

The Dawn

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Highlights of Dawn

“The Desire of All Nations Shall Come!”

“The whole creation is on tiptoe to see the wonderful sight of the sons of God coming into their own. . . . It is plain to anyone with eyes to see that at the present time all created life groans in a sort of universal travail.”—Romans 8:19,22, Phillips

THE entire Christian world has long pinned their hopes for unspoiled bliss on the foretold second advent of our Lord Jesus. We believe Jesus has indeed returned, and is even now preparing to set up his kingdom for the blessing of all the families of the earth with health, peace, and everlasting life. We believe this because of the signs Jesus gave that would mark his second presence.

During his ministry Jesus compassionately informed his disciples that he would be taken from them. “And 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.” (Mark 8:31) Just prior to his crucifixion and ascension to the heavenly realms Jesus said to them, “I go to prepare a place for you. And if I go . . . I will come again, and receive you unto myself; that where I am, there ye may be also.” (John 14:2,3) These statements greatly troubled Jesus’ disciples, and when they found a suitable opportunity they asked him when his promised return would take place. “As he sat upon the Mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be, and what shall be the **sign** of thy coming [Greek, parousia, presence], and of the end of the world [Greek, aion, age]?”—Matt. 24:3

By reasoning on the manner in which Jesus answered this question, we are given valuable information about his second advent. We learn that when Jesus has returned he will not be visible to the physical, human eye. In the first place, if that were the case Jesus would then have plainly told his disciples so. Furthermore, ever since his ascension to glory following his crucifixion, Jesus has been a marvelous spirit being of the highest order of creation, invested with the same divine nature as that possessed by the great Almighty God himself, of whom the Apostle Paul says "no man hath seen, nor can see." (I Tim. 6:16) Therefore, properly, instead of telling his disciples that when he returned they would be able to literally see him, he proceeded to describe to them various **signs** whereby they would be able to know he was present.

Perhaps foremost among the signs Jesus gave to manifest his invisible presence would be a time of trouble. But the time of trouble that would prove his presence would not be any ordinary, commonplace one, for the world has been full of troubles of one degree or another ever since the advent of the human race. Rather, the time of trouble that would indicate he was present would clearly be an extraordinary and unprecedented one. He said, "For then [at the time of my second presence] shall be great tribulation, **such as was not since the beginning of the world to this time.**" Indeed, it would be so devastating a time of trouble, Jesus explained, that it will be cut short, and never be allowed to occur again, for he added, "no, nor ever shall be. And except those days should be shortened, there should no flesh be saved." —Matt. 24:21,22

In Luke's account of this same great time of trouble that would be a sign of our Lord's presence Jesus said, "There shall be . . . upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth." (Luke 21:25, 26) The English word **perplexity** used by Jesus in this text is from the Greek word

aporia, which means, literally, to have no place to go, or no way out. In translating this same passage the New English Bible reads, "On earth nations will stand helpless, not knowing which way to turn from the surge of the sea."

The Prophet Isaiah explains that this roaring of the sea and the waves foretold by Jesus to occur at this time represents the anarchy and lawlessness of the angry, frustrated, and suffering masses of mankind at the climax of the trouble. He writes, "Woe to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters! The nations shall rush like the rushing of many waters." (Isa. 17:12, 13) The psalmist David also spoke of this unparalleled time of trouble to come on the world, indicating that when these waters begin to roar, the earth, or human social arrangements, will be overturned, and the mountains, or kingdoms, will be swallowed up in the midst of the sea, or raging masses of mankind.—Ps. 46:1-3

We believe the time of trouble here described by God's holy prophets is one that will be different, both in magnitude and kind, from any the world has ever before encountered. We further believe that their beginnings are already being experienced, and may be discerned by those who are watching for the foretold scriptural signs. Indeed, not a week passes without our attention being called in the press to the various problems that day by day more deeply trouble the world, and to which the answers seem continually to become more and more elusive.

One such problem that is clearly unique to the present day is the geometric progression in the numbers of human beings inhabiting this finite planet Earth. About the year 1830 it was estimated there were approximately one billion people on this earth, it having taken some sixty centuries from the creation of father Adam to reach this figure. Astonishingly, it took only about one additional century to double this number to two billions of people in 1930, and only some fifty more

years to double even that figure to some four billions by 1980. Demographers now tell us that these four billions of earth's inhabitants will double once more to about eight billions in some thirty-five years. And beyond that, if the population were to continue to explode at present rates the number of people that could be on this planet very shortly becomes mind-boggling and incomprehensible. (Reader's Digest, January 1982, p. 114) The first thought that comes to the compassionate mind in pondering where this situation would ultimately lead is, how are these additional billions to be fed, inasmuch as already, this very night, hundreds of millions of men, women, and little children in impoverished nations around the world will go to bed hungry, with thousands actually starving to death!

The difficulty thus created might seem at first blush to be simply economic; but it is much more than that—it is also ethical. Some years ago an article appeared in **Newsweek**, discussing the growth of world population and the closely related food problem. The writer plainly stated his view that “The United States should remain an island of plenty in a sea of hunger. The future of mankind is at stake. . . . This planet is indeed an Eden—to date our only Eden. Admittedly our Eden is plagued by pollution. Some of us have polluted the planet by reproducing too many of us. . . . If we try to save the starving millions today, we will simply destroy what's left of Eden [this planet Earth].

“Should we send food,” he continues, “knowing that each child saved in Southeast Asia, India or Africa will probably live to reproduce and thereby bring more people into the world to live even more miserably? . . . All the misguided efforts [to help hungry peoples] have merely increased the number who go to bed hungry each night. There have never been more miserable, deprived people in the world than there are right now.” This harsh proposal smacks of the equally heartless military arrangement known as triage, under which the most severely wounded on the battlefield

are left to die in order that limited medical facilities and supplies may be used to return the less seriously wounded to the fighting. Truly, it is a telling indication of the measure of the problem when a highly-educated family man can bring himself to offer such a so-called solution.

But feeding these additional billions is only part of the problem. They must also be clothed, housed, and supplied with the tools required to equip them to make a living; and never before in the history of humankind has this need been so great for so many. The productive capacity of the world's huge factories has never been so enormous, and mountains of products are daily turned out for man's consumption and well-being. But in the effort by the industrial giants of the world thus to keep pace with humankind's growing and multitudinous physical needs, by-products of waste substances are also being created on a vast scale, causing pollution of our precious air, water and land, and creating health hazards and other problems never before experienced in the history of humankind. The extent of the resulting damage is not known, but it is known that some of these pollutants remain active for long periods of time, some for many hundreds of years.

As a result we have garbage dumps struggling to cope with mountains of domestic refuse; widespread use of highly toxic pesticides and insecticides; oil spills; long-lasting nuclear wastes; destructive acid rain; drinking wells poisoned by chemical wastes—all the result of imperfect man's efforts to supply the growing billions of earth's population with the essentials—and nonessentials—of life. Says one writer, "Unless major new steps are taken, the world 20 years from now will be a filthy, unstable planet with billions of poor people scrambling for scarce, high-priced resources."—U.S. News & World Report, 8/4/80

Worrisome as these problems have become, what most of all torments humankind today is the fearsome possibility that civilization itself might be destroyed by a nuclear war

between the United States and the Soviet Union. But the nuclear bomb is now possessed not only by the two great superpowers, but also by six other great nations, with some twelve others about to become members of the so-called "nuclear club" in the next three years. Beyond that time there seems to be no end who may possess nuclear bombs, even including local terrorist groups.

Clearly, these are problems that have never before been experienced by the human race—they are unique and special to our day and age. Indeed, they are troubles that fulfill Jesus' prophecy of the coming "great tribulation, such as was not since the beginning of the world to this time," and which he said would be the sign of his second presence. —Matt. 24:3,21

Futhermore, they are all products of the **increase of knowledge** the Prophet Daniel said would accompany Jesus' second presence, and thus we are given additional confirmation of that event. (Dan. 12:1-4) It is a generally recognized fact that in the last one hundred years knowledge has grown at a phenomenal pace, and the practical application of that knowledge has had widespread effects. It has reduced infant mortality; it has resulted in improved hospital facilities, procedures, and medicines, and has thus been a factor in increasing life expectancy, adding to the problem of population growth. It has made possible the creation of thousands of new chemicals and industrial products which are, truly, a boon to mankind, but which also add to the production of unmanageable poisonous wastes. It is this same increase of knowledge that has led to the invention of the nuclear bomb, whose awesome power to inflict widespread suffering and destruction presently fills the hearts of mankind with dread as they observe, with perplexity, "those things which are coming on the earth."

When the disciples asked Jesus how they would be able to discern his second presence, their question pointed to

another important milepost in the development of God's great plan of the ages for man's blessing. They asked him, "What shall be the sign of thy presence, **and of the end of the world [aion, age]?**" We see from the conjunction of these two parts of the one question that the very same signs which tell us Jesus is already invisibly present also mark the approaching end of this present evil world. (Gal. 1:4) This is truly good news to the Lord's long-suffering people! It is also good news to the entire, travelling world of mankind, for the Apostle Peter tells us that after this present world or civilization passes away in the final phase of the foretold time of trouble, it will be followed by a glorious new world, or social order, "wherein dwelleth righteousness." (II Pet. 3:7, 10, 12, 13) This is Peter's way of describing Christ's approaching thousand-year kingdom for the blessing of all the families of the earth!—Gen. 22:18; Rev. 20:4, 6

But these heart-warming signs are only seen by those who are watching in faith. Today, the world of mankind is still in darkness concerning Jehovah God's glorious plan for their deliverance from the shackles of sin and death and for their restitution to life and health, although that great event is almost at the door. (Matt. 24:38, 39) Many troubled statesmen, however, have come to realize that these are global problems, and will be solved only by wise and just world leadership, with wise and just sharing of earth's bounties among all peoples regardless of narrow national interests. Indeed, it was on this high hope and lofty principle that the ill-fated League of Nations was created, but which was wrecked on the rocks of nationalistic selfishness. Its successor, the United Nations Organization, is even now struggling against the same fate for the same reason. But the hope and, indeed, the realization of the need for a wise and just world arrangement still persists. This recurrent hope found expression in a beautiful statement recently placed in a national magazine by a large insurance company. It read as follows:

A CHRISTMAS PRAYER

Let us pray that strength and courage abundant be given to all who work for a world of reason and understanding; that the good that lies in every man's heart may day by day be magnified; that men will come to see more clearly not that which divides them, but that which unites them; that each hour may bring us closer to a final victory, not of nation over nation, but of man over his own evils and weaknesses; that the true spirit of this Christmas Season—its joy, its beauty, its hope, and above all its abiding faith—may live among us; that the blessings of peace be ours—the peace to build and grow, to live in harmony and sympathy with others, and to plan for the future with confidence.

In a world so plagued with hunger, sickness, crime, and death; a world vainly grappling with individual selfishness and national greed; frustrated by seemingly insoluble problems; yea, even threatened with the utter destruction of its boasted civilization, whence come these gentle glimmers of hope that sustain the hearts of the travelling world of mankind? Perhaps, mercifully, they have been implanted there by the great and loving Creator himself, lest the poor, suffering world be overwhelmed with dismay and apprehension as they behold the magnitude of the difficulties that confront them. Or, perhaps, to prepare the hearts of mankind, unwittingly, to anticipate and to rejoice in the new and righteous government that is soon to be established in the earth for the blessing of all mankind, both living and dead!

