meet a need. It was not Jesus' real body which Thomas saw,

for Jesus had given his fleshly body for the life of the world. This was not Jesus' resurrected body any more than was the body of the gardener seen by Mary, or of the stranger with whom the two disciples conversed on the way to Emmaus. These were demonstrations, or proofs, of his resurrection which the now all-powerful Jesus could present to his disciples.

Born Again

During his earthly ministry Jesus had explained to Nicodemus, a ruler of the Jews, that "except a man be born again, he cannot see the kingdom of God." (John 3:3) Here Jesus is referring to the position of rulership in the kingdom of God, not to those who will be blessed as subjects of that kingdom. Nicodemus asked, "How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born?" (vs. 4) Jesus then explained that he referred to a birth of the Spirit, saying, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."—vs. 6

Jesus had been born into the world a fleshly being. It was by being born of a woman that he was made flesh "for the suffering of death." (Rom. 8:3; Heb. 2:9) But to Nicodemus he mentioned another birth, a birth of the Spirit, and the great change it would bring to one's experience and ability. He said, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." (vs. 8) The wind is both invisible and powerful. It moves about unseen by human eyes, its presence being recognized by various manifestations of its strength, such as the swaying of trees, and the mountainous waves of the ocean.

By this illustration Jesus taught that one born of the Spirit would be invisible to human eyes yet possess mighty power. And now Jesus was born of the Spirit. That is why he could be present with his disciples without their realizing he was in

their midst. That is why he could create a different body each time he appeared to them. That is why he could vanish from their sight as he did after asking the blessing upon the evening meal in Emmaus.

The Apostle Peter explains this point further, saying, "Christ also hath once suffered for sins, the Just for the unjust, . . . being put to death in the flesh, but quickened by the Spirit." (I Pet. 3:18) The **Revised Version** reads, "in the Spirit." Jesus was put to death in the flesh and made alive in the Spirit, no longer a fleshly being, but born of the Spirit and, as the Scriptures reveal, to the very highest plane of spiritual life—the divine. It was to this highly exalted Jesus that all power had been given in heaven and in earth.

His Titles

The Apostle John wrote, "The Father sent the Son to be the Savior of the world." (I John 4:14) Much is involved in saving the world from the thralldom of sin and death. In one of the prophecies of Jesus' birth a number of titles are given to him, and these titles suggest the wide scope of the work to be accomplished by him in addition to laying down his life as the world's Redeemer. This prophecy reads: "Unto us a child is born, unto us a Son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful Counselor [**RSV**], The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end." —Isa. 9:6, 7

"Wonderful Counselor"

In the Hebrew text the word translated Counselor means 'to advise'. Who could be better fitted to give advice to the people than Jesus? In chapter eleven, Isaiah writes further concerning Jesus, saying, "The Spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD; . . . and he shall not judge after the sight of the eyes, neither reprove after the hearing of his ears."—vss. 2, 3

The brightest minds of the world marvel at the wisdom displayed by Jesus, and the splendor of his ethical and moral teachings. What profound advice is given in his Sermon on the Mount! What keenness of perception is manifested in his encounters with his enemies and in answering the questions of his friends! The chief priests and Pharisees sent officers to bring Jesus to them, but they returned without him, explaining, "Never man spoke like this man."—John 7:46

All these qualities of wisdom, perception, kindness, and understanding were possessed by the man Jesus. How much they have all been enhanced in the highly exalted Jesus, to whom has been given all power. Truly, a Wonderful Counselor he will be to all mankind who, under his beneficent rulership, learn to put their trust in him!

"The Mighty God"

Isaiah informs us that Jesus would also be "The Mighty God." The Hebrew word here translated God simply means 'strength' and is applied in the Bible to any deity, even to human princes and rulers. The name Jehovah, on the other hand, is applied exclusively to the Almighty God, the Creator of heaven and earth.

That Jesus is a Mighty God is apparent from all the scriptural testimony concerning him since he was raised from the dead and highly exalted to the right hand of the Majesty on high. Even during his prehuman existence as the Logos, or representative of Jehovah, he was a mighty god, and now he is exalted far above the nature and position he enjoyed with his Father before he was made flesh. How appropriate, then, that one of his titles should be The Mighty God.

Jesus said that it is the Heavenly Father's desire that "all men should honor the Son, even as they honor the Father." (John 5:23) In Hebrews 1:6 we learn that all the angels have been commanded to worship the Son. In the eighth and ninth verses of this same chapter, prophecies are quoted from the Old Testament concerning the highly exalted Jesus which read: "Thy throne, O God, is forever and ever: a scepter of

righteousness is the scepter of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God [Jehovah], hath anointed thee with the oil of gladness above thy fellows."

"The Everlasting Father"

Another title Isaiah applies to Jesus in the prophecy of his birth and its purpose is "The Everlasting Father." (Isa. 9:6) The literal meaning of the word father is one who has begotten a child. Implied, therefore, is the thought of lifegiver. Jesus will be the lifegiver to the world during the thousand years of his reign. "The hour is coming," Jesus said, "when the dead shall hear the voice of the Son of God: and they that hear shall live." (John 5:25) Jesus will give life by restoring the dead to life. "Marvel not at this," Jesus further said, "for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth."—John 5:28, 29

In Isaiah 53:8-10 we are informed that although Jesus was "cut off out of the land of the living," with "none to declare his generation," yet he shall "see his seed," that is, his offspring; and that offspring will be the whole world of mankind, awakened from the sleep of death. The willing and obedient will be restored to perfection and enabled to live everlastingly. Thus Jesus will not only be a lifegiver, but to all who pass the tests of that time he will give everlasting life, and thus he will be The Everlasting Father.

And what an encouraging fact this is! Life is precious to all normal persons. During the present century the average length of human life has greatly increased, and medical science is encouraging people to believe that it will continue to increase. This is accepted as good news. Now many are looking forward to living a hundred years. But God's provision is far better; for through Christ, The Everlasting Father, it will soon be possible to keep on living forever. It was to make this possible that Jesus gave his flesh, his humanity, for the life of the world; and now, highly exalted to

the divine nature, The Everlasting Father will, in his kingdom now near, be making the blessings of eternal human life available to all for whom he died.

