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Highlights of **Dawn**

The Search for Eternal Youth

“And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever: therefore the Lord God sent him forth from the Garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the Garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.”—Genesis 3:22-24

“AND the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.” (Gen. 2:7) The Revised Standard Version uses the expression “living being” instead of soul, but the thought is the same. The soul is the being, and it was a living soul, capable of enjoying all the blessings of the human life. “And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.” (Gen. 2:8, 9) Concerning the fruit-bearing trees in the Garden of Eden, the Lord said, “Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.”—Gen. 2:16, 17

The marginal translation of the expression “thou shalt surely die” is “dying thou shalt die.” This indicates clearly that in those whom God had created perfect death would begin to work from the time they transgressed his law. Our first parents did disobey with respect to eating from the tree of the knowledge of good and evil, and no human since that time has escaped the result of that transgression—the only ones still alive to some degree being the present generation. All have succumbed to the aging process and finally pass from the land of the living.

However, to start with, the human life span was very long compared with what it is today. Adam himself lived 930 years; Seth lived 912 years; Enos was 950 when he died. Cainan lived 910 years before he died. Mahalaleel lived 962 years. Enoch lived 365 years. Methuselah was the oldest of the antediluvian world and he lived 969 years, the year of his death being the year of the Flood.

In all probability, despite the great age of these antediluvian patriarchs, they would all have liked to continue living. No one wants to die, unless he has become deranged in his mind. And the people of that first world, no doubt, for the most part enjoyed good health and would have real incentive for continuing to live.

Beginning after the Flood the human life span soon became shorter, the exception being Noah and his family who were brought through the Flood and began a new life. Noah lived 600 years before the Flood and 350 after the Flood, which made the total length of his life 950 years. Noah's son, Shem, lived a total of 600 years. His son, Arphaxad, lived to be 433 years old. But as we trace the longevity of the people of that ancient age, we find that it gradually becomes shorter. When we come to Abraham we find that his life span was only 175 years, while his father's age was 205 years. Moving on quickly to the time of Moses, we find that he lived a total of 120 years, but during his lifetime he wrote a song of praise to the Lord in which he said, “The days of our years are three-

score years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away."—Ps. 90:10

The average life span given by Moses is essentially what the people of the United States and other countries experience today. And how true is his observation that if one reaches 70 years and has strength to go on for another 10 years, his last years are "labor and sorrow"! From the time of Moses down through the ages the average length of life, although it has varied to some extent, has never shown any significant change. There have been low periods and higher ones. Some scholars say that in Jesus' day the average length of life was 22 years, but we doubt if this was based upon anything more than conjecture.

By the time we reach the Middle Ages, however, it would seem that for a considerable time the average length of life was in the 40's. Then it dropped back until, at the beginning of the 19th century, it was considerably below 40 years. At the beginning of the 20th century it took an upswing, so that now it is hovering around the 70-year mark.

The reason for this increase in modern times has been the advancement of medical science, one of the results being a much lower mortality rate among infants. So-called miracle drugs have also been responsible for the control and cure of diseases formerly considered to be incurable. Better care for the aged also enters into this.

The Illusive Fountain of Youth

Throughout the existence of man on the earth, the human species has continued to hope and work for a better understanding of life, with a view to extending its duration. All sorts of means to conquer diseases and the aging process have been brought forth, but to no avail. God said that because of man's disobedience he should die, and no human effort will ever succeed in changing that edict.

There have also been the magic healers of the East, and the medicine men of other non-Christian religions. And while great claims have been made for what has been accomplished, the net result has been not the destruction of disease, but the continuation of death. Even with so-called faith healers in the professed Christian church, while they claim to heal disease in a miraculous way, none of them has ever made any claim whatsoever of keeping people alive forever. Even the famous Mary Baker Eddy, who denied the existence of sickness and death, herself died, living no longer than the average human.

Genuine Divine Healing

According to the promises of God—and we can rely upon them—the time is coming on this earth when there will be an unlimited extension of the life span, because those promises assure us that in the Creator's grand design humans will enjoy that much sought after pleasure of living forever, free from sickness and free from death. One of these promises is, "The inhabitant shall not say, I am sick; the people that dwell therein shall be forgiven their iniquity." (Isa. 33:24) Here we are told that the illnesses of the people will no longer exist, and therefore can no longer be used as a subject for conversation.

This great change will come about because, as this text so plainly states, the people shall be forgiven their iniquities. Original sin, and the fact that all became sinners through our first parents, has been responsible for death. Paul wrote, "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." (I Cor. 15:21, 22) The reason all will be made alive through Christ is that, by his death on Calvary's cross as an untarnished human, he provided redemption—a ransom—for Adam and his entire race. This means that in God's due time the dead world of mankind, as well as those who are dying, will be released from the penalty

of death and given an understanding of God's great plan of salvation and an opportunity to prove their individual worthiness by loyalty to the divine principles of righteousness. Then the sick will no longer remain sick; the dying will be restored to health, and the dead awakened from the sleep of death.

Illustrated Promises

In the prophecies of Ezekiel, chapter 47, the marvelous promise of health and life is presented to us in pictorial language. In preceding chapters a description is given of a temple, which we understand also to be symbolic. It is the blessings which will accrue from God through this symbolic temple that are described in chapter 47. These promised blessings are represented as reaching the people through waters which flow out from the temple. We quote part of the summary given to us by the Prophet Ezekiel: "And it shall come to pass, that every thing that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh." (vs. 9) "And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine."—vs. 12

"And the fruit thereof shall be for meat, and the leaf thereof for medicine." Thus does the Lord picture for us that food and medicine for which all the people of the world have longed, and have died in despair in their search for it.

The marginal translation of the statement, "the leaf thereof for medicine," reads "for bruises and sores." How the world of mankind has been bruised and hurt through their struggles against their enemies, most of whom have

been themselves! But this divine healing of the future, accomplished by the promised waters of life, will heal the minds as well as the bodies, and they will rejoice in the fact that, after all, the great Creator of the universe did not forget them, but made provision for their eternal happiness.

A Similar Illustration

In Revelation 22:1, 2, here also the blessings which God has promised to shower upon the people are symbolized by a river and the trees which grow beside that river. Here, instead of the river flowing out from a symbolic temple, it is said to proceed out of the throne of God and of the Lamb. We quote: "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations."

In ancient times God's presence among the people was symbolized by a tabernacle, or temple, hence the description of that symbolic temple that was given to Ezekiel, and from which the river of life so profusely flowed. Here in Revelation it is emphasized even more clearly that this river of water of life really flows from the throne of God and of the Lamb.

Here we have God represented as the fountain source of the blessings he has designed for the human race. The Lamb is a symbol of Jesus, the Redeemer and Savior of the world. It is through the death of the slain Lamb that the world of mankind will have the privilege, in God's due time, of partaking of the river of the water of life. In this wonderful promise, instead of being told that the leaves of the trees were for medicine, it says that these leaves will be a source of healing of the nations, and surely the nations will need to be healed. How we rejoice that then the people will discover, and for the most part, we believe, avail themselves of the provisions of life which the great God of the universe has

provided for them. And it will be made known that these blessings are free, and for all.

In the 17th verse of the chapter, following the same thought, we quote: "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Judging from the efforts of the people throughout the ages to attain life, there seems little doubt but that the response to this invitation during the future reign of Christ will be well-nigh universal. Truly the world's hopes for the future are as bright as the promises of God!

Life and Death

"SO GOD created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish [fill] the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." (Gen. 1:27, 28) "And the Lord God took the man, and put him into the Garden of Eden to dress it and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." —Gen. 2:15-17

Life began for the first man in the Garden of Eden; he was soon joined by the first woman. What a wonderful prospect lay before them! Had they been obedient to God's command, they would have lived forever on a perfect earth. But they were not obedient, and therefore death came to them and to all of us, their progeny. For it is written, "And unto Adam he said, Because thou . . . hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the

days of thy life; . . . In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.”
—Gen. 3:17-19

Strange as it may seem, the Bible is the only Book that presents the hope of life after death as dependent upon the resurrection of those who have died. The theories of reincarnation and transmigration are philosophies of error. Jesus said, “I am the resurrection, and the life,” and the great Apostle Paul explained why such a hope of life through Christ is valid, when he wrote, “As in Adam all die, even so in Christ shall all be made alive.” (I Cor. 15:22) The transgression of the first man Adam is offset by the obedience of the second Adam, even to the death of the cross. This is the truth that is propounded by the statement that Jesus “gave himself a ransom for all, to be testified in due time.”
—I Tim. 2:6

Life in general is sweet; it is wrong to think that this life which we enjoy, even with its pains and heartaches, is only a vale of tears. It is much more than that! Life should be measured by the opportunity it presents of our serving others, whether by charitable help or assisting counsel. And the enjoyment of life is realized by unselfish fellowship with others. And thus we learn the meaning of life and its true value in the performing of these simple duties. But we must look further: to the service of God; to the doing of his will and enjoying fellowship and communion with the One who gave us life in Eden, and who sent his Son to be our Redeemer; and has promised us everlasting life through his plan of redemption. And these blessings of life will reach not only us who are now alive, but also those who are dead. For it is written, “Verily, verily, I say unto you, The hour is coming when the dead shall hear the voice of the Son of God: and they that hear shall live . . . the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth.”—John 5:25-29

Bible Study

LESSON FOR JANUARY 5

The Master Teacher

MEMORY VERSE: "Show me thy ways, O Lord; teach me thy paths."—Psalm 25:4

MATTHEW 5:17-20; 7:24-29; 13:33-35

The Apostle Paul in Hebrews 1:1, 2 states, "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." And in Hebrews 2:1 he continues, "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip."