It is this grand, world-wide new order of things to come that Jehovah God so lovingly and wisely planned for the eternal blessing of his human creation from before the world began. This will be the wonderful new world wherein will dwell righteousness which is the desire of all nations!

If the stage is, indeed, almost prepared for the final act in this greatest drama of all time, what seems to delay its glorious consummation? The Apostle Paul has already given us the answer. He says the whole creation is waiting on tiptoe to see the wonderful sight of the sons of God coming into their own! The revelator tells us that when Christ is reigning in his kingdom for the blessing of the resurrected world of mankind, his footstep followers of this Gospel Age, will be reigning with him in glory. "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. 20:6

When Jesus was among men at his first advent he invited his disciples to walk in his steps. But he was inviting them to a life of sacrifice. "He said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me." (Luke 9:23) Jesus made it plain that it would be a narrow way, a difficult way, a way of suffering. "Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." (Matt. 7:14) In fact, so difficult and so exacting is the way that the call has now been going out for more than nineteen hundred years, seeking, testing, and perfecting those who heed the call and follow in the Master's steps. This little flock is called the bride of Christ. When the number required to make up this glorious, highly-honored body is complete, the marriage of the Lamb shall take place, Christ's kingdom will be in the earth, and then, at last, the desire of all nations for justice, peace and everlasting life shall come! Rev. 19:7

We believe the Prophet Haggai confirms the evidence presented by God's other holy prophets that the time of blessing is not far distant, for he gives us a clue. He says, "For thus saith the Lord of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and [then] the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts." —Hag. 2:6, 7

In his letter to the Hebrew brethren, the Apostle Paul amplifies this statement by the prophet. He explains that just prior to the inauguration of the Law Covenant with the nation of Israel at Sinai, God's voice shook the earth, "But now," through the Prophet Haggai, Paul says, "he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken, may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear."—Exod. 19:16-18; Heb. 12:18-28

Paul is here telling us that the old Law Covenant that was made with Israel, with Moses as its mediator, was to permit them to seek life by keeping its commandments. It was a picture of the better New Covenant, with a better Mediator, even Jesus and his glorified church, for the blessing of the world of mankind with everlasting life during the thousand-year reign of Christ. The shaking that preceded the inauguration of that old Law Covenant pictured the shaking of the heavens and the earth that is even now gaining momentum, pointing to the approaching inauguration of the New Covenant with the resurrected world of mankind, when God's law will be truly written in the hearts of the people.

In harmony with this the Apostle Peter tells us, "The day of the Lord [Jehovah] will come . . . in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. . . . Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." (II Pet. 3:10,13) The shaking and fiery destruction of the figurative heavens and earth described by both Haggai and Peter are elements of the same time of trouble that is presently beating at the very

foundations of the civilized world's social and religious arrangements.

Jehovah God made great promises to the fleshly house of Israel, if they were faithful. But when their Messiah came they rejected him, and the exceeding great and precious promises that fleshly Israel might have gained passed to spiritual Israel, the church. (I Cor. 3:16; II Cor. 6:16; Heb. 3:6; Matt. 23:37,38; I Pet. 2:6-10) It is this spiritual house, composed of Jesus' faithful footstep followers of this Gospel Age shortly to close, that the prophet says God will fill with glory.

And what transcendent glory that will be! They will be given the divine nature! They shall dwell in the very presence of Jehovah God, and be like him, and see him as he is! To these Jesus makes the promise, "Him that overcometh will I make a pillar in the temple of my God, . . . and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name."—Rev. 3:12

Speaking of the supreme honor that shall be accorded these most highly blessed of all beings, the revelator wrote, "There came unto me one of the seven angels . . . saying, Come hither, I will show thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God; and her light was like unto a stone most precious, even like a jasper stone, clear as crystal. . . . And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof. And the nations . . . shall walk in the light of it; and the kings of the earth do bring their glory and honor to it. And the gates of it shall not be shut at all by day; for there shall be no night there."—Rev. 21:9-11, 23-25

And they will live and reign with Christ for a thousand years for the blessing of all the families of the earth, in a glorious new world in which there will be no more wars, no more hunger, no more sickness and sorrow, and no more death. (Rev. 21:1-5) No wonder the Apostle Paul wrote concerning these, "The whole creation is on tiptoe to see the wonderful sight of the sons of God coming into their own!" If the world of mankind had any real conception of the blessings in store for them at the bountiful hand of a loving God through our Lord Jesus Christ and the glorified sons of God, they might well, even now, before its consummation, rise up as one, and shout for joy!

The number is not yet complete. The time is short. He that hath an ear, let him hear! □



Weekly Prayer Meeting Texts

FEBRUARY 4—Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues.—Revelation 18:4 (Z. '00-3 Hymn 154)

FEBRUARY 11—Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.—Matthew 5:11, 12 (Z. '94-368 Hymn 120)

FEBRUARY 18—The Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul.—Deuteronomy 13:3 (Z. '98-40 Hymn 113)

FEBRUARY 25—Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.—Matthew 4:4 (Z. '02-246, 248 Hymn 22)



"I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth."—Psalm 111:1, 2

Bible Study

LESSON FOR FEBRUARY 7

A New Spiritual Life

KEY VERSE: "God is a Spirit: and they that worship him must worship him in spirit and in truth."—John 4:24

SELECTED SCRIPTURE: John 4:7-14, 19-26

OUR lesson centers around the experience of our Lord with the woman of Samaria at the well. The ancient Samaritans were descendants of Jacob, for they were of the ten tribes that revolted in the reign of Rehoboam. However, the Samaritans in our Lord's time were not pure Israelites, but a corrupted race, springing from a mixture of several nations sent there by Shalmaneser, king of the Assyrians. (II Kings 17) Because of their corruptness, the Jews would have little to do with the Samaritans, but their background explains how the woman could claim Jacob as her father, and it also explains her familiarity with the Scriptures. The Samaritans had erected a temple on Mount Gerizim in competition to the one in Jerusalem and, although the temple on Mount Gerizim had been destroyed a century before this time in our Lord's experience, the Samaritans still worshiped on the Mount. In the woman's

view, this place of devotional service was a very significant matter. Jesus told her that the hour had come when the place of worship was no longer important.—John 4:21

In the Bible, water is very often used to symbolize truth, and our Lord, in his discussion with the woman, used it in this way, saying, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water." (John 4:10) The woman at this point in their conversation did not understand what Jesus was really saying to her. But Jesus continued "Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."—vss. 13, 14

This is one of the very few instances where Jesus identified

himself as the promised Messiah, the one who was sent from the Heavenly Father to bring life to Israel and to the world. We believe that the gift of God was Jesus himself whom God gave to be a ransom for Adam and his race. But this wonderful gift made possible other benefits, among which was the Gospel of the truth. In a prophecy concerning Jesus, it was foretold that God's Spirit would be upon him and that he would be anointed to preach the good tidings (or the Gospel) which would reveal God's divine plan of the ages. This knowledge, if believed and acted upon, was to be the means to life. Jesus, while speaking to the scribes and Pharisees, said, "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." (John 5:24) Jesus, in speaking to the woman, expressed the same thought when he said that the water he would give would be "a well of water springing up into everlasting life."

All of this pointed to a new and living way that was opened by Jesus. During past ages God had dealt with the Israelites as servants and strictly on the

basis of works, but Jesus brought this to an end. God desired a new and closer relationship with those who by faith would believe and accept his words and be obedient. Jesus expressed this to the woman in this way: "But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth."—John 4:23,24

The Apostle Paul tells us how this spiritual relationship with the Heavenly Father takes place. "We should be to the praise of his glory, who first trusted in Christ. In whom ye also trusted, after that ye heard the word of truth, the Gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory . . . that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling." —Eph. 1:12-18 □

A New Community

KEY VERSE: "I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."—John 15:5

SELECTED SCRIPTURE: John 15:1-11

THE vine is the conduit through which life-sustaining fluids reach the branches, and the branches are then able to produce fruit. Jesus used this similitude to illustrate his relationship with his disciples. The Heavenly Father in this illustration was pictured as the husbandman who cultivates, prunes the dead branches and purges productive branches so that they might produce more fruit.

The close union between the vine and the branches is brought to our attention by our Lord's words quoted in our Key Verse. The vine and its branches have such a oneness that wherever we touch a branch, we touch the vine itself. It is one vine composed of branches, and so is the body of Christ one body, composed of many members. (I Cor. 12:12) Wherever a member branch of the body of Christ is found, all the various characteristics of Christ himself are found—in spirit and in

intention, as new creatures. This oneness in Christ is the secret of the power and fruit-bearing which make us, the branches, acceptable with the Father, the Husbandman.

The Apostle Paul in I Corinthians 12:12-14 states: "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jew or Gentile, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many." The thought of all drinking into one Spirit seems to be the key to an understanding of this text. This spirit, or course, is God's Holy Spirit.

For example, during past ages this Holy Spirit or power of God has been used by Him to accomplish the many and great works of creation and other works as well. But during the

Gospel Age, this power of God has been used in a very special way to enlighten the minds of the prospective members of the body of Christ, giving them spiritual perception. The Apostle Paul states the matter in this way: "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of [by the favor of] Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."—II Cor. 4:6,7

In this text the apostle is obviously alluding to the creative days as described in the first chapter of Genesis. It was God, exercising his power through the Holy Spirit, that brought the light to shine out of darkness. (Gen. 1:3) Then the apostle continues, saying this same power—the Holy Spirit—has acted upon the hearts and minds of the prospective members of his body for a purpose. This purpose is to give each a knowledge of the glory of God. The apostle, in another place, describes this knowledge as a mystery that has been hidden from all those of past ages, but now is "revealed unto his holy apostles and prophets by the Spirit." (Eph. 3:5) All of this

was made possible because Jesus demonstrated his great love for us by willingly surrendering his life as a corresponding price for Adam.