“The Prince of Peace”

The Prince of Peace is perhaps the best known of all the titles which the Bible assigns to Jesus. (Isa. 9:6) Although this title was not used by the angel who announced the birth of Jesus to the shepherds on the Judean hills, the chorus of the heavenly host praising God and saying, “Peace on earth,” has been a continuous reminder of it. Ordinarily we think of peace in contrast with war, and we know that as a result of the rulership of Christ, war will be abolished. “They shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up a sword against nation, neither shall they learn war any more.”—Mic. 4:3

But, as The Prince of Peace, Jesus will do much more for mankind than abolish war and instruct the people in the arts and advantages of peace. He will also establish peace between God and men. When our first parents transgressed God’s law and were sentenced to death, divine favor was withdrawn from them. Sin and selfishness began to rule in the hearts of men. This led to bitterness and hatred toward one another—in families, in communities, within nations, and among nations. This has resulted in bloodshed, murder, and on the national level, war.

Basic to this prevalence of strife among men has been their alienation from God. They have been in rebellion against him and his laws of righteousness and love. When God sent his Son to be the Redeemer and Savior of the world, it was an expression of his goodwill, an evidence that he was taking the first step toward reestablishing a peaceful relationship between himself and his errant human creation.

In Romans 5:1 Paul uses the expression, peace with God, to describe the blessed relationship that exists between God and those who now, by faith, accept Christ and become his disciples. Very few during the present age have risen above

their superstitions and their fears and by faith entered into this blessed relationship of peace with God. Contradictions and confusion concerning God and his wonderful plan of salvation have hindered the vast majority from finding him, even though they may have sought him.

This does not mean that God's plan of salvation through Christ has failed. It simply indicates that the time in that plan for the enlightenment of the people has not yet come. It will be during the thousand-year reign of Christ that this will be accomplished. It will be then that "the earth shall be full of the knowledge of the LORD, as the waters cover the sea." (Isa. 11:9) It will be then that the veil of superstition pertaining to God will be removed, permitting the people to understand his loving plan for their eternal happiness; and it will be upon the basis of an understanding of, and obedience to, this plan that Jesus will establish peace between mankind and the Heavenly Father.


Closely associated with the title, Prince of Peace, is the title Mediator, a title Paul uses in one of his explanations of the redeeming work of Christ. We quote: "This is good and acceptable in the sight of God our Savior; who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time."—I Tim. 2:3-6

A mediator is one who makes peace by assisting those who are estranged to reach an understanding. Thus will Jesus serve as The Prince of Peace in establishing peace between God and men. But let no one suppose that the necessity for this arises from vindictiveness on the part of God toward his erring human creatures, for it was God who provided Jesus to be the Mediator. This is why Paul refers to the Heavenly Father as "God our Savior." God is the Author of the great plan of human salvation, and Jesus is the one who carries out that plan. Jesus is the Redeemer and Deliverer of mankind from sin and death.

And truly Jesus is a Savior, and a great one, who, in giving his humanity for the life of the world, prepared the way for the reconciliation of the people to his Heavenly Father. It will be during the thousand years of his reign as King of kings and Lord of lords that he will deliver from death those for whom he died, enlighten them, and give them an opportunity to accept the provisions of divine grace, obey the laws of his kingdom, and live forever. The exalted Jesus will, of course, have associates in the great future work of recovery and reconciliation. □

For Your Newspaper

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



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Christian Life and Doctrine

An Habitation of God

"In whom ye are also builded together for an habitation of God through the Spirit."—Ephesians 2:22

ONE of the first suggestions of the idea of the Creator's interest in a house to be provided by his human creatures may have been in the instructions to Moses for the building of the Tabernacle in the wilderness. (Exod. 29:43-46) Even earlier, Jacob, fleeing from Esau and in a dream seeing Jehovah looking down from heaven and assuring him of the blessing for which he had risked so much, declared, "Surely the LORD is in this place . . . this is none other but the house of God, and this is the gate of heaven."—Gen. 28:16, 17

Later on, this idea of the house of God was embodied in the Temple built by Solomon in accordance with divine instructions. Both of these buildings, the Tabernacle in the wilderness, and the magnificent Temple in the Promised Land, were recognized as inadequate to furnish a real home or abiding place for Jehovah. Of the Temple, Solomon declares, "Will God indeed dwell on the earth? Behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?" (I Kings 8:27) We see, then, that God did not dwell there as in a home, but it was, as he declares, a place where his name would be forever for a representation of himself. He designated it an acceptable house of sacrifice, where prayers might be offered and, if made in accord with his laws and in the proper spirit, forgiveness for sins and God's blessings might be obtained.—II Chron. 7:16

Certain statements of the Old Testament gave the intimation that the Tabernacle and Temple arrangements were merely typical, and that their true significance was quite unrelated to a material building. Isaiah 57 and Psalm 132

illustrate this. But this thought is corroborated and elaborated on in the New Testament, where the church is called the temple of God.—I Cor. 3:16; II Cor. 6:16

We know nothing of the 'physical' requirements, if any, of a spirit or divine being's home. But it is remarkable and inspiring to know what Jehovah will call his home and where he places the emphasis for his comfort, joy, and happiness, and that we can understand through his Word just what his specifications are. It is quite natural for us to know what is required with respect to human habitations. We can appraise and appreciate the utility, convenience, and beauty of a fellow-man's home since we are of the same human race, have similar needs, and are generally on the same level of intelligence, etc. But if it were necessary for us to have the wisdom and power represented in the creation of the universe to understand the home God wishes to design for himself, it would be impossible for us with our limited human minds to comprehend or even to reason about it.

However, by God's design, the church has the great advantage of understanding what is essential to God for an acceptable habitation. Since our only avenue of approach to understanding this comes from his Word, we search the Scriptures to discover what Jehovah emphasizes above all else. We find, just as it is with man, that harmonious, sympathetic companionship is the essential element for a happy home, so it is even with our Creator. And in his high and holy place (Isa. 57:15) God has designed to have a family that has learned by experience the value of acquiring and practicing the principles of his own character.