Jesus, before the age of thirty, in his perfection of mind, had a complete knowledge of the Old Testament Scriptures, but as a man the hidden things of God were not revealed to him. These were the mysteries of God "which in other ages [were] . . . not made known unto the sons of men." (Eph. 3:5) The Apostle Paul in I Corinthians 2:14 states

the matter thus, "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

When Jesus came to Jordan to be baptized, we read that when John immersed him and he came up out of the water, "the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him." (Matt. 3:16) It was here that Jesus was begotten of the Holy Spirit, and its effulgent effect upon his mind had a most profound influence upon his life. As Mark puts it, "And immediately the Spirit driveth him into the wilderness." (Mark 1:12) And it was here in solitude that Jesus, with the help of the Holy Spirit, was able to consolidate in his

mind the entire plan of God as it pertained to man; and more than this, he was able to discern his role as the center of that plan.

In Isaiah 59:20, 21 the Prophet speaks of Jesus and his footstep followers: "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for me, this is my covenant with them, saith the Lord; my Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever."

This wonderful promise applies not only to Jesus but to all his footstep followers who, like Jesus, have received the gift of the Holy Spirit and its resultant enlightenment of mind. But this privilege is not without responsibilities. Jesus was commissioned to make known the words that God had put in his mouth. The Prophet Isaiah says of Jesus, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." (Isa. 61:1)

This, too, is the commission of all the footstep followers of the Master.

When we consider how long the Jews, as a people, had been subjected to the pious hypocrisy of the scribes and Pharisees, and the unscriptural precepts of men that they taught, is it any wonder that the people were amazed at the teachings of Jesus? In Matthew 7:28, 29 the account reads, "And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: for he taught them as one having authority, and not as the scribes."

And so Jesus, with the authority of God, preached the words that had been given to him. His message to the Jews was to announce the end of the Jewish Age and the Law Covenant to believers, and the beginning of a new dispensation of grace, referred to by him as the kingdom of heaven.

This was a difficult message for the Jews, steeped in prejudice and tradition; but Jesus, the Master teacher, with unmatched eloquence, perfection of logic, and the lofty precepts of God, was able to gather a remnant from Israel and become the most influential teacher of men that ever lived.

The Suffering Savior

MEMORY VERSE: "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed."—Isaiah 53:5

MARK 8:27-38

THE apostles, as well as the vast majority of the Jews, believed that the Messiah would be a man accomplished in the ways of the world, and that God would give him the wisdom and power to deliver them from Roman bondage and to establish the long-expected kingdom. The apostles believed that Jesus was the Messiah, and therefore when he "began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again" (Mark 8:31), Peter especially objected. This was contrary to all that he and the apostles had been taught.

But after these things had been accomplished in Jesus, and on the third day after his death on the cross, two of his disciples were on their way to Emmaus, discussing the momentous events of the past three days,

when a stranger joined them and began to talk with them. (Luke 24:13-17) And after the events had been recounted to the stranger (who was the risen Lord) he said, "O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself."—Luke 24:25-27

We do not know the scriptures that Jesus used in his discussion with the two disciples, but we can be quite sure that one of them was Deuteronomy 18:15-19. In this text the Prophet was God and the mouthpiece was Moses. The prophecy predicted that God would raise up a Prophet like unto Moses and that God would put his words into the mouth of the Prophet, and that he would

speak all that he commanded. "And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him."—vs. 19

Moses was the mediator between God and the Jewish nation under the Law Covenant; the foretold Prophet was to be the Mediator of the New Covenant, and under this New Covenant relationship God's laws will have to be obeyed in order for anyone to gain life and receive its promised blessings.—Deut. 18:19

But the Scriptures clearly teach that this promised Messiah must first suffer and then come into his glory. Our memory selection reads, "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." (Isa. 53:5) And continuing in the 10th verse the prophet says, "He hath put him to grief: when thou shalt make his soul an offering for sin."

The first advent of Jesus was primarily for the purpose of giving his life as a ransom for Adam. (I Tim. 2:5, 6; Heb. 2:16, 9; Mark 10:45; I John 2:2; I Pet. 1:18, 19) He came to die, and this fact was well under-

stood by Jesus. In Mark 10:45 Jesus says, "For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." But it was also necessary that in the process of laying his life down in "ministering" to the apostles, the disciples, and the Jewish nation, he be found faithful under trying and difficult circumstances. In Hebrews 5:8 the Apostle Paul says, "Though he were a Son, yet learned he obedience by the things which he suffered." And again in Hebrews 12:2, 3, "Looking unto Jesus . . . who for the joy that was set before him endured the cross, despising the shame. . . . For consider him that endured such contradiction of sinners against himself."

These experiences were for the purpose of developing in Jesus a maturity of mind that could be developed in no other way, and at the same time provided a testing under circumstances that would prove his loyalty under any conditions throughout eternity.

Because of the faithfulness of Jesus in suffering and death, God was able to raise him out from death and exalt him to the divine nature to sit on David's throne in the promised kingdom.—I Chron. 17:11-15

The Lord of Life

MEMORY VERSE: "The life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."—Gal. 2:20

JOHN 11:17-27

IN OUR selected text Martha expresses the world's only hope for life. In verse 24 "Martha saith unto him, I know that he shall rise again in the resurrection at the last day," and in verse 25, "Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live."

The Bible teaches that Adam and Eve, as perfect human beings in the perfect surroundings of the Garden of Eden, could have followed God's direction and multiplied and filled the earth with a perfect race of human beings. Adam, as endowed by God, would have been the life-giver, passing to his children a life that would have been dependent only upon obedience. (Gen. 1:27, 28) But Adam was disobedient and the death sentence was passed upon him and all of his progeny. Instead of inheriting life, they

inherited imperfection and death.—Gen. 3:19

But God does not create only to destroy. So in his design for the ages he provided that Jesus would take Adam's place in death. The Apostle Paul expresses the thought thus in Romans 3:25, 26, "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the Justifier of him which believeth in Jesus." The point of the text is that it was necessary that Jesus take Adam's place in death—a perfect man for a perfect man—so that the just sentence meted out to Adam would not be mitigated, and God could still be just and yet accept sinners justified by the applied merit of Christ.

Jesus' death on the cross was the great offering for sin. It provided the means of lifting Adam's condemnation from Adam and his race, and with the lifting of the death sentence—in God's own due time and way—the means will be available again to give life to a dead and dying world through the resurrection of the dead.

The Apostle Paul expresses the thought in I Corinthians 15:21, 22, "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." And again in verse 45, "Thus it is written, the first man Adam became a living being, the last Adam became a life-giving spirit."—Revised Standard Version

The word "father" has the significance of life-giver. Accordingly, God was Adam's Father, or Life-giver, and the earth was his mother. The spirit of life, or power of life, was given to Adam by God, and he was privileged to keep it as long as he was obedient. When he disobeyed he forfeited this power, and it reverted to God who gave it.—Eccles. 12:7

By God's grace this forfeited power of life has been purchased with the precious blood

of Christ, and the purchaser, the Lord Jesus, is the new Life-giver (regenerator or father) for the race, who will give life, and that more abundantly, to all who will ultimately receive him.

The hope of life finally attained in the resurrection is expressed by the Prophet Job, chapter 14, verses 13, 14, 15, "O that Thou wouldest hide me in the grave, that Thou wouldest keep me secret, until Thy wrath be past, that Thou wouldest appoint me a set time, and remember me! If a man die, shall he live again? all the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer Thee: Thou wilt have a desire to the work of Thine hands." Jesus said, "Marvel not at this: for the hour is coming, in which all that are in the graves shall hear his voice, and shall come forth."—John 5:28, 29

The Revelator tells us of the wonderful fountain of life that will be available to all in the kingdom, "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month."—Rev. 22:1-3

An Empowered People

MEMORY VERSE: "Strengthened with all might, according to His glorious power, unto all patience and longsuffering with joyfulness."—Colossians 1:11

EPHESIANS 1:16 through 2:7

JESUS in his ministry emphasized that the words that he spoke were not for the ears of many of his hearers. In Matthew 13:15-17 he says, "For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. But blessed are your eyes, for they see: and your ears, for they hear. This was in answer to a question asked by the disciples, "Why speakest thou unto them in parables?"—Matthew 13:10

Jesus here indicates that the disciples had an ability or a power of discernment that was not possessed by others.

Later in Jesus' ministry, in an endeavor to comfort his disciples, he said, "I have yet

many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth . . . and he will show you things to come."—John 16:12, 13

The Spirit of truth, or the Holy Spirit, was thus promised to the disciples, and this would empower or activate their minds to a discernment of truth and would enable them to understand things that they could not understand before.

In Acts, the first chapter, we have the account of a gathering of the apostles to witness the ascension of our Lord, and in verse 5 we read, "For John truly baptized with water; but ye shall be baptized with the Holy Spirit not many days hence." And in due time, on the Day of Pentecost, the apostles had gathered in the upper room to await the promised baptism of the Holy Spirit when "suddenly there

came a sound from heaven as of a rushing mighty wind . . . and they were all filled with the Holy Spirit." (Acts 2:2-4) The apostles immediately felt the power of the Holy Spirit. They were able to speak in foreign languages and dialects so that the Gospel message could be preached in all lands without hindrance. Their minds were enlightened and they were enabled to discern the plans and purposes of God that were hidden from them previously.

The Apostle Paul states that this gift of the Holy Spirit and enlightenment of mind is enjoyed by all the footstep followers of Jesus. In I Corinthians 2:6-10 we read, "Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: but we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: . . . neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God."

The Apostle Peter, immediately after the baptism of the Holy Spirit, on the Day of Pentecost,

appeared before a group of scoffers and told them that this was a fulfilment of the prophecy by Joel. Then Peter preached a sermon about the plans and purposes of God that required a discernment that he did not possess before.—Acts 2:15-39

After the death of the apostles, this gift of the Holy Spirit, or power of God, was limited to an enlightenment of mind, but this was for a purpose.