The apostle continues, stating that this treasure or enlightenment of mind resulting from the Holy Spirit is contained in earthen vessels. The transformation in the mind of flesh that permits one to understand and appreciate spiritual things is a miracle performed by the Holy Spirit. It is the power of God operating in the earthen vessels, or the fleshly bodies of the prospective members of the body of Christ. The apostle then states that this power of God operating through a weak and imperfect human body will bring glory and honor to the Heavenly Father, because, what it will finally accomplish is not possible for any human being to achieve on his own. The work is spoken of in our Key Verse as bringing forth much fruit. The purging of the productive branches to cause them to bring forth more fruit would seem to refer to the suffering that is a necessary part of fruit-bearing, and it is those who bear much fruit who will be accounted worthy to be members of the one body of Christ. The completed body will be a glory to the Heavenly Father's name. □

A New Purpose

KEY VERSE: "Ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."—Acts 1:8

SELECTED SCRIPTURE: Mark 6:7-13; Acts 1:6-11

JESUS, even in his pre-human existence as the Logos, always had one purpose in mind and this was to do those things which were pleasing to his Heavenly Father. In Proverbs 8:30 the writer, moved by God's Holy Spirit, wrote of the relationship that existed between the Logos and the Heavenly Father, "Then I was by him, as one brought up with him [a master workman, margin], and I was daily his delight, rejoicing always before him." His purpose did not change when the Logos came to earth as the man Jesus, who said of himself, "I came down from heaven, not to do mine own will, but the will of him that sent me;" and again, "He that sent me is with me: the Father hath not left me alone; for I do always those things that please him." (John 6:38; 8:29) Then the Apostle Paul, speaking of Jesus and his ministry while here on earth,

said, "Being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name, . . . that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—Phil. 2:8-11

The real purpose of our Lord never changed, and this was true even in the suffering the Heavenly Father permitted him to endure. The prophet spoke of Jesus, "He was oppressed, and he was afflicted, yet he opened not his mouth." (Isa. 53:7) The Apostle Paul tells us why it was necessary for Jesus to have these experiences. "Though he were a Son, yet learned he obedience [to be submissive under difficult and trying circumstances] by the things which he suffered. And being made perfect [complete] he became

the author of eternal salvation unto all them that obey him.”—Heb. 5:8,9

To the Christian who elects to endeavor to walk in the footsteps of Jesus, there must be a profound change of purpose in his life. Unlike Jesus, who was perfect, all of Adam’s offspring are imperfect, and have by inheritance a deep desire for self-preservation. This is because of Adamic condemnation—they have been cut off from the source of life and security—the Heavenly Father. The desire for self-preservation finds expression in selfishness, greed and pride. To be acceptable to the Heavenly Father, this attitude of heart and mind must be reversed.

The Apostle Paul describes this change as follows: “Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation.” (II Cor. 5:17,18) The apostle tells us that we have been reconciled to God—justified—by the ransom price provided by Jesus. This means that from God’s standpoint we are considered as perfect, and even though we are unable to perform perfectly, the

Heavenly Father graciously considers the will and heart’s desire for the deed. (Rom. 7:23-25) But he expects that we will make every effort to correct our faults and evil propensities of the flesh.—Rom. 12:2

Just as Jesus was required to suffer in order to prove his submissiveness under difficult and trying circumstances, so also his footstep followers are required to suffer for the same reason. The apostle states, “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.” (Rom. 12:1) To be a living sacrifice requires the complete yielding of the will, all personal aims, ambitions, desires, and accepting instead the will and purpose of God. When we have been accepted by the Heavenly Father and justified, he begets us of the Holy Spirit. The enlightenment of mind that results makes us know what God’s will is for us. (I Cor. 2:10,12) From the scriptures quoted above we learn that one of the new purposes we have is to preach the Gospel of reconciliation, but more than this, we have the responsibility of ministers—that is to be servants of the Lord in all things—especially to the household of faith. □

A New Hope

KEY VERSE: "Heaven and earth shall pass away: but my words shall not pass away."—Mark 13:31

SELECTED SCRIPTURE: Mark 13:24-37

THE world of mankind, being estranged from God, have a barren hope in this life if indeed they have a hope at all. Everything of the world is transitory from a material standpoint. This lesson was so beautifully illustrated by one of our Lord's parables: "The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God."—Luke 12:16-21

The lesson of the parable is two-fold. It illustrates first the transitory nature of worldly

wealth and possessions, and associated with this is the futility of power and social status that often accompanies wealth and worldly possessions. The other point the Lord makes in the parable is that life is a gift from God and it can be snuffed out at any time, and when death comes it is final. There is no automatic continuation of life. The term 'immortal soul' is not found in the Bible. The word 'soul,' as used in the parable, simply means a mortal, sentient being.

All of this is in harmony with what the Scriptures teach concerning man. When God created Adam, he made him in the mental and moral image of himself. Adam was a perfect man. He was given God's laws with the provision, that if he were obedient, he would have dominion and everlasting life. Adam did not obey and, therefore, God condemned him and his offspring to death. There is no hope for escape from this condemnation except as provided through the love and mercy of God. This is why the

Lord in the parable stated that nothing material was of any value in comparison with the riches that result from a knowledge of God and his plans and purposes.

The world's better hope, in fact the world's only hope, of salvation and life is through God's mercy and love expressed in his divine plan of the ages. The entire plan has as its center the death and resurrection of Jesus, who died to take Adam's place in death, thereby lifting condemnation from Adam and his children, and providing the means for blessing them with life, peace, freedom from sickness and want, and finally restoring the dominion that was lost in the Garden of Eden.—Rom. 5:18

This will be accomplished by the resurrection of the dead. Jesus said, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good to the resurrection of life; and they that have done evil unto the resurrection of damnation [judgment]." (John 5:28, 29) The Judgment Day of the Bible is a glorious and wonderful day. It is a thousand-year day during which time the resurrected world of mankind will have an opportunity to learn

righteousness. It will be the first real opportunity they will have, because Satan, that old deceiver, will be bound for the thousand years. (Rev. 20:2,3) Some of the statements and prophecies in the Bible concerning the Judgment Day are: "He [God] hath appointed a day, in the which he will judge the world in righteousness." (Acts 17:32) "With righteousness shall he judge the world, and the people with equity."—Ps. 98:9

Elsewhere in the Scriptures this wonderful time of blessing is called Christ's kingdom, for which we have all been taught to pray. The Revelator describes this wonderful time for us: "And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold I make all things new. . . . These words are true and faithful." (Rev. 21:3-5) Such is the new and better hope for the world. □

Christian Life and Doctrine

ARCHEOLOGY PROVES THE BIBLE

PART 2

The Testimony of Babylonian Cities

THE lands of Shinar and Asshur referred to in the Bible comprised the general area known as Mesopotamia, meaning, 'the land between the rivers.' This ancient country is now called Iraq, although a small section of its northern point is in Turkey. In earlier times the southern section of the country was known as Babylonia, and the northern area as Assyria. Still earlier, the southern plain was called Sumer, and the northerly, Accad. The area is approximately 600 miles long and 250 miles broad. It is, generally speaking, a flat land through which flow two great rivers, the Tigris and the Euphrates.

This area has long been considered by scholars as the cradle of the human race, and it is here that certain important cities mentioned in the Bible were located. Ur is one of these. To believers in the Bible the city of Ur is important because the patriarch Abraham sojourned there. Genesis 11:31 reads, "And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter-in-law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there."

The reason Abram, or Abraham, left Ur to go to Canaan is stated in Genesis 12:1-3: "Now the Lord had said unto Abram, Get thee out of thy country, and from thy father's house, unto a land [Canaan] that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all

families of the earth be blessed.” In the New Testament the Apostle Paul explains that this promise which God made to Abram was in reality a statement of the Gospel of Christ: God “preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed.”—Gal. 3:8

For a long time higher critics of the Bible insisted that no such person as Abraham ever lived; that the stories told in the Bible about him were merely allegories, or fairy tales, including the account of his leaving the city of Ur. No such city as Ur ever existed, these critics claimed. The claims of these unbelieving critics destroyed the faith of many in the validity of the Holy Scriptures. Since God’s promise to Abraham was in reality an early statement of the Gospel, the Gospel would have no real foundation in fact if God’s reported dealings with and promises to Abraham are merely allegories.

The Discovery of Ur

In this period of the Christian age when frontal assaults are being made on the Bible by higher critics and others, it is most reassuring to learn that archeologists are discovering one after another of the ancient landmarks mentioned in the sacred Word, and among them, the city of Ur. Today Ur is a railway station 120 miles north of Basra, near the Persian Gulf, and one of the many stops on the Baghdad railway. When the passengers alight from the train at this stop they do not, of course, see the ancient city of Ur. What they do see is a red mound, and it is this mound that led the archeologists to the discovery of the city of Ur nearby.

This mound was known to the Arabs as ‘Tell al Muqayyar.’ In ancient times when cities were destroyed by enemies or by storms they would be rebuilt upon their ruins. As this process continued the cities would become elevated. Ultimately they would be abandoned, and the whole elevation would in time be covered with sand or earth. The word ‘tell’ was used to denote the difference between these more or less artificially made elevations and the natural hills.

Arriving at Tell al Muqayyar in 1923 was a group of archeologists from the British Museum and the University of Pennsylvania. In charge of the expedition was Sir Charles Leonard Woolley. Back about the middle of the nineteenth century an archeologist named Taylor, arriving at Tell al Muqayyar, was impressed by the height of the great mound and started his men working from its sides and top. It turned out that he had discovered a great religious tower and sanctuary which, as was later learned, contained a shrine for the moon god of Ur.

However, great strides had been made in the science of archeology from the time Taylor's men picked away at Tell al Muqayyar until Woolley and his expedition arrived at the same location in 1923. Woolley's trained eye noted the smaller mounds that arose all around him and it was these that he decided to investigate, rather than the large mound. Werner Keller wrote, "Similar mounds exist in great numbers, large and small in the Middle East, on the banks of the great rivers, in the midst of fertile plains, by the wayside on the routes followed by caravans from time immemorial. No one has yet been able to count them. We find them from the delta of the Euphrates and Tigris on the Persian Gulf to the highlands of Asia Minor where the river Halys tumbles into the Black Sea, on the eastern shores of the Mediterranean, in the valleys of Lebanon, on the Orontes in Syria, and in Palestine by the Jordan.

"These little eminences are great quarries for archeological finds, eagerly sought and often inexhaustible. They are not formed by the hand of nature but are artificially created, piled high with the legacy of countless generations that came before; vast masses of rubble and rubbish from a bygone age that have accumulated from the remains of huts and houses, town walls, temples, and palaces."—**The Bible as History**, pp. 14,15

Beginning in 1923, the Anglo-American Archeological Expedition under Woolley worked for three winters excavating

the mounds surrounding Tell al Muqayyar. And then, as we read beginning on page eighteen of **The Bible as History**, "Under the red slopes of Tell al Muqayyar lay a whole city, bathed in the bright sunshine, awakened from its long sleep after many thousand years by the patient burrowing of the archeologists. Woolley and his companions were beside themselves with joy. For before them lay Ur, the 'Ur of the Chaldees' to which the Bible refers."

Not Abraham's Birthplace

From the limited references given to us in the Bible it would appear that Ur of the Chaldees was not Abraham's home city. Ur was in southern Mesopotamia and on the west of the Euphrates. This river is sometimes referred to in the Bible as 'the flood.' Joshua said to the Israelites, "Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham and the father of Nachor." (Josh. 24:2) When Abraham sent his servant Eliezer to seek a bride for Isaac the servant was specifically instructed to go to Abraham's own people, and he "went to Mesopotamia, unto the city of Nahor."—Gen. 24:4, 10

It would appear that for some reason Abraham and his father and other relatives had traveled from northern Mesopotamia to Ur, and that when they left Ur to go to Canaan, the land which God had promised to Abraham and his posterity, they traveled north to Haran first. Haran might well have been Abraham's home city, and he remained there until the death of his father. Perhaps he wanted to bury his father among his own people.

While the route from Ur to the Promised Land through Haran was a long one, had Abraham and his family attempted to travel the shortest route they would have been forced to cross what is now the Arabian Desert, which, no doubt would have been practically impossible, especially since he took his flocks and herds with him. The city of Ur was surrounded by rich grazing land, and it was here that Abraham pursued his

occupation as a farmer, while possibly living in the prosperous, well-appointed city of Ur.