Hear the message which comes to us through the Prophet Jeremiah: "I am the LORD which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the LORD." (Jer. 9:23, 24) Likewise, all who are being builded together for an habitation of God will delight in these principles, knowing that they reflect the character of God. They will apply these high standards in their own lives

also, thus attaining a counterpart of the divine character for all eternity.

Quite evidently, this superlative degree of development in God's likeness is possible only under conditions where sin and death reign, where the most extreme tests are possible. Thus we read of Jesus that it pleased God, "in bringing many sons to glory, to make the captain of their salvation perfect through sufferings," and that he was "the Lamb slain from the foundation of the world." (Heb. 2:10; Rev. 13:8) His body members, also "chosen in him before the foundation of the world" (Eph. 1:4), must share his experience of suffering for righteousness' sake even unto death, presenting their bodies, including their human hopes and restitution prospects, a living sacrifice. Thereafter they set their minds and affections upon things above, which are appropriate to their new spirit-begotten condition.—Rom. 12:1; Col. 3:1-3

Thus by God's infinite wisdom, we have been learning through our earthly experience to appreciate the elements of his character: right, by experience with wrong; justice, by suffering injustice and inequity; humility, by experience with pride and vanity; pity and tenderness, by contact with hardness and cruelty; sympathy for others' infirmities, because we are conscious of our own; and generous, self-sacrificing love, in contrast to the prevalent selfishness, ambition, and greed.

In contrast to the holy places of natural Israel where our Creator only 'placed his name', we find in the New Testament the description of a home in which he can walk and dwell in spirit—a living home. In II Corinthians 6:16 we read, "Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." The full significance of this, and similar statements of Jesus and the apostles, would be not only difficult, but impossible for us to comprehend without divine assistance. With this realization, the Apostle Paul prayed for the brethren at Ephesus, "The eyes of your

heart having been enlightened, that you may know what is the hope of his invitation, what the glorious wealth of his inheritance among the saints." (Eph. 1:18, **Diaglott**) We, too, who entertain the same hope, long for a clear view of our calling, and the inspiration it will furnish us to forget the things that are behind, and to concentrate our thoughts and efforts on reaching forward to the things that are before.

To the woman of Samaria, Jesus said, "The hour . . . now is when . . . they that worship God must worship in spirit and in truth; for such the Father seeketh to worship him." (John 4:23, 24) The thought is that God seeks intelligent worship, not based upon misconceptions of his character, but upon an accurate knowledge of him. Later Jesus said to his disciples, "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him . . . and we will come unto him, and make our abode with him." (John 14:21, 23) This figurative language implies that even here in our trial state, if we meet the conditions, we can enjoy a definite oneness with our Lord and the Father. As their life is rich and full, capable of high emotions and joys, etc., so will ours be. Our joy in this intimate relationship will be full of glory—unspeakable, as Peter says—beyond our ability to fully express in human terms!—1 Pet. 1:8

In our study thus far, we have seen that his people, in whose hearts there is room for full fellowship, are God's habitation, in whom God can manifest his principles, disposition, and power. We are indeed grateful that he has arranged matters so that we can grow and develop in the fruits and graces of Christian character.

In 1 Peter 2:4-6, Jesus is compared to a living stone, with the ability and willingness to shape and prepare other living stones—his disciples—to be the material or units of which the temple of God is to be built. In its construction, the typical Temple built by Solomon illustrated the development of the members of the spiritual temple during the Gospel

(Continued on Page 38)

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El Centro	KICO 1490	10:45 a.m.	MISSOURI		
Glendale	KIEV 870	1:45 p.m.	St. Louis	KSTL 690	7:30 a.m.
Redding	KSKO 600	7:45 a.m.	MONTANA		
Sacramento	KJAY 1430	10:00 a.m.	Kalispell	KGEZ 600	9:45 p.m.
San Francisco	KEST 1450	3:30 p.m.	NEW JERSEY		
Tehachapi	KTPI	10:15 a.m.	Salem	WJIC	9:45 a.m.
COLORADO			NEW MEXICO		
Englewood	KQXI 1650	3:15 p.m.	Los Alamos	KRSN-AM	8:15 a.m.
CONNECTICUT			NEW YORK		
Groton	WSUB	8:15 a.m.	Buffalo	WHLD 1270	12:00 noon
DISTRICT OF COLUMBIA			Port Henry	WHRC-FM 92.1	8:30 a.m.
Washington	WYCB	2:30 p.m.	OHIO		
FLORIDA			Cincinnati	WNOP	8:00 a.m.
Cypress Gardens	WGTO 540	7:30 a.m.	PENNSYLVANIA		
Jacksonville	WBIX 1010	1:15 p.m.	Allentown	WHOL 1600	10:45 a.m.
GEORGIA			Berwick	WBRX 1280	12:00 noon
Albany	WALG 1590	6:15 a.m.	Jenkintown	WIBF (Wed.)	2:00 p.m.
Augusta	WHGI	10:45 a.m.	Pottstown	WPAP 1370	12:45 p.m.
Vidalia	WVOP 970	1:00 p.m.	SOUTH CAROLINA		
HAWAII			Charleston	WOKE 1340	7:06 p.m.
Honolulu	KNDI	11:45 a.m.	Lancaster	WAGL 1560	9:30 a.m.
ILLINOIS			TEXAS		
LaSalle	WLPO 1220	9:45 a.m.	Fort Worth	KFJZ 870	6:15 a.m.
Rockford	WXTA	6:15 a.m.	Pearsall	KVWG 1280	9:15 a.m.
West Frankfort	WFRX 1300	9:15 a.m.	VIRGINIA		
INDIANA			Richmond	WGGM	7:45 a.m.
Hammond	WJOB 1230	8:30 a.m.	WASHINGTON		
LaPorte	WCOE	10:00 a.m.	Clarkston	KCLK	10:00 a.m.
KANSAS			Kirkland	KARR	8:15 a.m.
Goodland	KLOE	8:15 a.m.	Spokane	KUDY 1280	9:45 a.m.
KENTUCKY			Tacoma	KAMT 1360	7:30 a.m.
Bowling Green	WLBJ 1410	8:00 a.m.	Yakima	KUTI 980	6:45 a.m.
Winchester	WWKY 1380	10:30 a.m.	WISCONSIN		
			Milwaukee	WLZZ-AM	7:15 a.m.