Our memory verse is part of a prayer by the Apostle Paul in behalf of the brethren at Colosse. And in this prayer he asks "that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding." (Col. 1:9) This knowledge was for one purpose, "that ye might walk worthy of the Lord unto all pleasing." —verse 10

This is the reason that God has so empowered his people; that they might know his will and conform their lives in a manner that will be good and well-pleasing to him. In our selected text the Apostle Paul expressed the thought thus: "The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints." —Eph. 1:18

Growing in Christlikeness

“But speaking the truth in love, may [we] grow up into Him in all things.”—Ephesians 4:15

OUR text emphasizes the importance of growing up into Christ in all things. One of the characteristics of the fallen human nature is to be biased in viewpoint, and this sometimes is true even when we consider Jesus, the Author and Finisher of our faith. If by nature we enjoy indulging in controversy, we could easily think of Jesus from this standpoint—recalling his encounters with the scribes and Pharisees—and conclude that this is what it really means to be a follower of the Master. If we are mild of disposition, we may think of Jesus from the standpoint of his kindness and patience, and conclude that there is what true Christlikeness means. But we are not to be satisfied to grow up into Christ in one thing alone, but in all things; and we can do this only by observing every facet of his perfect character.

Solomon wrote concerning Jesus that he was “altogether lovely.” (Song of Solomon 5:16) He was not lovely along one or two lines, but he was lovely in all things. There was no defect in his character at all, as that character is revealed in his contact with the world, with his disciples, and in his work of proclaiming the Gospel of the kingdom. And this, the Scriptures indicate, was true of Jesus even in his pre-human existence, where we find him quoted as saying, “I was daily His delight, rejoicing always before Him.”—Prov. 8:30

Early in his human experience, even before he reached the status of manhood, we find Jesus’ interest in his Heavenly

Father's business indicated. He was taken to Jerusalem by his parents, and when they were ready to return they could not find him. Finally, however, they did find him in the temple discussing the things of God with the religious leaders there. And when he was mildly upbraided by his parents, he said, "Wist ye not that I must be about my Father's business?" (Luke 2:49) One of the characteristics of Jesus was his delight to be about his Father's business. It was prophetically written of him, "I delight to do thy will, O my God: yea, thy law is within my heart."—Ps. 40:8

Jesus' Prayer Life

One of the facets of Jesus' life of perfection which we do well to emulate was displayed by the manner of his prayers, and the situations which prompted him to turn to his Heavenly Father in thanksgiving and to seek his guidance. Jesus was praying at the very beginning of his ministry—at the time of his consecration, when the heavens were opened to him. (Luke 3:21) That symbolism of the open heavens suggests enlightenment of mind and heart, and Jesus received that enlightenment because in his prayer he indicated his desire to do the Father's will. So it is with us. If we want the Heavenly Father to guide us by his Spirit, we must be willing whatever the cost may be to follow his leadings—that is, what he reveals to us as being his will.

The situations which prompted Jesus to pray are revealing. As was frequently the case, he was surrounded by people seeking his help and sounding his praise. This was generally true with respect to the common people, who were not influenced by their religious leaders. It was on one of these occasions when his popularity was at a peak that Jesus "withdrew himself into the wilderness, and prayed." (Luke 5:16) There is a timely lesson in this for us. Too often we go to the throne of heavenly grace only in times of discouragement or distress. But here we find Jesus praying when everything

was going well, and when he was at the height of his popularity.

It is doubtless true of us that we need our Heavenly Father, and the help and guidance we can receive from him, when things are going well for us and our families. If we were unemployed or ill, or other hardships had come upon us, we would instinctively go to the throne of grace; but do we think of our need of the Heavenly Father when we are prosperous and healthy, and surrounded by friends, and enjoying the sweet fellowship of brethren? Such times as these call for our keeping close to the Lord, because these conditions are such that the great Adversary might easily creep in upon us unawares and turn our minds and hearts away from God.

Seeking Guidance

Another occasion on which Jesus went to his Father in prayer was when he selected his apostles. (Luke 6:12) We read that he spent the night in prayer and the next day he chose his apostles. He was certain that the Father heard him at this time, as he always did, because near the close of his ministry he referred to his apostles as those which the Father had given him. He recognized that they were not in reality his selections, but the Father's selections—the gifts of God to him and to the church for carrying on the work of the ministry.

Do we have such confidence in God's answer to our prayers? At times the answer to our prayers seems obvious and direct, and we rejoice in our Heavenly Father's loving care; but at other times it is different. But we should wait on the Lord and realize that he knows what is best for us, and that in due time he will guide and help us in the things for which we pray, if we are in harmony with the Father's will. With Jesus there never was any question about this point. Therefore, he knew that the Father heard him always.

Jesus was always under attack from the scribes and Pharisees. On one occasion he recounted that they had likewise persecuted John the Baptist. John the Baptist lived on a special diet which the people in general did not understand or appreciate, and they said that he came neither eating nor drinking and charged that he had a devil. With Jesus it was different. Jesus ate with the people, even with publicans and sinners at their feasts, so they charged him with being a glutton and a winebibber.

In connection with the recounting of these circumstances Jesus lifted up his heart to his Heavenly Father and said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." (Matt. 11:25) It was because Jesus was humble and childlike that his Heavenly Father had honored him with a knowledge of his plan and with the privilege of co-operating in the outworking of that plan. It is on this condition also that we can be assured that the Heavenly Father will guide us in the truth, and give us the privilege of being co-workers with him. Being critical of others, and especially of those who show evidence of consecration and sacrifice, is not the way to attain the favor and blessing of the Lord.

Another well-known example of Jesus' life of prayer is found in John, chapter 17. It is here that he prays on behalf of his disciples, saying, "Sanctify them through thy truth: thy Word is truth." (John 17:17) He prays that they may be one as he and the Heavenly Father are one, and that the Father would love them as he had loved him, and that they might be with him where he was in the kingdom. How wonderful it is to realize that Jesus had thus prayed for us!

In Gethsemane Jesus prayed that if it be possible the cup which was before him pass away without the need of his drinking it. (Luke 22:41-44) But even here he wanted the

Father's will done. "Not my will, but thine, be done," was the conclusion of this prayer. Later when he left Gethsemane and saw that he was about to be arrested and without doubt put to death, he said, "The cup which my Father hath given me, shall I not drink it?"—John 18:11

Then, of course, we remember Jesus' model prayer, an important part of which is, "Thy kingdom come. Thy will be done in earth, as it is in heaven."—Matt. 6:10

Loyalty to the Father

Jesus' loyalty to his Heavenly Father and to the Father's will is demonstrated by the manner in which he conducted his ministry. He knew from the prophecies of the Old Testament when his ministry was due to be concluded by his death, and up to that time he avoided going into those sections of the country, especially Judea, where his enemies were plotting to kill him. This was not because he was afraid of them, or was withdrawing from the terms of his covenant. His explanation was, "My time is not yet come."—John 7:6

When the time in God's plan for Jesus to consummate his sacrifice drew near he did not hesitate to go into Judea, even into Jerusalem, where he knew that he would be arrested and put to death. His explanation then was, "My time is at hand; I will keep the passover at thy house with my disciples." This was not because he was less prudent or cautious than before, but because he was following the outline of his Father's will for him and he was ready, when the time came, to allow his enemies to apprehend him, try him, and put him to death.—Matt. 26:18

Another incident in the ministry of Jesus which illustrates his loyalty to his Heavenly Father and to his plan is found in Matthew 10:5, 6. Jesus was sending his disciples into the ministry, and he said to them, "Go not into the way of the

Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel.” While Jesus was an Israelite and naturally loved his people, he also loved the Gentile world. He loved all mankind, and it would not be by choice that he would instruct his disciples not to carry the Gospel of the kingdom to the Gentiles.

Jesus knew, on the other hand, that a special period of favor had been set aside for the Israelites—a period that would end soon after his death. He knew that it would be disloyalty to God and to his plan to ignore this, and to tell his disciples at that time to go into all the world and preach the Gospel. Later, after his death and resurrection, he did instruct his disciples to go into all the world, beginning at Jerusalem; but for the time being he knew that this was not the Father’s plan, so he restricted the activities of his disciples, as well as his own, to conform with the Father’s will.

Jesus Did Not Speculate

Jesus did not speculate concerning the time features of the divine plan. There is an important lesson in this for the Lord’s people today. When Jesus was asked about the time of his second advent he admitted that he did not know. He stated that only the Father knew this. What a noble example we have here! There are times when we may give the impression that we do know something about the hidden things of God’s plan, whether we do or not. But Jesus was humble, loyal to his Father, and what the Father had not revealed to him as yet he did not hesitate to say, “I do not know.” This was an evidence of his strength of character—not of weakness—and we would all do well to follow this example.

Jesus’ humility was further displayed by his statement, “My Father is greater than I.” (John 14:28) And again, in John 5:30, we find Jesus saying, “I can of mine own self do

nothing." The Apostle Paul in Philippians 2:5-8 tells us that Jesus "humbled himself, and became obedient unto death."

Jesus' humility led to his full submission to the will of his Heavenly Father. We read concerning him, "When he was reviled, [he] reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously." (I Pet. 2:23) Jesus admonished us, in connection with his humility, "Learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."—Matt. 11:29

Jesus was loyal to his Father and to his Father's Word under the severest temptations. We read that he was tempted in all points like as we are, yet was without sin. (Heb. 4:15) One of the severest of Jesus' temptations came to him near the beginning of his ministry when he was tempted of the Devil. He had fasted for forty days, and the suggestion by Satan that he turn stones into bread could not be turned down lightly; but he replied to this temptation, saying, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."—Matt. 4:4

Then, in spirit, Jesus was taken to a pinnacle of the temple and asked to jump from this high altitude, with the subtle assurance that his Heavenly Father would take care of him. But again he followed the Word of his Heavenly Father, saying, "Thou shalt not tempt the Lord thy God."—Matt. 4:7

Then, again in spirit Jesus was shown all the kingdoms of this world, with the suggestion made that if he would fall down and worship Satan, these would all be his. His quick reply was, "Thou shalt worship the Lord thy God, and him only shalt thou serve." (Matt. 4:10) Jesus knew that according to the divine plan he would one day inherit the rulership of the world, but he did not propose to run ahead of his Heavenly Father and attempt to take over this rulership at

the behest of Satan, his Adversary.

Compassionate

Jesus was compassionate in his attitude toward those to whom he ministered. Referring to the great crowd who followed him to the lakeside, it is said of Jesus that "he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd." (Matt. 9:36) Jesus ministered to them the Word of God all that day and then served them with temporal food besides, because he was compassionate.