Abraham's birthplace was probably in the ancient kingdom of Mari. Haran and Nahor were cities within this kingdom. The city of Mari was one of the largest and richest of that period. It contained superb housing, and a richly appointed palace containing hundreds of rooms and courtyards. This was the palace of the kings of Mari. This mammoth building covered nearly ten acres. It was the most enormous building the archeologists had yet brought to light.

Clay tablets by the thousands were dug up in this ancient metropolis. These tablets confirm the existence of the progenitors of Abraham. The Bible says: "Peleg lived thirty years, and begat Reu; . . . and Reu lived two and thirty years, and begat Serug: . . . and Serug lived thirty years, and begat Nahor: . . . and Nahor lived nine and twenty years, and begat Terah: . . . and Terah lived seventy years and begat Abram, Nahor, and Haran."—Gen. 11:18-26

"Names of Abraham's forefathers emerge from these dark ages as names of cities in northwest Mesopotamia. They lie in Padan-Aram, the plain of Aram. In the center of this plain lies Haran, which, according to its description, must have been a flourishing city. . . . Haran, the home of Abraham, father of the patriarchs, the birthplace of the Hebrew people, is here for the first time historically attested, for contemporary texts refer to it. Further up the same Balikh valley lay the city with an equally well-known biblical name, Nahor, the home of Rebecca, wife of Isaac."—**The Bible as History**, pp. 51, 52

Thus the information found on the clay tablets unearthed in the kingdom of Mari are found to produce further evidence that the accounts of the patriarchs which are presented in the Bible are not merely legends. They are true historical records of God's dealings with his chosen people. It is these records which furnish us with a reliable foundation for the great theme of God's love in his promised blessing of all the families of the earth, as he gave it to father Abraham.

Man is Fallen

The excavation of the ruins of ancient cities—cities that existed in the days of Abraham, and even before— reveals that a high state of civilization existed at that time. The late Prof. Palmer Hall Langdon of the Institute of Metals, London, upon his return from extensive work in Mesopotamia in 1929, described his findings of a great ‘flood deposit’ at a considerable depth, and of the layers below it, which contain relics of the civilization which thrived there before that event. We quote from his article which then appeared in the London Times:

“Below this flood layer was another, thirteen feet in thickness. In the lower part of this stratum were found the remains of brick buildings, which had been abandoned and silted up for many feet . . . in which were brick tombs. . . . This layer thus represented two periods—the earlier, when buildings were erected near its base; the later, when, after these buildings had been silted up, these shafts were sunk into it for the great tombs. In this layer [below the flood layer] were found a number of objects of copper, silver and gold, stone bowls, and a quantity of unpainted pottery.”

How vividly this reminds us of the statement concerning Tubal-cain that he was “an instructor of every artificer in brass and iron.” (Gen. 4:22) Of Jubal the Bible states, “He was the father of all such as handle the harp and organ.” (Gen. 4:21) These brief bits of information indicate that the people of that day, only a few short years after man’s fall into sin and death, were indeed intelligent and civilized. And now the spade and pick of the archeologist confirm this.

Evidences of a high degree of civilization in ancient times are further confirmed by the findings of Woolley in excavating the ruins of the ancient city of Ur. Sumerian temples, workshops, law courts, and beautiful dwellings were discovered. He also discovered the graves of the kings of Ur. These stone vaults were nothing short of priceless treasure

chests, for they were filled with the glamorous and costly things which were to be found in Ur at that time.

There were golden drinking cups, exquisitely shaped jugs and vases. There was bronze tableware, and musical instruments. It is said that even the tomb of Tutankhamen was no richer in its contents. These treasures were not the products of a half-man, half-ape sort of creature. They reveal again that man had been created perfect, possessing a high intelligence; that he sinned and was condemned to die, and that through the millennia since, his retrogression has continued. Thus Paul's statement in I Corinthians 15:21, "As in Adam all die," is confirmed.

The Flood Attested

Woolley had his men continue to dig, even below the graves of the kings. In his diary he wrote concerning this further effort: "Almost at once discoveries were made which confirmed our suspicions [that the tombs were not located on virgin soil]. Directly under the floor of one of the tombs of the kings we found in a layer of charred wood ash numerous clay tablets, which were covered with characters of a much older type than the inscriptions on the graves. Judging by the nature of the writing the tablets could be assigned to about 3,000 B.C. They were therefore two or three centuries earlier than the tombs."

So Woolley instructed his men to continue their digging. As they went deeper and deeper, new strata, with fragments of jars, pots, and bowls, kept appearing. However, the pottery remained the same. It was exactly like that which was found in the graves of the kings. The experts gathered from this that Sumerian civilization had remained essentially the same for a long time. Their high level of civilization was reached at a very early date indeed.

Finally, as the men continued to dig, some of them reported to Woolley that they had found ground level—the virgin soil. Woolley made a personal inspection and found, as he thought,

that the report of his men was correct. But as he prodded the ground himself just to make sure, he received a great surprise. He discovered that it was not the nature of the ground common to the area, but sand—pure sand, of a kind that could only have been deposited by water.

How could there be mud in a place like this, he thought. At first he concluded that it must be the accumulated silt of the river Euphrates at a time when it flowed near the ancient city of Ur, for it is believed that this river did at one time flow very close to this ancient and famous city. But upon further reflection he ruled out this possibility, one reason being that the level of the sand deposit was much too high to permit of this explanation of its being there. Woolley said, "I saw that we were much too high up. It was most unlikely that the island on which the first settlement was built stood so far out of the marsh."

No, the mud could not be river deposit. Woolley could not find an explanation, nor could his associates, so he decided to have his men dig down into this mud deposit. Deeper and deeper they sank their spades, with nothing but pure mud showing up. When they reached a depth of nearly ten feet the layer of mud ended as suddenly as it had begun.

Naturally the diggers supposed that now at last they had reached the real virgin soil, but instead, what they found was rubble, ancient rubbish, and potsherds. What did this mean? Simply that below the mud deposit of nearly ten feet they had discovered evidence of human habitation. There was pottery there, not like the pottery found above the mud deposit which gave evidence of having been turned on a potter's wheel, but handmade pottery.

Woolley, without doubt then reached the proper conclusion, a conclusion that was confirmed by Prof. Langdon, that the mud deposit had been laid by the biblical Flood. This was a find that warranted publicity, and the day that Woolley reached this conclusion he flashed the information back to his home base, "We have found the Flood." Here again, and in

this remarkable manner, the truth of the Bible had been attested, as the archeologists dug deeper and deeper into one of the cities of ancient Mesopotamia. □

The Glory of the Terrestrial

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

The highest order, or species, in God's earthly creation is the human. This is referred to by the Apostle Paul as the "terrestrial," which simply means earthly. Man was created in the image of God, and in his perfection he reflected the glory of the Creator's character.

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

The perfect man was given dominion over all the lower forms of the earthly creations. In this respect he was endowed with the official glory of the Creator, who exercises dominion over the entire universe.

Because of disobedience to divine law, man not only lost life but he also lost his dominion over the earth. Because of

this we do not see the glory of God reflected in the human race as it was possessed by the first man, Adam. Today we see man fallen, imperfect and dying, and unable to extricate himself from the thralldom of sickness and death into which he was plunged because of his sin.

But God has continued to love his human creatures and has made provision to deliver them from sin and death. God's provision for the sin-cursed and dying world of mankind, his terrestrial human creatures, is redemption through Jesus. So, while today we see man dying, and without his dominion, by faith we see that Jesus has already given his life that man's life and terrestrial glory may, during the thousand years of the messianic kingdom, be restored to him.

It is not the divine purpose to exalt the people of the earth to a higher plane of life but, through a resurrection from death, to restore them to life on the earth. This is expressed by the Apostle Peter in the word "restitution," which means not exaltation but restoration.

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

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MAINE

Caribou WDHP 96.9 FM

Portland WDCH 97.9 FM 10:30 a.m.

MICHIGAN

Detroit CKLW 800 7:45 a.m.

Grand Rapids WMAX 1480 8:45 a.m.

MINNESOTA

Minneapolis KTCR 690 9:45 a.m.

Moorhead KVOX--FM 100 9:00 a.m.

MISSOURI

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

MONTANA

Kalispell KGEZ 600 9:30 p.m.

NEW JERSEY

Salem WJIC 9:45 a.m.

NEW YORK

Buffalo-Niagara Falls

WHLA 1270 12:00 noon

OHIO

Columbus WTVN 610 6:00 a.m.

Zanesville WHIZ 1240 6:40 a.m.

PENNSYLVANIA

Allentown WHOL 1600 9:30 a.m.

Pittsburgh WAMO 7:45 a.m.

Pottstown WPAZ 1370 12:45 p.m.

SOUTH CAROLINA

Charleston WOKE 1340 7:06 p.m.

TENNESSEE

Memphis WMQM 1480 1:45 p.m.

TEXAS

Fort Worth KJIM 870 6:45 a.m.

Pearsall KVVW 1280 8:00 a.m.

VIRGINIA

Richmond WGGM 7:45 a.m.

WASHINGTON

Clarkston KCLK 10:00 a.m.

Radio Broadcast Schedule

Seattle KAYO 1150 6:45 a.m.
 Spokane KICN-FM 99 3:00 a.m.
 Spokane KUDY 1280 9:45 a.m.
 Tacoma KMO 1360 9:45 a.m.
 Yakima KUTY 980 6:45 a.m.

WISCONSIN

Milwaukee WZUU 7:00 a.m.

WYOMING

Cheyenne KSHY 1370 9:00 a.m.
 Sheridan KWYO 1410 12:00 noon

PUERTO RICO

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

CANADA

Edmonton, Alta. CJOI 12:45 p.m.
 Lethbridge, Alta. CJOC 7:15 a.m.
 Vancouver, B.C. CJJC 800 9:45 a.m.
 Winnipeg, Man. CKJS 9:00 a.m.
 Corner Brook, Nfld.

CFCB 570 12:15 p.m.

Deer Lake, Nfld.

CFDL-FM 12:15 p.m.

Port au Choix, Nfld.

CFNW 12:15 p.m.

Port aux Basques, Nfld.

CFGN 910 12:15 p.m.

St. Andrews, Nfld.

CFCV-FM 12:15 p.m.

St. Anthony, Nfld.

CFNN-FM 12:15 p.m.

Stephenville, Nfld. CFSX 12:15 p.m.

Hamilton, Ont. CKOC 6:45 a.m.

Oshawa, Ont. CKLB 1350 7:15 a.m.

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

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

Prince Albert, Sask.

CKBI 900 7:30 a.m.

Regina, Sask. CKRM 7:45 a.m.

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

BRITISH WEST INDIES

Grand Cayman Radio Cayman
 11:15 a.m.

CEYLON

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

ITALY

Europa Radio Milano

FM 83.300 11:30 a.m.

Euro Tele Radio Calabria

102 MHZ 11:30 a.m.

Radio Corleone Centrale

FM 88-500 FM 92 11:00 a.m.

NEW ZEALAND

Dunedin 4XD Tues. 6:30 p.m.