WYOMING

Cheyenne KSHY 1370 10:15 a.m.
 Sheridan KWYO 1410 12:00 noon

PUERTO RICO

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

FOREIGN RADIO BROADCASTS

BRITISH ISLES

Isle of Man MANX Radio 7:00 p.m.

BRITISH WEST INDIES

Grand Cayman Radio Cayman 9:30 a.m.

CANADA

Edmonton, Alta. CJOI 3:00 p.m.

Lethbridge, Alta. CJOC 7:15 a.m.

Castlegar, B.C. CKQR 8:45 a.m.

Grand Forks, B.C. CKGF 9:00 a.m.

Penticton, B.C. CIGV 10:15 p.m.

Vancouver, B.C. CJJC 800 9:45 a.m.

Churchill Falls, Lab. CFLC 7:15 a.m.

Winnipeg, Man. CKJS 9:00 a.m.

Fredericton, N.B. CFNB 10:15 p.m.

Corner Brook, Nfld. CFCB 570 7:15 a.m.

Deer Lake, Nfld. CFDL-FM 7:15 a.m.

Goose Bay, Nfld. CFLN 7:15 a.m.

Pt. au Choix, Nfld. CFNW 7:15 a.m.

Pt. aux Basques, Nfld. CFGN 910 7:15 a.m.

St. Andrews, Nfld. CFCV-FM 7:15 a.m.

St. Anthony, Nfld. CFNN-FM 7:15 a.m.

Stephenville, Nfld. CFSX 7:15 a.m.

Wabush, Nfld. CFLW 7:15 a.m.

Yellowknife, N.W.T. CJCD 9:00 a.m.

Hamilton, Ont. CKOC 7:00 a.m.

St. Thomas, Ont. CHLO 10:45 a.m.

Windsor, Ont. CKLW 9:00 a.m.

Montreal, P.Q. CFMB 5:15 p.m.

Prince Albert, Sask. CKBI 900 7:30 a.m.

Whitehorse, Yukon CKRW 9:30 a.m.

CEYLON

Columbo Radio Sri Lanka (Sat.) 7:15 p.m.

ITALY (Italian)

Europa Radio Milano

FM-83.300 11:30 a.m.

Euro Tele Radio Calabria

102MHZ (Fri.) 5:30 p.m.

Radio Corleone Centrale

FM88-500 FM9211:00 a.m.

MEXICO (Spanish)

Mazatlan XECQ 8:30 a.m.

NEW ZEALAND

Dunedin 4XD 11:15 a.m.

Whakatane DX 6:45 a.m.

NIGERIA

Radio Africa (Wed.) 8:00 p.m.

PANAMA

Panama City HOQ 1250 10:30 a.m.

PHILIPPINES

Manila (Sat.) DWXX 1026KH2 7:15 p.m.

SOUTH AFRICA

Joubert Park (Thurs.)

SWAZI Music Radio 9:00 p.m.

SPAIN (Spanish)

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

TONGA

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

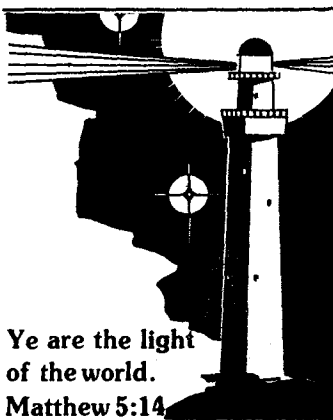
URUGUAY (Spanish)

Montevideo (Sun.) 9:15 a.m.

Radio El Espectador 810

VIRGIN ISLANDS

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



Ye are the light
of the world.

Matthew 5:14

U.S. RADIO BROADCASTS SPANISH LANGUAGE

ARIZONA

Nogales KFBR 1340 9:00 a.m.

Phoenix KPHX 1480 7:00 a.m.

CALIFORNIA

El Centro KICO 1490 6:00 a.m.

Fresno KGST 1600 12:15 p.m.

FLORIDA

Miami WRHC 8:30 a.m.

The BIBLE ANSWERS

REGULAR TELEVISION BROADCASTS

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

CALIFORNIA

Chico KMPN-10
Sunday, 8:30 p.m.

Davis

Community Cable TV
Los Angeles KTTV

FLORIDA

Miami WKID
Jacksonville 17

GEORGIA

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

ILLINOIS Champaign-
Decatur
Springfield WBBW

IOWA

Cedar Rapids KTS, 13
Mt. Vernon/
Lisbon WMVL Cable
Every weekday 7:00 a.m.

MISSISSIPPI

Jackson WAPT

MISSOURI

Springfield KOLR

NEW MEXICO

Roswell KSWS

NORTH CAROLINA

Hickory WHKY

OHIO

Dayton WHIO

TEXAS

Lubbock KCBP

WEST VIRGINIA

Logan 12-Monday

GUAM

KUAM, 9:00 a.m., Sun.

SATELLITE TRANSMISSION CABLE NETWORK SCHEDULE

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

CITY CHANNEL

ALABAMA-8:00 a.m.

Dothan 3
Montgomery 6, 22

ARIZONA-7:00 a.m.

Phoenix 17, 30, 31, 38, 42
Tucson 37

ARKANSAS-8:00 a.m.

Joplin-Pittsburg 10
Little Rock 7, 28

CALIFORNIA-8:00 a.m.

Alhambra 48
Arroyo Grande 31
Bakersfield 29, 31
Beverly Hills 29
Laytonville 61
Los Angeles 14, 23, 30,
44, 48, 50, 56

Mountain View 34B

Palm Desert 33
Sacramento 25

San Francisco 21
Tulane 23

Ukiah 47

COLORADO-7:00 a.m.