In the shortest verse in the Bible, we read that "Jesus wept." (John 11:35) Yes, he was "a man of sorrows" because he felt the sorrows of others. This spirit of compassion was manifested in all his miracles of healing and his raising of the dead.

Zealous

In a prophecy of Jesus, calling our attention to his complete dedication, we read that he was consumed by the zeal of his Father's house. (Ps. 69:9) In John 9:4 Jesus is quoted as saying, "I must work the works of him that sent me, while it is day: the night cometh, when no man can work." In John 4:34 Jesus is quoted as saying, "My meat is to do the will of him that sent me, and to finish his work."

Part of Jesus' work in the service of his Heavenly Father was his ministry to his own disciples and the display of love which we find in that ministry. In John 13:1 we read, "Having loved his own which were in the world, he loved them unto the end."

So in all these facets of the Master's perfect character we are to endeavor to be like him. We are to grow up into him in

all things

- in obedience and devotion
- in prayer
- in loyalty to the Word
- in meeting temptation
- in humility
- in submission to the Father's will
- in compassion
- in zeal and in love

giving our all, all the time, until the Father says, "It is enough, I can now give you be a channel of blessing to the world."

Creation and Science

"IN THE beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters." (Gen. 1:1,2) "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."—Gen. 2:7

In these majestic words, the Bible credits God as the great Creator. But some hold that the universe, with its law and order, and also man with his great capabilities, are simply the result of haphazard happenings. Others would leave the impression that all scientists agree with these conclusions. But that is not so. Many noted scientists today confess their belief in a supreme intelligent Creator. A. Creassey Morrison is one of these. In the book, "Man Does Not Stand Alone," he observes, "By unwavering mathematical law, we can prove that our universe was designed and executed by a great engineering Intelligence." And Professor Pasteur, the noted French scientist, openly stated that he prayed to God while engaged in his research.

Every Christian should be able to accept the Genesis account of creation as being reasonable, and a study of the Bible's revelation will convince him that it is based on true scientific knowledge.

Take, for instance, the heavenly bodies and the intelligent processes that make it possible for mathematicians of earth to calculate with accuracy the movement of stars and planets and thus make the moon accessible. Or consider the human offspring, from conception to birth, and its development to a mature person, each with peculiar characteristics. Can these be the outcome of haphazard or accidental occurrences? Many thoughtful scientists and Bible students have concluded that in everything created is seen the wonder-working hand of God.

The Bible is the world's best seller, and yet it has a reputation of being the Book nobody knows, for so few have taken time to find the message it contains. It is easier merely to assume that it lacks divine inspiration. And yet the Bible gives the only satisfactory explanation of creation, and what the divine purpose was in creating the earth, and what will be the destiny of its human inhabitants.

The Bible in descriptive words declares, "Thus saith the Lord, The heaven is my throne, and the earth is my footstool." (Isa. 66:1) And in another place we are told that the earth, the Lord's footstool, will indeed reflect his glory. But before this can be done, the God of creation must first provide a Redeemer to save us from the condemnation of death which we received from Adam's transgression. John 3:16 tells of this provision, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The Creator who made the heavens, who gave the earth's flowers their beauty, and who hath "put wisdom in our inward parts," (Job 38:36) is also the One who has promised the perfecting of his creation. Isaiah 35:1, 2 declares, "The wilderness and the solitary place shall be glad for them; and the desert shall

rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God."

The wisdom and power of God are wonderfully expressed in creation. But our understanding of these works of creation would not be complete without the written Word that tells of his love and the blessing of his human family soon to be manifest in the establishment of his kingdom on earth.

"O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches."—Ps. 104:24



Faithful unto Death

ON NOVEMBER 11, 1974 our brother and co-laborer, Mr. George M. Wilson, finished his earthly course. His earthly remains were laid to rest in the cemetery in Pittsburgh in which our dear Brother Russell is buried, Sister Wilson having been buried there about five years ago. Brother Wilson was well-known among the brethren in the United States and Canada as Ernest of the Frank and Ernest radio program, and also as a pilgrim and lecturer. There were none among the brethren who could present the truth to the public more ably than could George Wilson.

He was on the Frank and Ernest radio team from 1940 until the late 1960's, when failing health on his own part and the care of Sister Wilson made it impossible for him to continue. Brother Wilson was one of the founders of The Dawn in 1932, and has been on the board of trustees from that time until he died. We shall all miss him very much.

He is survived by his son, Rowland, who lives in Pittsburgh, Pennsylvania. Our deep sympathy goes out to Rowland and his family at this time of his great loss.

The Suffering and the Glory

WE ALL realize that the Lord's people down through the ages have been a people of suffering. This began very early in human experience. It began particularly with Abel, who suffered because of obedience to what he believed was the Lord's will for him—suffered and died—and it has continued thus all the way down through the ages, and will continue until this aspect of the Lord's plan is fully completed.

The explanation for this was given in a few words in Genesis, where we are told of the prophecy concerning the seed of the woman and the seed of the serpent, and told that there would be enmity between the seed of the serpent and the seed of the woman. And this suffering has been a manifestation of this enmity, and will continue until, in keeping with the other aspect of the prophecy, the Lord shall bruise Satan under our feet. And Paul said nearly two thousand years ago that this would be "shortly."—Gen. 3:15; Rom. 16:20

It is a sort of long "shortly" thus far, but we know that ultimately this prophecy will be fulfilled, starting with the binding of Satan and finally with his destruction. The Scriptures tell us when this will come to an end. In the 25th chapter of Isaiah we are given a picture of the kingdom under the symbol of a mountain, and told, among other wonderful things pertaining to that kingdom, that then shall the Lord of hosts take away the rebuke of his people from off the whole earth.

Of course we realize that the Ancient Worthy class who suffered under the rebuke of Satan is not a part of the seed of the woman. But Satan may not always have known just who this seed might be, so from the very beginning he vented his

there is a suffering and then the glory, let us think of the kingdom. The lesson of the kingdom is brought to our attention beautifully in the Lord's prayer, "Thy kingdom come." If we stopped there, we would not take in the lesson. "Thy will be done in earth, as it is in heaven." When you think of a kingdom, of course you think of a king or ruler, but you also think of subjects. Did you ever stop to consider what that word "subject" really means in this connection? It simply means those who are subject to the king. It means those who have learned to obey the edicts of the ruler. That is the lesson here.

Now, so far as the promises of God are concerned, we are promised that, if faithful, we will live and reign with him. Faithful in what? If we are faithful in suffering with him, we shall reign with him. But in this connection how are we faithful? What constitutes our faithfulness? Have you ever stopped to think that when we offer that beautiful and meaningful prayer, "Thy kingdom come, Thy will be done," it would not go any higher than the ceiling unless we were making every possible effort to sacrifice our own preferences, and everything else, to make sure that the Father's will was now being done in our own hearts?

Humble Yourselves

This, in a word, suggests our preparation for being a part of the kingdom—being rulers together with Jesus in that kingdom. It means what the Scriptures clearly point out: "Humble yourselves...under the mighty hand of God, that he may exalt you in due time." (I Pet. 5:6) Notice the connotation here, the couplet of thoughts. Humble yourselves under the mighty hand of God that he may exalt you to rulership in due time. And these words were written by Peter in a context in which he describes the suffering of the cross. In other words,

(continued on page 38)

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El Centro KICO 1490 10:30 a.m.
Los Angeles KBIG 740 9:00 a.m.
Redding KVCV 600 7:45 a.m.
Sacramento KGMS 1380 8:30 a.m.
San Francisco KNEW 910 8:00 a.m.

COLORADO

Montrose KUBC 580 8:15 a.m.
Englewood KQXI 12:15 a.m.

DELAWARE

Wilmington WTUX 1290 10:15 a.m.

FLORIDA

Tampa WFLA 970 9:30 a.m.

IDAHO

Coeur d' Alene KVIN 1240 9:15 a.m.
Lewiston KRLC 1350 9:35 a.m.
Sandpoint KSPT 1400 10:15 a.m.

ILLINOIS

Granite City WGNU 920 9:45 a.m.
La Salle WLPO 1220 9:45 a.m.
Rockford WRRR 1330 8:30 a.m.
West Frankfort WFRX 1300 9:15 a.m.

INDIANA

Indianapolis WIBC 1070 8:00 a.m.
Muncie WLBC 1340 7:00 a.m.
Gary-Hammond WJOB 1230 8:30 a.m.

KANSAS

Goodland KLOE 730 7:45 a.m.

KENTUCKY

Bowling Green WLBK 1410 8:00 a.m.
Louisville WAVE 970 8:15 a.m.
Winchester WWKY 1380 10:30 a.m.

MICHIGAN

Detroit CKLW 800 6:45 a.m.
Grand Rapids WMAX 1480 8:45 a.m.
Saginaw WSGW 790 10:15 a.m.

MISSOURI

Farmington KREI 800 9:00 a.m.

MONTANA

Baker KFLN 960 8:00 a.m.
Great Falls KEIN 1310 8:06 a.m.
Miles City KATL 1340 10:15 a.m.

NEW JERSEY

Salem WJIC 1510 9:45 a.m.

NEW YORK

Buffalo-Niagara Falls
WHLF 1270 12:00 noon
Kingston WKOT 1550 8:15 a.m.
New York WNCN 104.3 FM 7:45 a.m.
Patchogue WSUF 1580 9:45 a.m.
Rochester WBBF 950 9:00 a.m.
Mineola WTHE Sat.

NORTH CAROLINA

Beaufort WBMA 1400 9:00 a.m.

OHIO

Zanesville WHIZ 1240 6:40 a.m.

OKLAHOMA

Oklahoma City WNAD 640 10:00 a.m.

Radio Broadcast Schedule

OREGON

Lebanon KGAL 920 9:00 a.m.
Portland KLIQ 1290 9:30 a.m.

PENNSYLVANIA

Allentown WHOL 1600 10:45 a.m.
Pittsburgh WARO 540 12:00 noon
Pottstown WPAZ 1370 12:45 p.m.