Whakatane IXX 6:45 a.m.

NIGERIA

Ondo State (Wed.) OSBC 2245

PANAMA

Panama City HOQ 1250 10:30 a.m.

PHILIPPINES

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

SOUTH AFRICA

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

SPAIN

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

TONGA

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

VIRGIN ISLANDS

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

SPANISH RADIO BROADCASTS

ARIZONA

Nogales KFBR 1340 9:00 a.m.

FLORIDA

Coral Gables WRHC 8:45 a.m.

TEXAS

San Antonio KUKA 1250 8:45 a.m.

URUGUAY

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

The BIBLE ANSWERS

REGULAR TELEVISION BROADCASTS

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

CALIFORNIA

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

FLORIDA

Miami WKID

GEORGIA

Atlanta WATL

ILLINOIS

Champaign-
Decatur-
Springfield WBHW

MISSISSIPPI

Jackson WAPT

MISSOURI

Springfield KOLR

NEW MEXICO

Roswell KSWs

NORTH CAROLINA

Charlotte WHKY

OHIO

Dayton WHIO

TEXAS

Lubbock KCBd

SATELLITE TRANSMISSION CABLE NETWORK SCHEDULE

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

City	Channel/Cable Co.	City	Channel/Cable Co.	City	Channel/Cable Co.
ALABAMA (7:30 a.m.)		COLORADO (6:30 a.m.)		Tampa-St.	
Anniston Channel 2		Denver Channels 20, 26, 28		Petersburg	Channels 19, 24, 31, 33
Birmingham Mountain Brook		Grande Junction Storer		West Palm Beach	Channel 11
Huntsville-Decatur-		CONNECTICUT (8:30 a.m.)		GEORGIA (8:30 a.m.)	
Florence Channel 9		Hartford-		Albany Channel 13	
Mobile-		New Haven Channel 33		Atlanta Channels 6, 17, 21, 22,	
Pensacola Channels 19, 29		Rollins Southern Connecticut		25, 27, 28, 30, 36	
Montgomery Channels 6, 22		Storer Valley		Cable TV Co.	
ARIZONA (6:30 a.m.)		DELAWARE (8:30 a.m.)		Fayette Telecom	
El Centro-		Philadelphia Channels 2, 22		Augusta Cablevision	
Yuma U.A. Columbia		FLORIDA (8:30 a.m.)		Columbus Channel 18	
Phoenix Channels 2, 17, 30, 31		Ft.		Tallahassee Channel 12	
Tucson Channels 2, 17, 20		Lauderdale Channel 25		IDAHO (6:30 a.m.)	
Sajuro Cable		Broward		Boise Channel 18	
ARKANSAS (7:30 a.m.)		Dade		Idaho Falls Channel 10	
Fort Smith Channel 10		Hollywood		Spokane Channel 6	
Joplin-		Ft. Myers-		ILLINOIS (7:30 a.m.)	
Pittsburg Channel 19		Naples Channel 9		Chicago Channels 14, 19, 21, 33	
Jonesboro-		Jacksonville Channels 20, 22		Davenport Channels 7, 19	
Little Rock Channel 15		Orlando-Day-		Teleprompter	
CALIFORNIA (6:30 a.m.)		tona Beach Sanlando		Evansville Channel 12	
Fresno Channel 13		ATC		Peoria Channel 19	
Los Angeles Channels 18, 19, 44		Miami Channels 5, 7, 18, 25		St. Louis Channel 23	
San Diego Channel 22		Panama City Channel 2		Southwestern	
San Francisco Channel 18		Sarasota Channel 12		Metro East	
San Luis Obispo Channel 25				INDIANA (8:30 a.m.)	

City	Channel/Cable Co.	City	Channel/Cable Co.	City	Channel/Cable Co.
Cincinnati	Fairbanks	St. Louis	Fort Wood S.W. Missouri Channels 13A, 18, 23, 33	Dayton	Channel 4
Indianapolis	Cable of Indiana Channel 19 American Sentinel Commun.	MONTANT (6:30 a.m.)		Lima	Cable Communications Channels 9, 10
IOWA (7:30 a.m.)		Missoula-Butte	Channel 3	OKLAHOMA (7:30 a.m.)	
Cedar Rapids-		NEBRASKA (7:30 a.m.)		Oklahoma City	Channels 8, 22
Waterloo	Waterloo	Lincoln-Hastings-Kearney	Channel 36	Tulsa	Channels 6, 10, 16, 18, 21
Des Moines	Channels 4, 5, 35	Omaha	Center Channel 29	Green Country	
Lincoln-Hastings		NEVADA (5:30 a.m.)		Wichita Falls-Lawton	Channel 11
Kearney	Channels 4, 10	Las Vegas	Channel 20	OREGON (5:30 a.m.)	
Sioux City	Channel 23	Salt Lake City	Channel 12	Boise	Channel 12
KANSAS 7:30 a.m.		NEW HAMPSHIRE (6:30 a.m.)		Eugene	Channels 2, 5
Joplin-		Boston	Warner-Nashua	Teleprompter	
Pittsburg	Channel 3	Hanover	Channel 10	Portland	Channels 13, 26, 30, 44, 83
Kansas City	Channel 5A	NEW JERSEY (8:30 a.m.)		PENNSYLVANIA (8:30 a.m.)	
Wichita-		New York	Telco	Erie	Channels 8, 18
Hutchinson	Channel 5	Philadelphia	Teleprompter Vision Channel 20 Comcast Storer U.A.-Columbia	Erie Telecom.	
KENTUCKY (8:30 a.m.)		NEW MEXICO (6:30 a.m.)		Johnston-Albion-Philadelphia	Channels 5, 8
Bowling Green	Channel 20	Albuquerque	Channels 9, 11, 12, 20	Channels 7, 14, 15, 20, 23	
Charleston-Huntington	Channels 4, 5	El Paso	Channel 3	Brandywine	
Evansville	Channels 2	Roswell	Sun White Sands Cablecom-Roswell Teleprompter-Lovington	Cablevision	
Lexington	Channels 3, 31	NEW YORK (8:30 a.m.)		So. Eastern	
Louisville	Channels 21, 29P, 30	Albany-Schenectady-Troy	Channels 8, 13, 17, 29	Ultra Com	
Nashville	Channel 10	Buffalo	Channels 3, 11	Pittsburgh-Wilkes-Barre-Scranton	Channels 5, 10
LOUISIANA (7:30 a.m.)		New York	Channels 10, 17, 29	Blue Ridge	
Baton Rouge	Channel 8	Rochester	Channels 32, 33	SOUTH CAROLINA (8:30 a.m.)	
Lafayette	Channel 7	Syracuse	Auburn	Charleston	Storer
Monroe-Eldorado	Channel 2	NORTH CAROLINA (8:30 a.m.)		Columbia	Channels 4, 10F
New Orleans	Teleprompter	Charlotte	Channel 22	Wilmington	Channel 12
Shreveport-Texasarkana	Channel 2	Greenville-New Bern-Washington	Channel 25	SOUTH DAKOTA (6:30 a.m.)	
MAINE (8:30 a.m.)		Greenville-Spartanburg-Asheville	Channel 12	Sioux City	Channel 30
Portland-Poland Springs	Cable TV-Kennebunk	Norfolk-Portsmouth-Newport News-Hampton	Channel 22	Sioux Falls	Yanikon
MARYLAND (8:30 a.m.)		Raleigh-Durham	Channels 9, 22, 24, 32	TENNESSEE (7:30 a.m.)	
Baltimore	Channel 15	Alert		Chattanooga	Channel 18
Washington	Channel B3	NORTH DAKOTA (6:30 a.m.)		Knoxville	Channels 14, 21
Boston-Worcester	Channels 16, 25, 36, 42	Fargo	Channel 12	TCI	
Springfield	Channel 25	OHIO (8:30 a.m.)		Nashville	Channel 26
MICHIGAN (8:30 a.m.)		Akron-Cleveland-Canton	Channels 10, 18, Q21	TEXAS (7:30 a.m.)	
Detroit	Channels 2, 25B, 31, 38	Cincinnati	Channel 23, 33	Abilene-Sweetwater	Channels 6, 10, 14, 17
Flint-Saginaw	Channel 18	Cleveland	Channel 18	Amarillo	Channel 15
Grand Rapids-Kalamazoo		Cleveland-Canton	Channel 8	Austin	Channel 17
Battle Creek	Channels 6, 10	Columbus	Tele Media Channels 5, 12, 19 Warner Amex McDonald Group	Corpus Christi	Channels 7, 36
Coldwater				Dallas	Channel 21A
South Bend-Elkart	Channel 30			Dallas-Fort Worth	Channels 8, 19, 24, B30, 34, 35
Traverse City-Cadillac	Great Lakes			El Paso	Channel 13
MINNESOTA (7:30 a.m.)				Houston	Channels 8, 12, 17, 21, 24, 25
Minneapolis-St. Paul	Channel 7			Teleprompter-Galv.	
MISSISSIPPI (7:30 a.m.)				Laredo	Channel 11
Jackson	Channel 7			Lubbock	Channel 10
Meridian	Channel 9			McAllen-Brownsville	Channel 9
MISSOURI (7:30 a.m.)				Odesa-Midland	Channels 3, 13
Columbia-Jefferson City	Channel 11			San Angelo	Channel 10
Kansas City	Channel 8			San Antonio	Channels 3, 28, 34
Diacom Satellite				Cable TV of Bexar	
Landmark				Waco-Temple	Channel 19
Springfield	Channel 4			Community	
				Wausau-Rhineland	Channels 6, 12, 23
				WYOMING (7:30 a.m.)	
				Casper-Riverton	Channel 4

Christian Life and Doctrine

The “Intents of the Heart”

“The Word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.”—Hebrews 4:12

THE Scriptures make it crystal clear that the great God of the universe, our Heavenly Father, is able to know our every thought and motive, that there is nothing which can be hidden from him. Even without the Bible to confirm it, reason alone would tell us that the Creator of that marvelous mechanism which we call the brain would be able to read the thoughts which it records, and understand thoroughly just what motives inspire those thoughts.

We are unable to know what is in the mind of another except as it is revealed by word or deed. Much less are we able to know the motives which prompt another to speak or act as he does. In general, we can at best gain only a superficial understanding of others as we note what they say and do. Because of this limitation, fallen humanity has passed many wrong judgments, which in turn has led to much that has been unjust, and frequently unkind.

When Samuel was sent by the Lord to anoint a king for Israel to take the place of Saul, he was reminded, as he was making the selection from among the sons of Jesse, that he was not to be guided by outward appearance, for the Lord, who would indicate his choice, looked upon the heart. (1 Sam. 16:7) David was the Lord's choice, a young man who at the time was considered the least likely prospect of all the sons of Jesse. (1 Sam. 16:15-22) But the Lord knew David's heart. It was this

knowledge of David's true heart loyalty that caused the Lord later to be merciful to him when, through the weakness of the flesh, he committed gross sins.

We should never overlook the fact that all our thoughts and motives are naked before the Lord (Heb. 4:13), that there is nothing we can do to hide them from him. The realization of this will, on the one hand, help us to scrutinize our thoughts and motives very carefully, and at the same time be an encouragement, as we realize that our mistakes and failures are not of the heart, and that He with whom we have to do knows this and is dealing with us accordingly.