Cortez 2
Denver 20

CITY CHANNEL

Englewood 35

Fort Collins 28
Greeley 22
Longmont 29

Parker 28

CONNECTICUT 9:00

Bridgeport 35
Groton G20
Plainville 33

West Haven 32-S

DELAWARE-9:00 a.m.

Dover 14A
Wilmington 2

FLORIDA-9:00 a.m.

Coral Gables 6
Florida City 18
Fort Lauderdale 25

Fort Myers 9
Kendall 33
Key West 5

Madison 4
North Miami Beach 12

Orlando 28
Pompano Beach 32

Sarasota 4

CITY CHANNEL

GEORGIA-9:00 a.m.

Atlanta 27
Augusta C
Decatur 27

IDAHO-7:00 a.m.

Boise 18
Caldwell 18
Idaho Falls 10

ILLINOIS-8:00 a.m.

Belleville 24
Elmhurst 19
Joliet 21

Mount Prospect 1
Sunnyside 36
Waukegan 33

INDIANA-9:00 a.m.

Hammond 22
Indianapolis 5

Lafayette 5
Munster 31
New Haven 10

IOWA-8:00 a.m.

Dubuque 22
Sioux City 23

Waterloo R(31)

CITY CHANNEL

KANSAS-8:00 a.m.
 Roland Park 5A, 10A
 Wichita 13

KENTUCKY-9:00 a.m.
 Bowling Green 20
 Covington B-16
 Dayton B-16
 Lexington 31
 Louisville 25
 Westwood 21

LOUISIANA-8:00 a.m.
 Lafayette 7
 St. Bernard Parish K(24)

MASSACHUSETTS-9:00
 Arlington 32
 Beverly 43
 Boston B5
 Lynn 27
 Quincy 43

MARYLAND-9:00 a.m.
 North Brentwood A-22

MICHIGAN-9:00 a.m.
 Birmingham 51
 Clinton 10
 Coldwater 27
 Dearborn 38
 Flint 23
 Lincoln Park 31
 Plymouth 39
 Southfield 43
 Warren 10

MINNESOTA-8:00 a.m.
 Alexandria UHF34
 Richfield 34
 N.W. Minneapolis 56
 St. James 48

MISSISSIPPI-8:00 a.m.
 Lafayette 12
 Meridian 7

MISSOURI-8:00 a.m.
 Chesterfield 32
 Columbia 11
 Kansas City 8
 Overland 23
 St. Louis 13A, A13, 28, 33

NEBRASKA-8:00 a.m.
 Columbus 29
 Lincoln 36
 Omaha 29

CITY CHANNEL

NEW JERSEY-9:00 a.m.
 Fort Lee-Edgewater S
 Suffern (NY) 10
 Newark 24
 Trenton 34

NEW MEXICO-7:00 a.m.
 Alamogordo 26
 Albuquerque 12
 Santa Fe 22

NEVADA-6:00 a.m.
 Las Vegas 21

NEW YORK-9:00 a.m.
 Albany 29
 Brookhaven 6
 Buffalo 11
 Manhattan 10
 Niagara Falls 3
 Rochester 12, 32
 Schenectady 8
 Syracuse 17

NORTH CAROLINA-
 9:00
 Apex 17
 Greenville 27
 Rocky Mount 28

OHIO-9:00 a.m.
 Blue Ash 38
 Cincinnati 33
 Cleveland 17
 Columbus 8, 19
 Mentor-on-Lake 12
 Poland Village 10
 Youngstown 0

OKLAHOMA-8:00 a.m.
 Tulsa 10

OREGON-8:00 a.m.
 Portland 40, 44
 Salem 26

PENNSYLVANIA-9:00
 Aston 3
 Erie B29
 Lansdale 18
 Norristown 29
 Pittsburgh 57
 Stroudsburg 23
 Uniontown 22

RHODE ISLAND-9:00
 Lincoln 46

CITY CHANNEL

Providence 30
 Warwick 30

SOUTH CAROLINA-9:00
 Charleston P
 Columbia 4, 19F

TENNESSEE-8:00 a.m.
 Bristol (VA) 18
 Chattanooga 18
 Knoxville H, 15, 21

TEXAS-8:00 a.m.
 Arlington 41
 Austin 16
 Brownwood 17
 Bryan 19
 Dallas 71
 El Paso 13
 Fort Worth 16
 Galveston 31
 Harris 25
 Hitchcock 31
 Houston 22, 31
 Irving B30
 Odessa 25
 San Antonio 34
 Victoria 55
 Waco 17

VIRGINIA-9:00 a.m.
 Alexandria 30
 Chesterfield 28
 Danville A
 Newport News 13
 Richmond 11
 Staunton 8

WASHINGTON-8:00
 Tacoma 10
 Vancouver 28
 Yakima 16

WISCONSIN-8:00 a.m.
 Ashwaubenon 31
 Green Bay 12
 Hustisford 26
 Madison 29
 Manitowoc 30
 Milwaukee 31A/B
 New Berlin 31
 Portage 33
 Sheboygan 13

WYOMING-8:00 a.m.
 Douglas 7

PUERTO RICO
 San Juan 24

(Continued from Page 31)

Age, and their assembly in glory. We recall that the stones used to construct Solomon's Temple were all shaped and prepared for their respective positions while still in the quarry, and were completely ready to be placed in the Temple walls.—I Kings 6:7

As we consider the selection of the stones for that Temple, we can imagine that some taken from the quarry were found to be unsuitable, and defects came to light which resulted in their being set aside. Some may have proved too hard or brittle to take the shaping required. And so we find this an apt illustration of the development of the living stones for the true temple. No doubt many living stones have been rejected because they were unresponsive to the LORD'S instructions and discipline. The rough parts of their character could not be trimmed off. Pride, the great heart-hardener, is warned against many times in the Word as a dangerous snare: "Despise not thou the chastening of the LORD"; "Let him that thinketh he standeth, take heed lest he fall"; "If a man thinketh himself to be something, when he is nothing, he deceiveth himself."—Heb. 12:5; I Cor. 10:12; Gal. 6:3

Jesus gave us the perfect illustration to follow, both in his words and his life, and could say, "Learn of me, for I am meek and lowly of heart." The Apostle Peter, having learned wisdom from personal contact with the Master involving reproof as well as instruction, exhorts, "All of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble."—I Pet. 5:5

In this, and other expressions of the Apostle Peter, we have the blessed assurance that he was of the right texture as a living stone, and had taken to heart the humbling experiences that God had sent into his life. May it be so with us, too, dear brethren. Let us not fail to throttle pride in ourselves; if we have taken a wrong course, let us confess it; if we have been too hard, or stern, or opinionated in our relationship with the members of our family, the church, or elsewhere, let us hasten

to repent and reform and undo the damage our human mind and conduct have caused.