PUERTO RICO

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

TEXAS

Dallas KNUS 98.7 F.M. 6:15 a.m.
Hamilton KCLW
Lubbock KDAV 580 9:45 a.m.
Pleasanton KBOP 1380 7:30 a.m.
Shamrock KBYP 1580 10:15 a.m.

UTAH

Salt Lake City KSOP 1370 8:45 a.m.

WASHINGTON

Bellingham KPUG 1170 9:30 a.m.
Seattle KAYO 1150 7:15 a.m.
Spokane KUDY 1280 9:30 a.m.
Tacoma KMO 1360 9:45 a.m.
Yakima KUTI 980 7:15 a.m.

WISCONSIN

Milwaukee WEMP 1250 8:45 a.m.
Neillsville WCCN 1370 9:15 a.m.

WYOMING

Sheridan KWYO 1410 12:00 noon

CANADA

Corner Brook, Nfld. CFCB 570 10:30 a.m.
Oshawa, Ont. CKLB 1350 9:45 a.m.
Port au Choix Nfld. CFNW 10:30 a.m.
Port aux Basques, Nfld. CFLW 1230 10:30 a.m.
Prince Albert Sask. CKBI 900 10:30 a.m.

Stephenville, Nfld. CFGN 910 10:30 a.m.
St. Thomas, Ont. CHLO 1570 10:45 a.m.
Vancouver, B.C. CJVB 1470 9:45 a.m.
Yorkton, Sask. CJGX 940 10:00 a.m.

VIRGIN ISLANDS

St. Croix (Sun.) WSTX 970 9:00 p.m.

MALDIVES ISLANDS

Radio Maldives (Tues.) 4740 9:00 p.m.

PANAMA

Panama City HOQ 1250 10:30 a.m.

SOUTH AFRICA

Johannesburg SWAZI

LUXEMBOURG

Luxembourg Wed. 10:30 p.m.

NIGERIA

Ibadan WNBS Wed. 10:45 p.m.

CEYLON

Radio Srilanka Sat. 9:45 p.m.

URUGUAY

Montecideo Radio El Espectador

RADIO TOPICS FOR JANUARY

5—"The Lord is Come" 19—"Probation After Death"
12—"Peace Through Christ's Kingdom" 26—"The Church"

(Continued from page 31)

in spite of the suffering; in spite of the fact that we might think that because we are serving the Lord we ought to receive a better portion than we are getting; in spite of all human reasoning as to what this suffering might mean, if we do not humble ourselves under the mighty hand of God it means that his will is not being done in our bodies and therefore we will never have a chance to reign with Christ.

That is the lesson—the lesson of preparation for the kingdom—and it is true that the kingdom will accomplish this subjection for the whole world of mankind, and those who do not humble themselves as subjects to that kingdom will be destroyed from among the people. The Apostle Paul wrote that Christ must reign until all enemies are put under his feet. Notice the association of reigning with putting enemies under his feet—the subjecting of the enemies. That is the thought in our kingdom hope.

The New Covenant

Then there is the glorious hope we have of working with Jesus in making a New Covenant with the house of Israel and with the house of Judah, and in reality with all mankind, though some find it difficult to include the thought that the church is a part of the mediator of the New Covenant. But the Scriptures teach definitely that we are ministers of reconciliation—ministers of that covenant. A mediator is one who makes reconciliation, and we are the ministers of reconciliation, so it seems to be a distinction without a difference.

And for this lesson let us turn to II Corinthians 3, beginning with verse 3, "Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart." Some think this to be a direct reference to the 31st chapter of Jeremiah, but it takes

us back farther than that. It takes us back to the time when God wrote his law on tables of stone. That is the comparison made here. And the Old Testament tells us that God gave those tables to Moses in order that he might teach the people. So we could think of those tables of stone as being the epistles of Moses prepared for him especially by the Lord, whereas the Lord through his Holy Spirit is now, and has been throughout the age, writing these epistles of Christ so that we can properly be associated with him in the kingdom.

The next verse says, "And such trust have we through Christ to God-ward." We are prone at times to seek for other translations, but this is a beautiful illustration of the music of the Kings James Version. "And such trust have we through Christ to God-ward." It is so plain as to what it means, and yet so poetical and wonderful! And then the next verse: "Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God."

Able Ministers

What is it that Paul is about to tell us that is so wonderful, so high, so grand in all its connotations that we would know, or should know, immediately that we would not be sufficient for this of ourselves? This is what it is: "Who also hath made us able ministers of the new testament [or covenant]; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life." In other words, being able ministers of the covenant is such a big thing that only by God's arrangement, God's assurance and his help, can we ever hope to attain to it.

Paul explains that we are able ministers of the New Covenant, not of the letter, but of the spirit. Sometimes we express the right thought and attach the wrong scripture to it, like "having a feast of fat things" at convention. That expression belongs to the feast that the world will have by

and by. And again, we think of the timely, loving presentation of the kingdom message with mercy and patience, and we speak of that as a ministry of the spirit.

But that is not what Paul is saying here. Here he is contrasting the ministry of the Old Covenant written on tables of stone with the ministry of the New Covenant written on fleshy tables of the heart. The ministry of the letter killeth, he says. And it did. It promised to give life, depending upon the ability of the Jewish people to keep it, but they could not keep it, so it resulted in death. But the ministry of the New Covenant through these epistles of Christ, with Christ of course the Leader in all of this, will actually give life.

Man Reconciled to God

That is its purpose. Man lost his at-one-ment with God, has been alienated from God—and still is—down through the centuries, and the main purpose of the covenant illustration is to remind us that the world of mankind is to be restored, or reconciled to God—brought back into covenant relationship with him.

“But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away; how shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.”—II Cor. 3:7-10

Much Glory

That is a lot about glory, isn't it? And then listen to the 12th verse, “Seeing then that we have such hope, we use great plainness of speech.” We remember Paul's timely explanation in Romans: “If we have that which we hope for, why do

we then hope for it?" Hope is something that pertains to that which we do not have. And so, after giving us this wonderful discourse on the glory of the administration of the New Covenant, as illustrated by the glory on Moses' countenance when he came down from the mountain, Paul says "Seeing then that we have such hope." This our hope. It is a part of what Paul spoke of as "Christ in you, the hope of glory." —Col. 1:27

The remainder of the chapter brings out some interesting points. Going back into the Old Testament records we will find that when Moses was mediating the Old Covenant it was only when he spoke to the people that he had the veil over his face, because they could not steadfastly look upon that glory—he had to hide it. But when he went in to speak to the Lord in this work of mediating, he took the veil off. Now hear what he says, "But we all, with open face [and the translation here should be with unveiled face] beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

Where does Paul put you and me in this wonderful picture—out in the camp with the Israelites? No! He puts us with Moses in the presence of God, because that is where he took the veil off. And Paul says, "We with unveiled face beholding [it is only mirrored to us through the Word] as in a glass [mirror] the glory of the Lord, are changed into the same image from glory to glory."

One of the theme songs of the Bible, repeated a number of times in the Old Testament, is found in Exodus 34:6,7. It was recited—by an angel probably—while the second set of tables of stone were having the law of God written on them. It reads: "And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and

that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation."

Now this theme song is, in a sense, an epitome of the whole plan of God. So down through the age the great truths of the Bible have had the effect on those who have been in tune with God of writing his law upon their hearts, preparing them to be the epistles of Christ.

Suffering Involved

But it has involved suffering—much suffering. Paul continues on this same general theme; in fact, he continues at least through the 6th chapter of II Corinthians. And in the 4th chapter he reminds us that the light afflictions which we have are but for a moment, to be followed by the glory. What is this suffering working out for us? A far more exceeding and eternal weight of glory! Notice the contrast in this language—the light afflictions; they are light, are but for a moment, are temporary, but the glory is different; it works out for us a far more exceeding and eternal weight of glory. And it is eternal—eternal glory—"Christ in you, the hope of glory."

The Work of Judgment

And then, of course, there is the judgment-day period. Now we turn to the 17th chapter of Acts, where we have that wonderful promise of the judgment day. Paul tells us that "he [God] hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained;" even Jesus Christ, the righteous, and that "he hath given assurance unto all men, in that he hath raised him from the dead." Isn't that a wonderful promise? Read that by itself, and you will say, "That satisfies me," as some have said in the past, "There is enough in the 5th chapter of

Matthew to satisfy me.”

From that scripture alone, we would never dream that the church would have any share with Jesus in that future work of judgment, would we, because nothing is said about it there, but other scriptures show that the church will have. Paul says, “Do ye not know that the saints shall judge the world?” (1 Cor. 6:2) Yes, we will be co-judges with Jesus!

Remember the lesson Paul makes of this. In the church at Corinth they had a little difficulty. They were haling one another into the civil courts to settle their problems, and Paul said, Brothers, that is all wrong. “Do ye not know that the saints shall judge the world?” If you are being prepared to judge the world by and by, you will have to learn how to get along among yourselves; learn how to apply and interpret the great principles of righteousness that come from the Word of God and to put them into operation among yourselves instead of going to an outside source. This is just one of the lessons that the Scriptures give us in true Christian development. And it is in preparation for the future work of judgment.

And of course we have that wonderful passage in the 20th chapter of Revelation concerning the work of judgment. The small and the great stand before God, and the books are opened, and every man is judged by the things written in the books. The world will have to learn the will of God. They will have to learn the great principles of divine righteousness and apply them in the day of their probation—in the day of their trial for life—and, if faithful, we hope to be there and to assist in that wonderful arrangement.

The Temple Illustration

Let us now look at the temple arrangement. We have already quoted the scripture in Revelation concerning those who are faithful being made pillars in the temple of God. And in 1 Corinthians 3:16 the apostle says, “Know ye not that ye are the temple of [the living] God?” That does not mean the temple was complete at that time. The obvious thought is

that they were being prepared to be pillars in that temple. But the church, altogether, constitutes that temple, and it is brought to our attention very beautifully by Peter in his first epistle where he says, speaking of the stone which the builders rejected in connection with the typical temple, "To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house [obviously the thought here is a spiritual temple because of the use of the word "stones"—it would not be appropriate otherwise], an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."—I Pet. 2:4,5

When that chiseling and polishing is finished—when the church class is complete—then that particular aspect of that future thousand years will fall into place together with everything else. And what will we have? We will have in this glorious arrangement a new temple—Jesus and the church—a meeting place between God and men, a means of access to God whereby men may be reconciled to him, having his law written in their hearts, so that no one will need to say to his neighbor, Know the Lord, for all shall know him, from the least unto the greatest. (Jer. 31:34) All will be reconciled to him, because they have learned to know him, whom to know aright will be life eternal.