The encouraging aspect of this is mentioned particularly by Paul in the verses following our text. He writes: "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."—Heb. 4:14-16

From God's standpoint we can come boldly to the throne of grace because we know that through the blood of his Son we can plead mercy and forgiveness for all our unwilling sins. From our own standpoint this bold approach to the throne of grace is possible if we know that our motives are pure in all we say and do.

Not only do we need to keep our motives unselfish and pure, but we also have a responsibility to train our desires in keeping with the expressed will of God as it is clearly set forth in his Word. Our text declares that God's Word is "a discernor of the thoughts and intents of the heart."

It is not enough that we be sincere in what we say and do. Saul of Tarsus was sincere in persecuting the disciples of Jesus, but he was wrong. As we progress in the Christian way, various situations will arise in which we will need to take

action. It would be quite possible to decide on a certain course which, according to our imperfect reasoning, would seem quite proper. But would it be pleasing to the Lord? Doubtless there are times in every Christian's life when the simple question, what would the Lord have me do in this situation, would suggest an outcome much more to the glory of the Lord.

"Thou Knowest"

Jesus is our true and perfect Exemplar. His heart was pure in the sight of his Heavenly Father, and his perfect humanity responded with ready obedience to every holy impulse of his heart. His thoughts were naked, completely uncovered, before his Heavenly Father, and he was glad to have it that way. Prophetically, Jesus is represented as saying in prayer to his Father, "I have preached righteousness in the great congregation: lo, I have not refrained my lips, O Lord, thou knowest."—Ps. 40:9

Here Jesus particularly mentions his faithfulness in bearing witness to the kingdom message, and through this message declaring the righteousness of his Heavenly Father. Jesus knew that he had been faithful in this service. He realized that his Heavenly Father also knew this. "Thou knowest," he said to Jehovah. Can we be this confident?

In the light of what we have done today to preach "righteousness in the great congregation," can we with confidence sincerely look up into the face of our Father in heaven and say, "Thou knowest"? He knows, of course, whether or not we acknowledge it. But are we glad that he knows, glad because deep down in our hearts we have done the very best we could? Can we go to the Lord in prayer tonight and say, "Search me, O God, and know my heart: try me, and know my thoughts"?—Ps. 139:23

Peter's Testimony

When Jesus was on earth he was able to read the thoughts and intents of the hearts of others. This, in part, was due to his

perfection, but more particularly it was through the power of the Holy Spirit. He knew that Judas was plotting against him. He knew the thoughts and heart condition of Zacchaeus, referring to him as "a son of Abraham," and to Nathaniel as "an Israelite indeed."—Luke 19:2-10; John 1:47

How much the apostles as a whole realized before Jesus' death and resurrection this miraculous power which their Master possessed, is not clear; but Peter certainly became convinced of it, and so testified after Jesus was raised from the dead. This was when Jesus appeared to them early one morning on the shore of Galilee. The apostles had decided to return to their fishing business, and had been out in their boats with their nets all night, but had caught no fish.

In the morning they saw a stranger on the shore, to whom, upon questioning, they confided their lack of success. The stranger suggested that they drop their net on the other side of the boat, which they did, and to their great surprise it was quickly filled with fish. A similar miracle had occurred when Jesus first called them to follow him, so they knew that this again was Jesus on the shore. Peter swam ashore in haste to meet and fellowship with the Master.

They ate a simple meal together there on the shore, and after that Jesus entered into a very personal conversation with Peter. He "saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these?" Peter's reply was, "Yea, Lord; thou knowest that I love thee." Jesus asked the same question again, and received the same reassuring reply.

Again, the third time, Jesus asked, "Simon, son of Jonas, lovest thou me?" We read that then Peter was grieved, and "he saith unto him, Yea, Lord; thou knowest all things; thou knowest that I love thee." (John 21:1-17) What a wonderful confession of faith in the Master's ability! And Peter's realization that Jesus did know all things, and could read his heart, made him wonder why he had been asked the same question three times.

Peter's confidence in the Master's ability to read his thoughts, yes, even his heart intentions, was based on experience. On the night before the crucifixion Peter had assured Jesus that even though others might forsake him, he would not; that he would gladly die for him. Peter sincerely meant this. But Jesus knew something which Peter did not as yet even suspect. He knew that when the test came Peter would deny him.

That Jesus knew this in advance, and foretold it, evidently made a very vivid impression on Peter's mind. When Peter said to Jesus, that morning on the shore of Galilee, "Thou knowest all things; thou knowest that I love thee," it seems reasonable to suppose that his mind was reverting to those experiences of the night before the crucifixion. Jesus had then demonstrated that he did know all things insofar as Peter's thoughts and reactions were concerned. And Peter was assured that Jesus still knew every thought and intent of his heart.

Nor was Peter ashamed to have Jesus know what was in his heart. This was the important consideration for Peter. Previous to the crucifixion Jesus rebuked Peter, "Get thee behind me, Satan." In Gethsemane he commanded him to put up his sword. Thus Jesus had thwarted Peter's efforts to save him from the hands of his enemies. Considering Peter's impetuous nature, this could easily have left a wound in his heart, perhaps even a trace of resentment. But not so.

By now Peter realized that he could hide nothing from his Lord and Master, hence his outburst, "Lord, thou knowest all things; thou knowest that I love thee." You can look down into the deepest recesses of my heart. You know every motive and emotion that is there. Knowing this, you know that I love you more than I love life itself.

Yes, Jesus did know what was in Peter's heart, and he knows what is in our hearts. In the resurrection Jesus was exalted to the divine nature and to the express image of the

Heavenly Father's person! And it is as true of him as it is of Jehovah that all our thoughts, and the very intents of our hearts, are open and naked before him. In fact, he knows and understands us better than we do ourselves. This would be a terrifying thought if we did not know that he is sympathetic and compassionate, and that as our Advocate he makes it possible for us to stand before the Heavenly Father, not according to our imperfect fallen flesh, but according to the intents of our hearts.

"I Know Thy Works"

On the Isle of Patmos the resurrected and glorified Jesus communicated with the Apostle John, presenting to him the marvelous visions recorded in the Book of Revelation. Notable among the truths conveyed to John are the messages to the seven churches of Asia Minor which are recorded in chapters two and three of the book. These seven churches, we believe, are also symbolic of seven stages in the development of the professed Christian church throughout the age.

However, it is also evident that many of the conditions described in these seven churches, and certainly the promises made to each of them, are true of all. In each of the churches mentioned, both faithful and partially faithful disciples are described, the promised rewards applying only to those who are faithful—faithful unto death. One thing common with respect to all seven of these churches is Jesus' statement, "I know thy works." Whether it was the Early Church, or the church at this end of the age; whether the true disciples, or the nominal believers, it was and is true of Jesus, as he said, "I know thy works."

To the first of the seven churches Jesus said, "I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars. And hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted." (Rev. 2:2,3) These words of

commendation were spoken of a group of faithful disciples. Are we sure that they would be true of us as individuals?

Can we say to Jesus, "You know my works. You know my labor and my patience. You know, dear Lord, that I cannot bear that which is evil. You know how zealous I am in doing my part in upholding the high standards of doctrine and righteousness of those whom I support or condone as teachers in the church. You know that by thy grace I have not become weary in well-doing. You know all these things, dear Lord; you know that I love thee."

Would Jesus reply to us, yes, I know your works. I realize that you are very sincere in all that you say. I know that you cannot bear that which is evil. Nevertheless, I have somewhat against you, because you have left your first love. He knew this about the church at Ephesus, and it could be true of us even though we may not realize it concerning ourselves. In searching our hearts we are confident that they are pure, that we are harboring no selfish motives and no roots of bitterness. But what about our first love?

We can all look back to the time when we first knew the Lord in the light of present truth, and remember our great enthusiasm. As the scales of darkness fell from our eyes, and through the truth we saw the Lord high and lifted up, the vision was so entrancing, so all-compelling, that we would permit nothing to stand in our way of serving him and praising his name. There was no task too difficult, no sacrifice too great to undertake for the Lord.

The dull, drab cares of life took on a brightness we never before knew. "Sweet prospects, sweet birds, and sweet flowers" all gained new sweetness. Through the truth—the mysteries of the kingdom which the Lord gave us to understand—the love of God and the joy of the Lord filled our hearts.

We loved the Lord's people and longed to be with them—not once a week merely, at the Sunday meeting, but as often as we

could. They were the Lord's people, and we were the Lord's, and we wanted to be with the members of the Lord's family, for they were our people, our family.

We eagerly sought out every possible opportunity to be in the service of the Lord, either ministering to the brethren in some manner, or bearing witness to the glorious Gospel of the kingdom. If there were tracts to be distributed, we wanted to share in that work. If there was follow-up work to be done we wanted to participate in that also. We regretted only that there was not more time, more hours in the day, that could be devoted to the Lord, to his people, and to the truth.

This was our first love. Today, as the Lord looks down into our hearts and lives, what does he find? Can we say to our Lord, you know that I love you, love your people, and love the truth today more than I ever did before. You know I have lost none of my enthusiasm, none of my first love zeal. You know that today, even as when you did reveal yourself to me through the truth, I have the same consuming zeal to serve you and to tell the whole world the glad tidings of your kingdom as I had then. No, dear Lord, I have not lost my first love.

How grand and reassuring it is to think that we can go to our loving Heavenly Father, through our advocate Christ Jesus, realizing that in knowing all things they know that our love for them is supreme, and that it in no way has abated. It would be cause for correction should the situation be otherwise. Surely we would not want to say to the Lord that while we did still love him, for some reason our enthusiasm, our zeal, had somewhat cooled.

Would we want to say to the Lord that while we still enjoyed fellowshiping with his people, it was not too difficult to find an excuse not to attend the meetings. And, as for the things we enjoyed doing in his service, well, there were others now who could do those things. In matters of conscience we sometimes hear people say, Well, you know, I have to live with myself.

Even more important with the Lord's people is the fact that we have to live with Him before whom the very thoughts and intents of our hearts are uncovered, naked.

To the angel of the church in Thyatira, the Lord said, "I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first." (Rev. 2:19) Here is a wonderful commendation! He who knows everything about his people, who understands every innermost thought and intention, could say to these faithful brethren that they had increased their works, charity, service, faith, and patience, that the last was more than the first. Can he say this of us?

How much more encouraging it is when he who knows our works is able to say that instead of losing our first love, we now have more than at first. If we were enthusiastic in the beginning, why should we not be more enthusiastic now? If we had charity, or love, in the beginning of our discipleship, why should not that love continually increase, filling and controlling our lives more and more completely as the days go by?

If in the beginning the service of the Lord brought joy, why should it not bring more joy to our hearts today?

In the beginning we had faith—in the Lord, in the truth, in the brethren. Should not that faith be stronger today? We see the plan of God progressing, the prophecies being fulfilled. Should we not now lift up our heads with more faith and assurance than ever before?

And patience! Surely we would not want to confess to the Lord that we had lost our patience waiting for the fulfillment of his promises. Neither would we want to admit that we could no longer with faith lean upon the Lord and thus patiently endure the trials which his wisdom sees are necessary to prepare us for a place in the kingdom to which we have been called.