In following the example of his master, the Apostle Paul, in his humble course among the brethren at Corinth, was also deeply impressed with the importance of meekness and gentleness. He beseeched them to recall and consider attentively the "meekness and gentleness of Christ." (II Cor. 10:1) No qualities are more unnatural to the fallen human nature, and hence need the most careful and persistent cultivation.

Stones chosen for a permanent structure found to be too soft would be rejected on that account. Weakness of will or character may be manifested in the fear of loss, or of suffering which would cause one to refrain from faithful obedience to the LORD'S instructions. Softness may result in being "conformed to this world," instead of being "transformed by the renewing" of our minds. It may be revealed in our judging self too carelessly or leniently; or in not taking a firm stand in opposition to wrong conduct in the affairs of the church. Many exhortations are given us along this line. We are urged to be "strong in the LORD, and in the power of his might"; to "stand fast in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage"; to "be no more children"; to "grow up into him in all things"; to not "faint when we are rebuked of him"; to "fight the good fight of faith." The Apostle Paul gives us an inspiring illustration of determination to be faithful to God at all costs, saying, "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy."—Acts 20:24

In considering this subject, we are again impressed with Paul's observation to his spiritual son, Timothy, "Great is the mystery of godliness!" (I Tim. 3:16) It is not impossible for us to comprehend, but it does require all diligence, both in our study of the perfect pattern, and in our efforts to follow in his steps. How we admire one who is prepared for any event-

ality! Jesus, our exemplar, was prepared for every test and every opportunity of service. Whether he was called upon to be gentle, tender, meek; or bold, strong, uncompromising, he was ready. So may it be with us, his followers and disciples. Indeed, it is impossible for us to reach that degree of development that our Lord held, for he was perfect. But we can be conformed to the image of God's dear Son if we are saturated with the Word of God, and the words of Christ dwell in us richly, teaching and admonishing us.

Still further tests are applied to the living stones of which the LORD is constructing his holy temple. They must have their tensile strength and also their breaking strength determined. Tensile strength would correspond to long-suffering and patience. In that wonderful description of the divine attribute of love, we are told by the Apostle Paul that "love suffereth long, and is kind." (I Cor. 13:4) Again, in writing to the church at Rome, he assures them that "tribulation worketh patience." And with the same thought, James exhorts us to let patience have her perfecting work.

Breaking strength—or, rather, unbreakable strength—is also a requisite in these living stones. This does not mean that any of them could bear all the extreme tests which might be applied, but we are assured that God will not permit us to be tempted or tried above that which we are able to bear, but will, with the trial, provide the means of escape, that we may bear it. God will "direct the issue that ye may be able to bear it." (I Cor. 10:13, **Diaglott**) That this was his own experience, Paul assures us, saying that in his travels in Asia he was "pressed out of measure, above strength," to the extent that he had "despaired even of life," but God had delivered him. (II Cor. 1:8) Both he and his companions in the LORD'S service had the "sentence of death" in themselves, that they should not trust in themselves, "but in God which raiseth the dead!"

God's purpose is to shake all things, in order that the things which can be shaken may be removed. The clear intimation

here is that not only the kingdom we seek "cannot be shaken," but also it is to be composed of those living stones which cannot be shaken. They have sought and received the strength sufficient for their every need and every test from him who, in his wisdom, has subjected them to these trials in order to bring them to completion.

"These things I write to thee . . . that thou mayest know how to conduct thyself in God's house, which is a congregation of the living God." (I Tim. 3:14,15, **Diaglott**) Although individual Christians are God's habitation through the Spirit, he is pleased in the present time to have an even more comprehensive representation and means of expression in and through the ecclesia. How important, therefore, our association with the brethren in the church becomes. As each member has contact with another, opportunities are furnished to collectively build an atmosphere in which the Father and our Lord will be 'at home'. How much profit we gain from our association! Since God is working in each of his children, we see demonstrations of his Spirit in them. We note their courage, meekness, patience, zeal, humility, and love. We remember that it is "by that which every joint supplieth" that the body is being built up in our Master's likeness. We have the opportunity to take a builder's interest in each other, exhorting one another, provoking one another to love and good works. Undoubtedly, the value of the ecclesia to each of us is dependent upon our service to it, as well as the helpful lessons we learn from one another.

The happy, congenial association the ecclesia affords is not its entire value. In every gathering of the LORD'S people we find occasion for the exercise of godly character, sharing in the joint endeavors of the brethren to maintain the liberty wherewith Christ has made us free, and at the same time, with all lowliness and meekness, with long-suffering, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace. (Gal. 5:1; Eph. 4:1-3) Without doubt we shall find many of our greatest helps and blessings in the

narrow way in obeying the exhortation to forget not the assembling of ourselves together. And at the same time we shall experience some of our most searching tests of our knowledge and obedience to the instruction of the LORD'S Word in the blessed fellowship with others of like precious faith.