Weekly Prayer Meeting Texts

JANUARY 2—"Ye are not your own. For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."—I Corinthians 6:19, 20 (Z. '97-35 Hymn 28)

JANUARY 9—"Who maketh thee to differ from another? And what hast thou that thou didst not receive?"—I Corinthians 4:7 (Z. '03-430 Hymn 176)

JANUARY 16—"Instant in

prayer."—Romans 12:12 (Z. '95-215 Hymn 104)

JANUARY 23—"Brethren, let every man, wherein he is called, therein abide with God."—I Corinthians 7:24 (Z. '99-155 Hymn 313)

JANUARY 30—"Jesus spake a parable unto them to this end, that men ought always to pray, and not to faint."—Luke 18:1 (Z. '95-214 Hymn 239)

Our Understanding and Merciful God

“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. 103:13,14

THERE is a very popular hymn, one of the phrases of which states, “My God, how great thou art!” God’s greatness to us is revealed through the various facets of his grand design for the redemption and recovery of the world of mankind from sin and death. In this design we see manifested God’s wisdom, his justice, his love, and his power. These attributes of the divine character are in perfect balance, and no one of them interferes with the operation of the other.

Another facet of the Heavenly Father’s character is set forth in James 1:17, which states that in him there “is no variable-ness, neither shadow of turning.” This implies the quality of dependability on the part of our Heavenly Father. What he has promised to do for his people he will do. He has promised to give them grace and strength to help in every time of need. Joshua wrote, “Not one thing hath failed of all the good things which the Lord your God Spake.”—Joshua 23:14

In the revelation of his plan of redemption God has made certain statements which likewise remain steadfast and unchangeable. Outlining the penalty for sin, God said to Adam, “In the day that thou eatest thereof thou shalt surely die.” (Gen. 2:17) Thousands of years later when the Apostle Paul mentioned the same fact concerning the penalty for sin, it had not changed. Paul wrote: “The wages of sin is death; but the gift of God is eternal life through Jesus Christ our

Lord.” (Rom. 6:23) The Apostle Peter, describing the penalty of sin as it would operate during the millennial reign of Christ, said that then the disobedient would be destroyed from among the people.—Acts 3:23

In due time, however, death will be destroyed because God, on account of his love, made a provision of redemption through our Lord Jesus Christ. This fact of his plan will never change. Through the Prophet Hosea the Lord said concerning this, “I will ransom them from the power of the grave; I will redeem them from death: O grave, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes.”—Hos. 13:14

Balaam's Message

While the Israelites were still in the wilderness, Balak, king of one of the surrounding nations which opposed them, sent a message to Balaam asking him to place a curse upon the Israelites which, as Balak supposed, would enable him to defeat them. God's promise to the Israelites was that he would protect them unless they were disobedient to him. So Balaam replied to Balak, “God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good? Behold, I have received commandment to bless: and he hath blessed; and I cannot reverse it. He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the Lord his God is with him, and the shout of a king is among them.”—Numbers 23:19-21

The same is true today in God's dealings with his people. God is for us, Paul assures us, and this being true no one really can condemn us. (Rom. 8:32-34) “He that spared not his own Son, but delivered him up for us all,” shall with him “also freely give us all things.”

This great God, our Heavenly Father, also dwells with us. “Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the

spirit of the humble, and to revive the heart of the contrite ones.” (Isa. 57:15) How true indeed are the words of our text: “He knoweth our frame; he remembereth that we are dust.”

A Lesson from the Potter

During the days of Jeremiah the Prophet, who had foretold that Israel would be taken into captivity, God instructed him to go to the house of the potter, for he had a lesson there which he wanted his prophet to learn. Jeremiah obeyed, and as he observed the potter he noticed that a vessel on which he was working did not turn out to his liking. The account reads, “And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it.”—Jer. 18:4

Then the Lord, through Jeremiah, spoke to the house of Israel, saying, “O house of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay is in the potter’s hand, so are ye in mine hand, O house of Israel. At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them.” —Jer. 18:6-10

Here we are reminded that many of God’s promises to his people are based upon certain conditions, and that if they do not comply with those conditions he reserves the right to withhold that which they failed to earn. This is indeed a marvelous assurance of his understanding and mercy!

This has nothing to do with the wages of sin, nor with the provision of redemption through Christ. It merely has to do with God’s individual dealings with his people, and their response through faithfulness, or their failure to obey

through unfaithfulness, can and does influence the course which God takes concerning them. In the case of the Israelites they did not repent of the sin which was leading them into captivity, so they were taken into captivity.

Jonah

In God's dealings with Jonah we have another illustration of the working of his character along the line of mercy and understanding. He had asked Jonah to go to Nineveh and to declare to the people that their city would be destroyed. Jonah hesitated to do this. In fact, he rebelled against doing it. Later, however, God apprehended Jonah and insisted that he go to Nineveh and declare this message of condemnation and destruction. He did so, but the Ninevites repented of their evil-doings and God did not destroy them. The account reads, "And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not."—Jonah 3:10

Jonah should have reacted with rejoicing to this turn of events, but he did not. He resented the fact that God had repented, and said so to the Lord. He said, "O Lord, was not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil."

This reaction by Jonah reveals a smallness of character which to some extent afflicts most of the human race. Instead of rising to the occasion and rejoicing with the Lord in what had been accomplished, he was displeased, and pouted. Noble minds are humble and condescending. God displays his greatness through his ability to act according to varying circumstances. Puny minds are often stubborn and unyielding.

We, like God, should be concerned not with what people were yesterday, but what they are today. In God's scales the heart condition of his people outweighs their unwilling im-

perfections. He chastises us when we err, but is quick to forgive and to reinstate us in the sweet, reassuring embrace of his love when we turn to him in repentance, and with true heart desire to obey.

Concerning God's dealings with Israel we read, "Many times did he deliver them; but they provoked him with their counsel, and were brought low for their iniquity. Nevertheless he regarded their affliction, when he heard their cry: and he remembered for them his covenant, and repented according to the multitude of his mercies. He made them also to be pitied of all those that carried them captives."—Ps. 106:43-46

God Speaks to Moses

The Israelites, under the leadership of Moses, were often stiffnecked and rebellious. "And the Lord said unto Moses, I have seen this people, and, behold, it is a stiffnecked people: now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation."—Exod. 32:9,10

This is a remarkable statement because, not only does the Lord express his intention of destroying the nation of Israel because of their disobedience, but explains to Moses that he would, starting with him, make a new nation—a great nation. Moses was a very highly exalted servant in God's care of his people, but now God was proposing to exalt him still further. Abraham was the father of the Jewish nation, but now God was proposing that Moses occupy that position—that he be the head of the Jewish nation after the present one had been destroyed.

But Moses did not agree with this. What concerned him was Jehovah's great name. The enemies of Israel, while they were still in Egypt, had foretold that the God of Israel would not be able to preserve them in the wilderness. And now, if he deliberately destroyed them, he would be playing into the hands of his enemies. What explanation could be offered? So

Moses used this as his reason why God should not do what he proposed to do.

Moses was willing to sacrifice his own interests if it would bring honor and glory to his God. God listened to Moses, and the account states that he "repented of the evil which he thought to do unto his people."—Exod. 32:14

Moses had not informed God of anything he did not know. God did not change his mind here because Moses had enlightened him concerning a situation which he had overlooked. He repented of what he proposed to do because he was pleased with the attitude of Moses. We ourselves should never be surprised at God's understanding and mercy in his dealings with us.

Our confidence in God and in his dealings with us, is based upon knowledge. We read that "there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant." (I Kings 8:56) The same is true of spiritual Israel, and will be true with respect to God's promises for all mankind, for we know according to promise that the "gifts and callings of God are without repentance." But we can fail to make our calling and election sure by not living up to the conditions attached to his gifts and callings.

If unwillingly we stumble and fall, he lifts us up. If we become discouraged, he revives our spirits and gives us strength to continue on in the narrow way of sacrifice. Only if we wilfully turn aside from the Lord and from his love, and continue to do so, will his mercy let go its hold, and we lose our place in his plan. But this will not mean the failure of God's plan, for another will take our place. May we be faithful, and continue to feel the glowing warmth of his understanding love. May it be true of us that God's goodness and mercy will follow us all the days of our lives.—Ps. 23:6



Your Questions

Origin of the Jews

Of what race were the original Jews? Why are they so prominent in biblical history?

The Jews are a Semitic race; that is, they are descendants of Shem, who was the son of Noah. Their lineage from Shem to Abraham is given in Genesis 11:10-26. Abraham's name was originally Abram, but in Genesis 17:5 we are told that God said to him, "Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee."

The Old Testament contains the history of the descendants of Abraham. God dealt with them as his chosen people in many ways. Their experiences were typical, and contain lessons for all Christians. Jesus' mother, Mary, was a Jewess. These are but a few reasons why they are prominent in biblical history.

The Eternal God

What do you consider proof that God has always existed?

The Bible, which every Christian accepts as the Word of God, contains the statement, "Even from everlasting to everlasting, thou art God." All creation tells us that there is an intelligent Creator. Only a fool will say in his heart, "There is no God." (Ps. 90:2; 14:1) It is not necessary that we understand where the Creator came from. To say that the whole universe is a product of chance simply because we cannot define the Creator would be foolish. Someone has wisely said, "The universe, which is too big for any mind to grasp, is made up of things too small for any mind to grasp." It is not surprising, then, that fallen, finite man cannot grasp the glorious majesty of the almighty Creator of heaven and earth, and the self-existing qualities of our Heavenly Father.