How much better it is to be able to go to the Lord and say, Thou knowest all things, so thou knowest that with thine aid in

my every time of need, and as a result of the encouragement thou hast given me, I find more joy in thy service now than ever before. I find, also, dear Lord, that my love for thee, for thy people and for thy cause is becoming more and more the all-consuming power in my life. I do not love my family less, but I love thee more. I love thy people more, and find greater joy in their fellowship. I love thy truth more than at the beginning. It is a melody in my heart that is daily becoming sweeter, and an ever-increasing delight.

Yes, Lord, since you know all things, you will, when searching my heart, realize that my faith and patience are also increasing. In the beginning I had faith, but like Peter on the storm-tossed sea, when the billows of trouble would begin to mount around me, I was fearful. But you have helped me through my trials so many times that my faith is now stronger than at the first.

I can trust thee now, Lord, even though I do not always understand the meaning of thy providences. Now I would rather walk in the dark with thee than go alone in the light. My faith in thy truth as well as in thy providences in my own life is daily increasing. And with that increasing faith, made possible by thy great love for me and thy patience in dealing with me, I am learning more clearly the meaning of patient endurance.

You know all things, Lord, and therefore know that I have much progress yet to make. But I know that you will continue to work in me to will and to do thy good pleasure, and I gratefully and expectantly ask for your help in every time of need. I know that if I have this help nothing can separate me from thy love as long as I keep my heart emptied of self and wholly sincere toward thee.

A "Little Flock"

As we have noted, the messages to the angels of the seven churches apply in part to the faithful believers, and in part to less faithful Christians. To the angel of the church at Sardis

Jesus said, "I know thy works, . . . I have not found thy works perfect before God." But because Jesus knew the works of this church he could also say, "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy." (Rev. 3:1-4) Whether in the Sardis epoch of the church or at this end of the age, those who defile their garments will not walk with the Lord in white, for they will not be worthy.

So now when the Lord says to us, "I know thy works," does he know that we have not defiled our garments? James wrote that "pure religion and undefiled" is "to visit the fatherless and widows in their affliction," and to keep our garments "unspotted from the world." (James 1:27) The fatherless and widows in their affliction might well be symbolic of those in need and to whom we can minister, particularly with the truth, while the world and the pursuits of the world reflect the defiling spirit of selfishness.

Jesus overcame the world, and he wants us to be overcomers. The selfish, pleasure-mad lusts of the world have no rightful place in the hearts and lives of Jesus' disciples. Participating in the things of the world will defile our garments, and with garments defiled we will not be able to walk with our Lord in white. Any yielding to the selfish ambitions engendered by the world would make a spot on our garment. The way of love, trusting in the merit of the precious blood of Christ, is the only way to keep our garments undefiled.

As in the days of the Sardis church, so now, it is only the few, a little flock, who keep their garments unspotted from the world. Am I in that little flock? When today the Lord says, "I know thy works," I know there are some who are worthy because they keep their garments undefiled, does he include me? Does he see in me that purity of heart and life, that unselfish devotion to him and to his cause that keeps me completely separated from the world and the spirit of the world?

Help me, Lord, that I may not lose my first love, but continue patiently and rejoicingly on in the narrow way, enduring every trial which thy wisdom sees best for me, serving thee faithfully, even unto death. I know that only thus will I be worthy to receive the crown of life.

Dear Lord, give me an ear to "hear what the Spirit saith unto the churches"—the words of encouragement, of warning, of rebuke. Help me to take heed that I may love thee more at the last than at the first. Thus, by thy grace, may I be an overcomer, and hear you say to me, "Thou art worthy," and I will give to you "to eat of the hidden manna," and I will give you "a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."—Rev. 2:17

I realize, dear Lord, that proving worthy is the work of a lifetime. I know you appreciated my first love, and by thy grace I want it to be an abiding love, a love that is in me as a burning, deathless force impelling me to give, to serve and to suffer, as daily I take up my cross and follow thee. Increase my joy in service, and thus my joy in thee, who loved and served unto death, the cruel death of the cross. I want to be worthy because it means being like thee. I want to keep thy works unto the end, and to be given power over the nations, not just to rule them, but to bless them, even as you have received of your Father, and my Father.—Rev. 2:26, 27

Another reason, dear Lord, why I want so much by thy grace, to be worthy, is that I might be clothed in white raiment, and not have my name blotted out of the book of life, but instead may experience the ineffable joy of hearing you confess my name before my Father, and before his angels. O Lord, thy promised grace impart, and fill my consecrated heart, that I may be found worthy to be there before the Father's throne, face to face with him, and hear you confess my name.—Rev. 3:5

And then, dear Lord, you have set another joy before me by your promises which give me added incentive to be worthy. You have promised that if I overcome, you will make me a pillar in the temple of your God, and my God, and that then there will be no danger of falling away. You have also promised you will write upon me the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God. You have also promised to write upon me your new name.—Rev. 3:12

These, dear Lord, are joys which my finite mind cannot comprehend. But I know that the new Jerusalem which will come down from God out of heaven will be prepared as a bride adorned for her husband, and I know that one of the angels said that this new Jerusalem was the bride, the Lamb's wife. From this, dear Lord, I know that if I am to be a part of that bride I am to be made ready for it, and that in this also I will need to be faithful. Help me to be faithful, that I may have written upon me the name of our Father, the name of the new Jerusalem, and your own new name, dear Lord.—Rev. 19:7; 21:2,9,10

And now that we are in the end of the age, when you are again present with your people, I have heard your knock, and I have heard your voice, dear Lord. I have heard you say you will come in and sup with me. I am rejoicing in this feast of present truth. It is through this feasting that I have learned to know you so intimately. More than ever this makes me want to be an overcomer, and when I have been faithful unto death, hear you say to me that I may sit with you on your throne, even as you overcame and are now set down with our Father in his throne.—Rev. 3:20,21

Help me, then, dear Lord, indeed to hear and obey what the Spirit said unto the churches. Since the thoughts and intents of my heart are naked before thee and before our Father, help me to be sincere and pure of heart, and cover my imperfections with the robe of thy righteousness until I prove worthy. □

Christian Life and Doctrine

The Son of Man

“Whom do men say that I the Son of man am?”—Matthew 16:12

JESUS had many titles, all of which were appropriate in that they either described him or his work. But Jesus referred to himself most frequently as the Son of man. The term is used eighty-four times in the Gospels, and in every case used by Jesus to refer to himself. This title when speaking of Christ always has the article ‘the’ and the word for man in the Greek is **anthropos**, which simply means a human being. Our word anthropology is derived from it.

When Peter answered our Lord’s question as quoted in the theme text, Jesus said that God had revealed to him (Peter) that Jesus was the Messiah and that upon this statement of deep spiritual truth he was going to build his church. (Matt. 16:13-18) The title “the Son of man” expresses a concept that is obviously closely related to the implementation and development of God’s divine plan of the ages. When Peter answered “Thou art the Christ, the Son of the living God,” (Matt. 16:16) Jesus recognized that there was understanding behind the mere statement of words. Christ is the English equivalent of the Greek word **Christos** which means anointed one. This title corresponds to the Hebrew word **Mashlach** and is translated in English as Messiah. The Christ, or Messiah, is the one foretold in the Scriptures whom God would anoint with his Spirit to be the universal king. (Dan. 9:25, 26) Jesus did not become the Christ until his baptism in the river Jordan when the Father begat (or anointed) him with the Holy Spirit.—Matt. 3:16, 17; Isa. 61:1-3

John, in his Gospel, particularly emphasizes Jesus' pre-human existence as the Word (Logos) and explains that "the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." (John 1:1-3, 14) The Apostle Paul tells us that Jesus was "the image of the invisible God, the firstborn of every creature." (Col. 1:15) The beginning mentioned in John 1:1 cannot refer to the beginning of God, for he is eternal, from everlasting to everlasting. (Ps. 90:2) It must, therefore, refer to the beginning of God's work which was the creation of the Logos. It can be said of Jesus in his pre-human existence that he was the only begotten Son in that he was the only one of God's sons, spirit or human, created solely by God, for all others were created through or by means of that first begotten Son.—Col. 1:16, 17

Jesus, of course, continued to be God's Son when born as a human, even as he had been in his pre-human existence. His birth was not the result of natural means. Conception was not from Adamic stock, but by the power of the Holy Spirit of God—God was his father and not Adam. At the age of twelve Jesus recognized his sonship in relation to God when he said to his parents, "Did you not know that I must be in my Father's house?"—Luke 2:49, RSV

How then does the title "the Son of man" relate to this arrangement? Adam was the first human son of God because he was created by God. (Gen. 2:7; Luke 3:38) Because of his disobedience, he was evicted from the Garden of Eden and condemned to death as a willful sinner. He was, in effect, disowned by God and lost his sonship. Adam at the first was given dominion over the works of the Creator (Gen. 1:26), but because of his transgression he lost this also, although his sonship and dominion are held in abeyance. Those who descended from Adam have been born with inherited Adamic weaknesses and therefore could not claim the relationship of being a son of God on the basis of birth. The Apostle John points this out when he states, "As many as received him, to

them gave he power [or authority] to become the sons of God, even to them that believe on his name: which were born [begotten], not of blood, nor of the will of the flesh, nor of the will of man, but of God.” (John 1:12,13) The point is that for any of Adam’s race to attain to sonship requires special recognition by God.

Jesus, on the other hand, although flesh, was not of Adam’s lineage and therefore did not inherit Adamic condemnation. He was, however, as God’s son, the prospective second Adam—born of a woman. “When the fulness of time was come, God sent forth his Son, made of a woman, made under the law.” (Gal. 4:4; Luke 1:34, 35) Jesus had not simply materialized as a human being, but was actually a son of mankind through his mother Mary. As a perfect Son of God in the flesh, he could claim the inheritance lost by the first man Adam.

It was because of this that the Apostle Paul could consider the eighth psalm as prophetic in pointing to Jesus as the second Adam—the Son of man—who was qualified to receive the lost inheritance and by the sacrifice of himself restore it to Adam and his offspring. The apostle’s interpretation of the psalm is as follows: “One in a certain place testified, saying, What is man that thou art mindful of him or the Son of man that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands: thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. But we see Jesus [the Son of man], who was [also] made a little lower than the angels [but] for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man.”—Heb. 2:6-9

Jesus himself spoke of his place in God’s arrangement as “the Son of man” to restore the lost dominion to Adam and his race. “No man hath ascended up to heaven, but he that

came down from heaven, even **the Son of man**. And as Moses lifted up the serpent in the wilderness, even so must **the Son of man** be lifted up: that whosoever believeth in him should not perish, but have eternal life. 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. For God sent not his Son into the world to condemn the world; but that the world through him might be saved.”—John 3:13-17

Jesus illustrated how the work of restoration was to be accomplished by citing an experience of the nation of Israel in the wilderness. (Numbers 21:4-9) The people had become discouraged because of the difficulties of the way and began to speak against God and against Moses, complaining about the material discomforts. As a punishment God sent fiery serpents among the people and many Israelites died. The people cried out to Moses and Moses interceded with God on their behalf. The Lord instructed Moses to fashion a serpent of brass and set it upon a pole, that everyone who was bitten could look upon the serpent and live. Jesus was illustrating that all of Adam’s offspring—the human race—have been ‘bitten’ with Adamic sin and are condemned to die, but Jesus as **the Son of man** was a corresponding price for Adam, and he being “lifted up” would provide the means whereby mankind could live. (John 8:28,29; 12:32,33) Then Jesus, quick to recognize the Heavenly Father, shows that the entire arrangement was made possible only because of God’s great love for mankind and his desire to restore them to favor and the blessings of life.