We believe God's habitation will be complete very soon. We could well exhaust the powers of language in our efforts to describe the grandeur and usefulness of that dwelling place of the Almighty. A different illustration of the Temple is given in Psalm 45, where the symbol of Christ's bride is used. Here the head of the divine family of sons is pictured with his bride, the church. The bride is said to be "all glorious within"; "her raiment of needlework," and "her clothing of wrought gold." Again in Ephesians, the church is described as the bride, and also as the body of the Lord Jesus. They will be God's family and will enjoy the most intimate communion with him.—Eph. 1:23; 4:13; 5:25-27

"I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God . . . and they lived and reigned with Christ a thousand years. They shall be kings and priests of God and of Christ, and shall reign with him a thousand years. Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."—Rev. 20:4,6; 21:3

The result of the work of the 'habitation of God' will result in reuniting in loyal obedience to God all his intelligent creation alienated through sin. But this one thousand-year-reign is only the beginning of their eternal association in the plans of the Creator. His perfect wisdom, love, and power will have formulated an endless program which will be sublime in every respect. This wonderful habitation of God, this tabernacle between God and man, this temple of Jehovah, this wonderful divine family of God, will be the

light of the beautiful New Jerusalem! "The nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor unto it." "And the LORD God Almighty and the Lamb are the temple of it!"—
Rev. 21:24, 22 □



GOD'S OMNIPOTENCE

"The eyes of the Lord are over the righteous, and his ears are open unto their prayers."
—I Peter 3:12

OUR Heavenly Father is deeply interested in everything that relates to us and ours. What thing is too small for his notice who numbers even the very hairs of our heads? Fallen creatures though we be, from the noble estate in which we were created, God so loved our race even while we were yet sinners, as to make provision at great cost for our redemption and restitution and subsequent eternal glory. And, therefore, it is because he loves us that, through Christ, he extends to us the gracious favor of coming to him as children to a father. We need have no fear that he is too busy with other matters of greater importance, or that he is weary of our coming to him repeatedly with things of small importance. It is our privilege to enter into our closets and shut the doors and pray to our Father which seeth in secret, who will reward us openly. □



Christian Life and Doctrine

The LORD'S Jewels

"Then they that feared the LORD spake 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 present 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, "The foundations of the wall 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." At once it becomes 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.

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, 3

These instructions may at first seem strange until we 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 of the Northern Hemisphere, 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 billion, 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 some 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. We have been blessed above all the children of men, and 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 would exceed five hundred million dollars. Some jewels, because of their history, are virtually priceless. To illustrate the world's appraisal of gems, think 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 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! 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 sweet-smelling 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 perfection, but then we are told that 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

By 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 said 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 just cited are (1) blameless and harmless or sincere, as the margin states; (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?”

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 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." 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: "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 one. 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 Jezebel had overcome faith, said, “I have been very jealous for the LORD God of hosts: . . . and I, even 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

"Woe is me! For I am undone." But 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 crystallization of intention, and there will be manifest 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." What comfort comes to us from these tender words: "He hath not dealt with 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.

However wrong the particular act may be, God knows the true desire of the heart. It would be quite possible that a gem of deepest hue would cause us to conclude it possessed great value, only to see it discarded by the expert because his look into the inward parts saw damaging flaws. And, however unpleasant the thought, the possibility remains that one with

much profession could be hypocritical. However, such decision must be left to the Heavenly Father.

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 meteoric 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, cruelly 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, oftentimes known to but 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 blood-red 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 crystalization, and that which was commonplace became a jewel!

How often does the call of a saint parallel this process! Perhaps one had the flinty 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 began separating from the contaminating elements in which they were. This separation is but the first step that leads to a final crystallization, so 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 whatever 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, until the LORD directed the truth to us. 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, committed by consecration 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."

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 necessary such as the cutting and polishing of 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, follows the character

forming. The Creator knows the sort of fashioning which will bring out the full beauty of his gem. Often our 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—ah! 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 the 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 then shall be perfect and polished—made to shine, precious and pure in a light divine, gems of rarest beauty! □

“By the Word of the LORD were the heavens made; and all the host of them by the breath of his mouth. He gathereth the waters of the sea together as an heap: he layeth up the depth in storehouses. Let all the earth fear the LORD: let all the inhabitants of the world stand in awe of him. For he spake, and it was done; he commanded, and it stood fast.—Psalm 33:6-9



Encouraging Letters

SINCERE APPRECIATION

Dear Sirs: Your letter shows a New Jersey address, but I note it was postmarked here in Sacramento. I just want to thank you for the booklet, "Hope." It should be required reading for all who have lost a loved one. Is it possible to get copies? I would like to purchase some to send to friends when they are faced with this same situation. Thanks so much. —CA

CHURCH CONVENTION

Dear Sirs: I want you to know how very much I appreciate your most generous response to my request for a few free tracts. As I said, I wanted to place them on the literature table at the state convention of one of the local churches which was held recently. When the ones you sent were added to those I had purchased, there was an adequate number for all of the lay delegates, and also the ministers who attended. There were many compliments on the excellence of your material, and they add-

ed greatly to the success of the meeting. I certainly did not intend, however, to cause you that much additional expense, so please accept the small donation I am enclosing to at least partially reimburse you. Sincerely yours. —MS

"HOPE" STRENGTHENS

Gentlemen: Would you please send me the four booklets I have listed below, and a subscription to The Dawn magazine. I enjoyed your booklet "Hope" very much, and carry it with me always. I have read it so many times in order to "make it" through the day. We lost our youngest son, 19, to a drunk driver a while ago, so life has been very empty and sad. Keep up the good work! Thank you. —MI

"JUMPED OUT" AT ME!