The British Section

An Inheritance Incorruptible

THE common belief of mankind in general is that our natural birth made us sons of God, with an immortal soul, and that at death we all automatically become spirit beings, more alive than ever; but this is unscriptural, and untrue. Actually, we were born in sin, and shapen in iniquity. This made us by nature the children of wrath, subject to death, extinction.

The Scriptures clearly show that it was not until after the resurrection of Jesus Christ from the dead, and the outpouring of the Holy Spirit at Pentecost, that the consecrated followers of Jesus could be begotten to a living hope, to an inheritance incorruptible, immortal, reserved or preserved, in heaven, as stated by Peter: "Blessed be that God and Father of our Lord Jesus Christ, who according to his great mercy, has begotten us again [or anew] to a living hope, through the resurrection of Jesus Christ from the dead, to an inheritance incorruptible,

and undefiled, and unfading, preserved in the Heavens for you."—I Pet. 1:3, 4, **Diaglott**

Preserved in Heaven

The word "inheritance," according to the English dictionary, means "that portion or blessing that is possessed, or is to be possessed by one, by reason of its being handed down without its having been purchased by the possessor." One does not purchase an inheritance.

The richer an earthly estate is the more it excites the malice and diligence of deceitful men to deprive the rightful heir of it. But the Apostle Peter comforts the heirs of this great salvation, assuring them that although our inheritance is excellent and precious, it is also certain and safe, "laid up," where it is beyond the reach of all adverse powers—reserved, or preserved, in heaven. Our enemies, including the Adversary himself, cannot possibly attack our inheritance. Nor can they over-

run and destroy us even though we are in their midst, for He who is for us is more than all that can be against us.

New Creation

The whole groaning creation has been waiting for something, unconsciously perhaps, and is still waiting. For what? For "the manifestation of the sons of God"—waiting for these sons of God until their faithfulness unto death has been proved, and they are all actually in possession of that incorruptible inheritance, the divine nature.

This divine family of sons, consisting of our risen Lord and his glorified church, can rightly be termed a "new creation." The making, or bringing into being, of this new creation is a mighty and wonderful work. It is a work of surpassing strength and beauty, bringing into fullest action exhaustless resources of divine power, sounding the depths of unfathomable wisdom, and compassing eternity in the stupendous purpose of God. This is indeed a divine family, like unto our Heavenly Father's own glorious nature, immortal.

Through Suffering

Our inheritance is quite safe, "preserved in the heavens for you." But we remember our

Lord's words, "Are ye able to drink of the cup that I shall drink of, and to be baptised with the baptism that I am baptised with?" (Matt. 20:22) And the Apostle Paul explained, "Know ye not that so many of us as were baptised into Jesus Christ were baptised into his death?" And "if we have be planted together in the likeness of his death, we shall be also in the likeness of his resurrection." —Rom. 6:3,5

This baptism into his death involves the full surrender of our will to him, consecrating our all to follow and obey him even unto death. With this burial or immersion of our will into the will of Christ, we are begotten by the Holy Spirit, and by the Word of truth, to the new nature. As new creatures in Christ Jesus we now walk in newness of life. As Jesus faithfully bore witness to the truth, and demonstrated his loyalty in connection with it, so with us. And as Jesus was, during this process, completed (as a new creature) through sufferings, so with each member of the true church.

Worthy

Our training as footstep followers of Jesus is to the end that we become like him—conformed to his image—and we are to be

proved worthy. At times we may find that growth in Christlikeness is slow and painful, especially when the flesh rebels against our Father's discipline. It is true that the flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary, the one to the other.

"If any man sin, we have an Advocate with the Father, Jesus Christ the righteous." And "if we walk in the light, as he [God] is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." It is our privilege also to "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."—I John 1:7; 2:1; Heb. 4:16

Jesus, through the Revelator, has promised, "To him that overcometh will I grant to sit with me in my throne." (Rev. 3:21) Thrones of earth cannot be compared with this glorious heavenly inheritance with Christ Jesus, our beloved Lord, beyond the veil.

Press Along the Line

The hope of being "with Christ" stood out prominently in the zealous Paul's mind. Looking forward with joyful anticipation to the first resurrection, his earnest desire was

to be with him. The prize of joint-heirship with his Lord, and the great privilege of being engaged with him in the future kingdom work, seemed to him worthy of every sacrifice and every effort which he could possibly put forth.

Here are some of Paul's words recorded in Philippians 3:7 and onward (**Diaglott**): "Whatever things were gain to me, these I have, on account of the Anointed One, esteemed as a loss. But then, indeed, I even esteem all things to be a loss, on account of the excellency of the knowledge of the Anointed Jesus my Lord; (on whose account I suffered the loss of all things, and consider them to be vile refuse, so that I may gain Christ, and may be found in him.) . . . One thing I do; even forgetting the things behind, and stretching forth towards the things before, I press along the line [to the goal, or aim, of my earnest desire] towards the prize of the high calling of God by Christ Jesus."

Thus Run

Like the apostle, we must have intensity of aim and purpose for this high calling, this incorruptible inheritance. We cannot drift into it. We, as with Paul, must give diligence to lay hold on that for which we have been laid hold on by Christ by growing in

Christlikeness, and being active in our Father's service. This calls for energy and zeal. Picturing athletes running on a race-course, it should be noted that just as the winner of the contest goes all-out, earnestly, yet wisely, expending all available enthusiasm, energy, and zeal to gain the prize, so to this same degree of earnestness and intensity of purpose we are exhorted to run.

"Do you not know that those running in a race-course, all indeed run, but one receives the prize? Thus run [you Christians thus run, just like the winner], that you may obtain." (1 Cor. 9:24, **Diaglott**) The Greek word here translated "obtain" actually means to receive or obtain thoroughly or fully. We are, indeed, to obtain in the complete and final sense.

First Resurrection

We cannot now fully comprehend all that our glorious heavenly inheritance will be. "It doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him." (1 John 3:2) Truly an incorruptible inheritance! All the wealth of this world could

not buy, nor purchase, our inheritance. Indeed, none of the riches of this world could buy even the Holy Spirit by which we are begotten and sealed, and which is the earnest, or assurance, or pledge, of our inheritance. All this is granted to us by divine grace. "According to his abundant mercy" hath our Father begotten us, who, as stated in I Peter 1:5, "are kept [or guarded] by the power of God through faith."

Continued implicit faith and loyal obedience to God's Word and will are required. "Be thou faithful unto death, and I will give thee a crown of life." "Blessed and holy is he that hath part in the first resurrection . . . they shall be priests of God and of Christ and shall reign with him a thousand years." (Rev. 2:10; 20:6) This divine family is none other than the "new Jerusalem," the heavenly city, spiritual Zion, God's dwelling place forever.

We obtain this inheritance through birth in the first resurrection. "And of Zion it shall be said, This and that man was born in her; and the highest Himself shall establish her." —Ps. 87:5

Vineyard Echoes

Holding Forth the Word

IN THE Apostle Paul's letter to the church at Philippi we find this admonition, "Do all things without murmurings and disputings: that ye may be 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; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain."—Phil. 2:14-16

It is evident from this that holding forth the Word of life in a public ministry of the truth is one of the things involved in being "blameless and harmless, the sons of God." We have a responsibility along this line as individuals, and to the extent that it is possible to pool our efforts with other dedicated followers of the Master, that the work of the ministry might thus be expanded and a larger number reached and blessed.

As is our custom, we are glad again to report to the brethren the united activities of those who are co-laboring with us as ambassadors of Christ. This report covers in a general way the year 1974. Every aspect of the work was maintained at a little more than the volume of the preceding years, and some areas showed considerable increase, for which we are glad.

During the year 1974 The Dawn purchased a substantial amount of new machinery, to keep abreast of the advances made in the printing industry. This has greatly increased our capacity, which was necessary in view of the fact that we were finding it extremely difficult to keep up with the

growing demand for literature—especially for booklets and books.

We have been sending our clothbound books out for binding. This has been increasingly expensive, due to inflation, so part of the machinery purchased was equipment that enables us to do this work ourselves at considerable saving, for which we rejoice.

There are two general types of printing. One is known as letterpress printing and the other as offset printing. Letterpress has been in use since the time Gutenberg invented movable type. But in recent years this method has been in process of being replaced by offset printing. Letterpress is a method of printing from a raised surface, such as hand or linotype, which needs to be set. Offset printing is done from a flat surface, the type being composed by typewriter, paper paste-up or photographic means, and then transferred to a sensitized plate.

Since the inception of *The Dawn* until about sixteen years ago we used exclusively the letterpress method of printing, and until the August issue of 1974 *The Dawn* magazine continued to be printed by letterpress. We have used offset printing for booklets and tracts for a considerable time, but did not have the most up-to-date equipment for this.

Machinery acquired during 1974 included the purchase of a fully up-to-date offset printing press with a capacity far in excess of anything we had ever operated. For example, it required four to five days on the letterpress to print an issue of *The Dawn*. Now, on our new offset press, *The Dawn* is printed in less than two days, and we have the same saving of printing time on other work.

Previously, after *The Dawn* was printed it required at least four persons to operate the equipment for colating, stitching, and trimming it, and it required at least two days to handle each issue. With our new equipment this work is done in one day by two people.

The preparation of copy for the offset press requires special equipment, so a "typesetting" machine for this purpose was also purchased. New skills had to be developed, not only for using this machine, but for arranging the copy after the type was set. The brethren have been very diligent in this, and we accept it all as from the Lord and as a manifestation of his blessing upon the holding forth of the Word of truth.

It is no exaggeration to say that in view of the inflationary commercial prices of our day we would have been greatly hindered in the supplying of literature and would have been unable to continue publishing *The Dawn* at the low subscription price of \$1.00 had this improved equipment not been purchased. But we thank the Lord that he gave us the will to do it, and we feel that the sacrifices involved have been very pleasing to him.

The Bindery Equipment

Our new equipment for binding the clothbound publications is not designed for large capacity production, but suits our needs. In a very short time it will pay for itself by enabling us to cut drastically the costs involved by eliminating the sending of this work to commercial binderies.

The Television Work

The work of sounding forth the Word of truth during 1974 by television was very encouraging. More stations carried the message than in previous years. In view of the fact that we have made no new television programs for a number of years, it seemed timely that this should now be done. Our distributor, Modern Talking Pictures, strongly urged that when we made new programs we should try a new format. In answer to this suggestion a family style pilot program was made.

We asked a representative of Modern Talking Pictures to view this film, and we were given an excellent report and urged to proceed with a series. The new format is named

"The Bible Family," and the first film was used around the close of 1974. Other films in the series will be introduced into the circuit when they are ready. The production of an entire new series will require considerable time, but our distributors assure us that they will publicize and use them individually as they are received, and we believe it will be an encouragement to stations who have been repeating our old programs for such a long time.

Films in Churches and Clubs

A further use of the television films is being made by witnessing in churches and clubs. Modern Talking Pictures distributes a large number of the films each year for this purpose. For the first ten months of 1974 the total showings were 2,294 with viewers numbering 97,291.

As most of the brethren know, Brother Irving Foss and co-laborers are also distributing the Bible Answers films to television stations, and now to a considerable extent to churches and clubs. Last year these West Coast distributors secured a listing in a catalog offering free films, with the result that already many hundreds of films have been requested for use in churches and clubs; and several additional TV stations have asked for the films.

Individual brethren are likewise using the films, offering them to concalescent homes etc., and this work is being richly blessed.

The Radio Witness

The radio witness continues to manifest the Lord's blessing in many ways. The mail response is encouraging, although not so large as in former days. But there are those who are responding and who continue their interest in the truth.

During 1974 we added a station in Nigeria. The response from this station has been encouraging. And we now have a station broadcasting from the Island of Ceylon. This station, it is stated, is very popular throughout all of India. We are

thankful indeed for this further expansion of the witness work.

The Pilgrim Service

The pilgrim service was, as usual, richly blessed during 1974. The brethren, in the smaller classes especially, rejoice when a traveling brother can visit and serve them with the precious truth of God's Word.

A special blessing came to a number of the classes in 1974 in that we were able to arrange for Brother Sundararajan from India to serve. His visits to the classes were reported to us by the brethren with enthusiasm. He began his United States' ministry at the General Convention. Later he served in Germany on his return journey to India.

Printed Literature

Distribution of the printed page during 1974 was another effort that was richly blessed. A larger amount of free literature than ever was distributed, as was true in connection with some of the booklets. The larger publications, such as "The Creator's Grand Design" and "The Divine Plan of the Ages," had an encouraging distribution during the year, in which we rejoice.

Recorded Lectures

The recorded lecture service has grown in the past year, reflecting to some extent the growing use of cassette tape recorders and, we also believe, the increased interest of the friends. Last year we were sending out approximately 240 tapes per month, and this year 300. In addition, this department prepares and sends the "Frank and Ernest" tapes to the radio stations. The number of stations carrying our program has increased also in the past year.

The "Hope" Booklet

A new method of circulating the "Hope" booklet was

initiated in 1973 and continued through 1974. We are happy to report that to date approximately 700,000 of these booklets have been requested by undertakers for display in their parlors. Now a number of brethren in various classes are active in making personal calls on, and sending letters to, the undertakers in their vicinity who did not respond to our original mail offer. These are also having good results. So we rejoice in this further method by which the glorious Gospel of the kingdom is going forth to the people.



**"PROBATION AFTER
DEATH"**

To be discussed by

'FRANK and ERNEST'

WNCN—104.3 FM—7:45 am

SUNDAY, JANUARY 19

Tune in this discussion, and
send for a free copy of
"When A Man Dies."

Send to:

"FRANK and ERNEST"

Box 60, Dept. N. General Post Office
New York, N.Y. 10001

FOR YOUR NEWSPAPER

To the left is a suggestion for a small advertisement in your local newspaper. This outline is designed for two inches in one column.

JANUARY SPECIAL: On Sunday January 19, "Frank and Ernest" will discuss a topic of interest to many. Attractive circulars will be available for announcing this program, and you are invited to send for as many as you can use. They are free. Address your request to: **THE DAWN**, East Rutherford, New Jersey 07073



1975 MEMORIAL SUPPER DATE

THE proper date for the observance of the annual Memorial Supper will be after 6:00 PM on Tuesday, March 25.

Statistical "Good Hopes" Report

October 1, 1973—September 30, 1974

	Receipts	Expenditures
General Fund	\$180,027.95	
Radio (Domestic only)	13,514.96	\$65,921.30
Television	7,918.00	55,626.47
Traveling Speakers	15,625.62	29,717.37
Overseas (Includes Foreign Radio Expenses)		
	11,286.49	24,351.92
Recorded Lecture Services	841.05	5,066.64
Free Literature	1,456.37	1,456.37
Free Subscriptions	367.00	367.00
Sales of Dawn Publications, Dawns, etc.	46,172.32	155,538.38
Bequests	86,488.41	
Advertising, Magazine and Newspaper		43,074.48
Totals,	\$363,698.17	\$381,119.93

As is our custom, we present above a brief financial summary for the fiscal year ended September 30, 1974. It will be noted that our expenditures for the year exceeded receipts by some \$17,000. It will also be seen that donations to the General Fund were substantially lower than in recent years, due, no doubt, to the effects of "stagflation." Our operations here at The Dawn have also felt the impact of higher costs all along the line. None-the-less, we tried to maintain our services to the brethren and our direct witness work at their normal levels, and our faith was rewarded in that we received substantial sums in the form of bequests, so that we ended the year with but a modest operating deficit. Now we are looking forward with rejoicing to another year of privileged service to the Lord, the truth, and the brethren, trusting that where the will is present, the Lord will supply the means.

Free Literature: During the year, 2,258,600 pieces of free literature were sent out—tracts, kingdom cards, consolation cards, public meeting advertising, etc. The total number of tract pages was 6,366,500.

Free Booklets: Approximately 45,000 free booklets were provided during the year in response to radio, television, tracts, kingdom cards, and magazine advertising. In addition, 400,000 "Hope" booklets were sent to funeral directors throughout the country. This is in addition to the 300,000 sent out last year.

Books and Booklets: In response to mail orders, 126,966 booklets were sold. The total number of individual volumes of the "Studies in the Scriptures" sold was 8,087, and the number of all other books sold was 14,847.

Meetings Served: Approximately 556 classes were served by the brethren of The Dawn, with a total attendance of approximately 16,113. Through Modern Talking Pictures there were 2,796 showings of films to groups, clubs, churches, schools, etc., with a total number of viewers for the year of 107,382. In addition to this, the Dawn Film Service in Glendale, California, is supplying large numbers of films to schools, churches, and clubs, as the result of a listing in a national film catalog.

General Convention Bulletin

"Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall."—II Peter 1:10

THIS very familiar exhortation by the Apostle Peter is the theme text of the 1975 General Convention at Albion College. The convention speakers will take their cue from this text and endeavor to motivate us to greater zeal in character development and Christian living.

There are eight points in the apostle's exhortation that will receive attention: faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and love. All of the speakers will emphasize one or more of these facets of a mature Christian character, but all points will be handled in a very special way in two group discussions by qualified brethren. The thoughts developed, and the various points of view, should be most helpful in our Christian life. These group discussions will be one of the highlights of the convention.

Another one of the highlights of the convention is always the theme discourse. The speaker, in using the theme text, will tie together the many aspects of our text that apply to our hope and our Christian walk.

Plan now to attend the General Convention at Albion College in Albion, Michigan, August 2 through 7, 1975.

Speakers' Appointments

S. ALLEN		Ft. Lauderdale, FL	14
Catawissa, PA	Jan. 12	Miami, FL	15
K. FERNETS		North Port Charlotte, FL	17
Detroit, MI	Jan. 26	Orlando, FL	19
G. JEUCK		Tallahassee, FL	21
New Haven, CT	Jan. 26	Shreveport, LA	26
K. NAIL		Lake Charles, LA	27
Baltimore, MD	Jan. 12	Pass Christian, MS	28
J. PANUCCI		Louisville, AL	29
Hartford, CT	Jan. 19	Huntsville, AL	30
G. PASSIOS		Nashville, TN	31
Pottstown, PA	Jan. 26	Cincinnati, OH	Feb. 2
E.K. PENROSE		Columbus, OH	3
Coshocton, OH	Jan. 3	L. POST	
Greenfield, OH	5	Philadelphia, PA	Jan. 5
Birmingham, AL	7	R. SURACI	
Louisville, AL	8	Sayville, NY	Jan. 5
Columbus, GA	9	S. SURACI	
St. Petersburg, FL	12	New London, CT	Jan. 19
		F. WASSMANN	
		Allentown, PA	Jan. 5

Conventions

MINNEAPOLIS, MN, Jan. 5—
2601 Fillmore St., N.E. Mrs. Mike
Nekora, 2601 Fillmore St. N.E.
55418

ST. PETERSBURG, FL, Jan. 12—
Heilman Mobile Home Park, 8300
Seminole Blvd. (Alt. 19) Seminole.
Mrs. Lloyd Hagensick, 518-81
Ave. North, St. Petersburg 33702

PALO ALTO, CA, Jan. 25, 26—De
Anza College Campus Center,
Stevens Creek Blvd. Cupertino.
Mrs. M.S. Blicharz, 104 Vista Del

Monte, Los Gatos 95030

CHICAGO, IL, Jan. 26—Masonic
Temple, 5362 W. Chicago Ave.
Mr. George Tabac, 900 Brent-
wood Drive, Bensenville, IL 60106
DETROIT, MI, Jan. 26—North-
west Branch YWCA, 25940 Grand
River. Mr. Frank Nemesh, 25354
Cunningham, Warren 48091

COVINA, CA, March 2—Covina
Woman's Club, 128 S. San Jose
Ave. Elaine L. Redeker, 5554 N.
Pal Mal Ave., Temple City 91780

BRITISH SPEAKERS' APPOINTMENTS

E.T. NADAL

Hull

Feb. 8

Portrush Convention—May 24-26. For details and
accommodations please apply to Mr. T. Lang, 31, Hawthorn
Terrace, Londonderry, Northern Ireland.