Gentlemen: Having just glanced through a nine-year-old magazine, I ran across an ad you placed in it regarding a free booklet en-

titled, "Life After Death." I would very much like to receive this booklet, and would furthermore be glad to pay whatever the cost may be. It is interesting to me that after this much time the ad "jumped out" at me—and of course I also wonder if you are still in business, and at the same address. If so, please reply as to the availability and the cost of the booklet. Thank you for your early attention to this request. Sincerely. —OH

WANTS MORE "HOPES"

Dawn Bible Students Association: You sent us free of charge a box of "Hope" booklets for use in our Funeral Home. They were so nice that the twenty churches we serve really liked them. If this free offer still stands, I would like you to send 3,000 more to me with the same imprint as before. Thank you sincerely. —PA

LEARNS MUCH

Dear Friends at the Dawn: I just want to let you people know that I receive your wonderful magazine, "The Dawn," each month, and en-

joy it so much. I learn so much from reading it, and I also enjoy your radio program each Sunday. Please accept this small contribution toward your great work. I hope it will be a little help in spreading the Gospel. May God bless you all. Yours in the LORD. —IL

SEEKING THE TRUTH

Dear Bible Friends: I find your literature to be very interesting and confusing! Confusing in the sense, why didn't I see this clear Bible message before? Two questions: What, if any, Bible translation do you recommend? Are the six volumes of Studies in the Scriptures offered in hardback edition? In his service. —PA

MORE UNDERSTANDING

Dear Sirs: A friend sent me The Dawn as a gift subscription. It has been a Godsend to me, and has given me much more understanding of the Scriptures. Please send information regarding the cost, as I wish to send your publication to a friend also. Yours truly. —GA □

Speakers' Appointments

MINISTERING THE GLORIOUS GOSPEL OF CHRIST

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

F. BINNS		Orlando, FL	15
Rutherford, NJ	August 31, Sept. 1	St. Petersburg, FL	17
G. JEUCK		Louisville, AL	19
New London, CT	September 15	Buffalo, NY	28, 29
Middletown, NY	22	L. POST	
N. KASPEROWICZ		Seattle, WA	September 17
New Haven, CT	22	Victoria, B.C.	18
G. PASSIOS		Vernon, B.C.	19
Allentown, PA	September 29	Kalispell, MT	20-22
E.K. PENROSE		Havre, MT	23
Rutherford, NJ	August 31, Sept. 1	Spokane, WA	24
Virginia Beach, VA	5	Bolse, ID	25
Evans, GA	8	Portland, OR	27-29
Macon, GA	11	Vancouver, B.C.	30
Columbus, GA	12	J. TATE	
		Pottstown, PA	September 15
		Philadelphia, PA	15

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 Lee Lucas, Chapmanville, WV—June 28. Age, 93.

Sister Yolanda Reseigne, Covina, CA—July 15. Age, 84.

Sister Mary Zintz, Milwaukee, WI—July 22. Age, 92.

Sister Louise Harp, Columbus, OH—July 25. 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.

JACKSON, MI, August 31-September 2—Sheraton Inn on Jackson Sq., 1 Jackson Sq. Mrs. Ray Lumley, 2531 Ashton Rd. 49203
Phone: (517) 782-7252

NEW YORK, NY, August 31, September 1—Womans' Club, Montross and Fairview Avenues, Rutherford, N.J. For accommodations, write secretary, L. Post, 24 Lexington Rd., New City, NY 10956

SAN DIEGO, CA, August 31-September 2—Schroeder Hall, Old Town Education Center, 2445 San Diego Ave. Carol Klepin, 13891 Via Rimini 92129 Phone: (619) 672-0993

SEATTLE, WA, August 31-September 2—St. Thomas Center, Kenmore Write Mrs. D. Bruce, 6222 102nd Pl. NE, Kirkland 98033

MINNEAPOLIS, MN, September 1—Eastside Neighborhood Service, 1929 N.E. 2nd St.

ST. LOUIS, MO, September 14, 15—Rodeway Inn-South, 3660 S. Lindbergh Blvd., St. Louis. Mrs. Janie Prutzman, 10709 Wheeling, 63136
Phone: (314) 868-1986

GREATER NEW LONDON CONVENTION, September 15—Mohegan Community College, Mahan Dr., Norwich, CT. Mr. Charles Hall, RFD 3, Westerly, RI 02891
Phone: (401) 322-0332

ALISPELL, HAVRE, SALT LAKE CITY CONVENTION, September 22—Flathead Lutheran Camp,

Lakeside, MT. Mrs. Joy Thompson, P.O. Box 716, Columbia Falls, MT 59912. (Picnic Sept. 23.)

PITTSBURGH AREA CONVENTION, September 21, 22—Sewickley Grange Hall, Rte. 136, West Newton, PA. Mr. Mike Balko, 501 Pittsburgh St., West Newton 15089

CHICAGO, IL, September 22—Elmhurst Masonic Temple, York Rd., & Arthur St., Elmhurst. B.J. Hack, 3820 W. 116th Pl., Garden Homes 60655

BUFFALO, NY, September 28, 29—Unity Temple Lodge, 1940 Niagara St. Mr. Gene Buczkowski, 85 Rogers Dr., Cheektowaga 14225

DETROIT, MI, September 29—Redford YWCA, 25940 Grand River.

MILWAUKEE, WI, October 5, 6—Aurora Hall, 734 North 26th St. Mrs. John Pazucha, 4454 S. 14th St. 53221

RICHMOND, VA, October 11-13—Roslyn Conference Center, 8727 River Road. Contact Miss Katharine R. Warren, 2805 Stonewall Ave., 23225

GRAND RAPIDS, MI, October 12, 13—Kenowa Hills High School, 3950 Hendershott N.W. Ruth Kowalski, 862 First St. N.W. 49504
Phone: (616) 456-5069

SAN LUIS OBISPO, CA, October 12, 13—Motel Inn, 2223 Monterey St. Write Lynn Murray, 43 Del Sol Ct., 93401

CINCINNATI, OH, October 19, 20—Masonic Temple, 317 East 5th St.

Mrs. Edith Harp, 2609 Merrittview Lane 45231 Phone: (513) 825-0183
NEW ENGLAND CONVENTION, October 25-27—Please note new location: Quality Inn and Conference Center, Chicopee, MA.

ORLANDO, FL, October 26, 27—Orlando Garden Club, 710 Rollins St. Mrs. Stanley Jeuck, 587 Queens Mirror Cr., Casselberry, FL 32707 Phone: (305) 699-8303

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"They that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary, and they shall walk, and not faint."—Isaiah 40:31

Listen to these interesting topics to be discussed by

'Frank & Ernest'

KFBR 1340

Sept. 1—Coming Age of Miracles

Sept. 8—Manner of Christ's Coming

Sept. 15—The Holy Spirit

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