At the time of Jesus’ first advent the Jews generally believed that when Messiah came the kingdom would be established. They expected that Messiah would be a strong leader much on the order of David, who with God’s help would conquer their enemies, release them from servitude, and establish the long-promised kingdom. Jesus did not fulfill these expectations for he was meek and lowly of heart, a man acquainted with sorrows and grief. Because of this the

Jews rejected him as their deliverer. (Isa. 53:1-4) They overlooked the prophecies which said that Jesus must first suffer and die and then come into his glory.—Luke 24:25-27

The disciples came to accept the fact that Jesus must die and be resurrected the third day, and they apparently accepted the fact that as a resurrected spirit being Jesus would be invisible. In the account in the twenty-fourth chapter of Matthew they asked Jesus what would be the sign of his presence, for even though he would be a spirit being they expected that he would set up his kingdom then and it would be to their advantage to know when he was present to accomplish the work. Jesus then proceeded to give them some signs or evidences that would mark his presence.

As one of the signs of his return and presence he quoted in part from a prophecy about himself in Daniel 7:13, 14: "I saw in the night visions, and behold one like **the Son of man** came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

Storm clouds are foreboding and from them comes distress. This is the symbolic use of clouds in this prophecy. In other words, the prophecy is saying that when **the Son of man** came there would be trouble and distress in the earth, and that this would be associated with the preparation for the establishment of the kingdom. The words of Jesus in alluding to this prophecy are as follows: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of **the Son of man** in heaven; and then shall all the tribes of the earth mourn, and they shall see **the Son of man** coming in the clouds of heaven with power and great glory."—Matt. 24:29, 30

Jesus, when brought before the high priest, quoted this same prophecy from the Book of Daniel. When asked if he was the Christ, the Son of the Blessed, Jesus answered, "I am; and ye shall see **the Son of man** sitting on the right hand of power, and coming in the clouds of heaven."—Mark 14:61, 62

The **sign of the Son of man** referred to by Jesus is the trouble and distress that comes upon the earth because Jesus, as the Arm of Jehovah, is breaking down and destroying the old system in preparation for the establishment of the new system—the kingdom. Jesus described the reason for the distress and trouble thus: "For the powers of heaven shall be shaken." (Luke 21:26) In the Matthew account it states that both the heavens and earth will be shaken. The reference is to the controlling power of earth's ecclesiastical systems and institutions and the mores of the people. Jesus spoke of this controlling power as Satan, "the prince of this world." (John 14:30; see also II Cor. 4:4; Eph. 2:2) His influence must be destroyed before the kingdom can be established.—Rev. 20:2

We believe that we are in the midst of this time of shaking, that **the Son of man** is present directing the issue, and that ere long the distress and trouble will be ended and earth's long weary night of sin and death will be over. Then the kingdom for which the world has so long prayed will be established.

We realize that we have considered only one of the several signs Jesus gave his disciples which would mark his presence, for the signs continue throughout the twenty-fourth and twenty-fifth chapters of Matthew. The concluding act which relates to his presence and the work he is to do as **the Son of man** is recorded in Matthew 25:30-46 from which we quote in part: "When **the Son of man** shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory and before him shall be gathered all

nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats. And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.”—vss. 31-34

This ‘coming’ of **the Son of man** obviously refers to a phase of the work Jesus is to accomplish during his second advent, for he will have been present all down through the harvest of the Gospel Age and his influence manifested in the many and great works that will have been accomplished during that time. But the time of this prophecy is after the harvest is ended, because accompanying Jesus to help in the work of judging the world are his holy angels—the church. In Matthew 19:28 we read, “Verily I say unto you, That ye which have followed me, in the regeneration when **the Son of man** shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel [the world of mankind].”

The word ‘judging’ in the above text is the Greek word **krino** which carries with it the thought of a trial and then a judgment. The thought seems to be expressed in Isaiah 26:9, “When thy judgments are in the earth, the inhabitants of the world will learn righteousness,” and again in Psalm 98:9, “With righteousness shall he judge the world, and the people with equity.” In the prophecy quoted from Matthew, the thought expressed as “he shall separate them one from another, as a shepherd divideth his sheep from the goats” is the same thought. It is a process of shepherding as the Shepherd trains his flock.—John 10:16

The essence of the work which will be accomplished during this time of the mediatorial reign of Christ and his church is that they will write God’s law in the hearts of the people and those who heed the Good Shepherd’s voice will receive life and dominion in the kingdom of the Father.

The title **the Son of man** serves to identify Jesus as the great kinsman of mankind, the one who had the power to redeem them and release them from the bondage of sin and death. But the meaning attached to the title does not end there, because the work of elevating the world of mankind back to perfection will take the entire time of the kingdom reign. It is only then that dominion and life will be restored to Adam and his race. The prophecy in Daniel and the sign of the Son of man given by Jesus relate to the preparation and establishment of the kingdom, the concluding work of **the Son of man**. ☐

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FEBRUARY SPECIAL: On Sunday, February 21, "Frank and Ernest" will discuss a topic of interest to many. Attractive circulars will be available for announcing this program, and you are invited to send for as many as you can use. They are free. Address your request to: The Dawn, East Rutherford, NJ 07073.

Encouraging Letters

Spiritually Gratifying

Dear Sirs: Please accept this small but sincere donation for your thoughtfulness and kindness in sending me a "Hope" booklet at the lowest point of my life—someone expressed sorrow and compassion for a fellow man, and it was spiritually gratifying. Without hope in the resurrection life would be meaningless. The person I mourn so deeply set such a fine example, not by words, but by deeds, in comforting others at a similar time. Thank you.—NY

"A Great Uplift"

Dear "Frank and Ernest": You are rendering a beautiful service! May God continue to bless you. I appreciate receiving your "Hope" booklet. It has been a great uplift for me and for my daughter. Yours in Christ.—MO

"Much Excited"

Dear Sirs: I am very much excited for the big help given by your program. I am also much delighted with the good news of Jesus Christ provided by your ministry. I'll be very happy if you will send me a copy of "The Future of Israel and the World." Yours faithfully—Fiji Islands

A Thankful Heart

Dear Sirs: I am writing to let you know how I feel. I can't put in words the joy I get from reading the booklets you have sent me from time to time. They have opened my mind and eyes to what God is saying, what he wants me to do, and how to live. The literature you send me takes me back to the Scriptures, and I get an understanding that I didn't have before I started reading The Dawn, and the rest of the booklets you sent me. I want to thank God first, and thank you all! I am enclosing a little donation.—PA

"A Treat to Hear"

Dear Sirs: Kindly send me your booklet "God and Reason." Your program on 4XD on Sunday evenings is a treat to hear. May God bless the good work you are doing! Yours sincerely.—BWI

"Happy with the Truth"

Dear Christian Friends: Although I just placed an order for the Studies in the Scriptures and a subscription to The Dawn magazine, I am so happy with the truth I read in the sample copy of The Dawn you sent to

me that I am reading it through for the second time. I would now also like to order the bound volumes of The Dawn, (one each) 1975, 1976, 1978, 1979, in vinyl covers—\$2.50 each—a total of \$10.00; also "Hymns of Dawn," \$1.00, and enclose my check for cost, plus postage. Sincerely.—MS

Reasonable and Clear

Dear Brethren: The enclosed check is for another year's subscription to The Dawn. Please accept the rest as a contribution to further the work in any way you see fit. I love reading The Dawn, and look forward each month to its arrival. Thank you brethren at The Dawn for your teachings based on the Bible. They are so reasonable and clear; and I rejoice with you in the hope and peace that God's kingdom will soon bring to mankind. Most sincerely.—OH

It "Makes Sense" to Her

Dear Sirs: I just want to say I've been reading your books for quite a few years now, and your way of believing is the only way that makes sense to me. It is beautiful, and I believe it is God's message, and I'll treasure it always. Would you please send me any free literature you have? Thank you so much.

Enclosed is renewal of my subscription to The Dawn. May the good Lord bless you, each and every one! Thank you. Sincerely.—IN

Prays for Broadcast

Dear "Frank and Ernest": Greetings in Jesus' name, and praise to our great God! I enjoy listening to your broadcast very much over WWDJ. I can't let the chance of asking for your booklet pass me by. Please send me a copy of "Our Lord's Return." Thank you very much. I also pray regularly that the Lord will keep on blessing your broadcasts. Thanks and praise to the Lord! I remain, Yours sincerely.—NY

Source of Blessing

Gentlemen: Thank you very much for your booklet, "Hope." I do not know who sent it, but just recently it has become a source of blessing to me. I have been going through a very difficult time since my husband died. Just two days before his death my daughter was married, and the empty house is unbearable. I came upon your booklet again this morning, and after picking it up I realize that I will be with him on that great day of awakening. Thank you once again, and may God bless you.—NJ

“Good Truths”

To Whom It May Concern: Some time ago you sent me a little booklet, which I enjoyed very much. And since then you have sent me more, which I have been reading, and I want you to know they have been very helpful to me. But I am wondering how you can render such a good service for so little. They are wonderful! I would like to thank you for the good truths I have read. They are in line with the Bible. I thank you, and may God bless you.—KY

Helped and Comforted

My dear friends: May God bless you and your work as it goes out into this dark world. I want to tell you how much I enjoy reading The Dawn, and how it has helped me and comforted me. Without the hope of a wonderful coming kingdom my life would be empty. May God bless you and be with you always.—BWI

A Longtime Listener

Dear “Frank and Ernest”: I enjoy your wonderful program on a Wilmington station, and have listened to you for a good many years. God bless you both! I would love to have the booklet, “Hope Beyond the Grave.” Thank you.—DE

Hungering for Truth

Dear Sirs: I wish to say that the Dawn Bible Students Association magazine is a wonderful one! I have derived much wisdom, knowledge and understanding in reading topic after topic. I love knowledge from God’s Word, and hunger for more and more. Enclosed find a check for a year’s subscription to The Dawn. Sincerely.—TX

A Listening Family

Gentlemen: Please send me a copy of your booklet, “Creation,” which will be very helpful to my family. Your program is an inspiration to us. Praise God! Yours in Christ.—NY

“Wonderful Job”

Dear Sirs: I’m a listener to your program on HOXO station. I can hardly do without it. I am a rheumatic patient, and have such pains in my fingers that I can’t write you all the things I would like to. I thank the Lord for you people that send his Word all over the world to help people like me. May God bless and keep you as you continue this wonderful work. Would you kindly send me the booklet, “When a Man Dies”? I’ll be very grateful. Yours truly.—Panama

Her "Load" Now Lighter

To The Dawn Bible Students: I lost my husband in March, and was so depressed. Then I received a booklet, "Hope," from you. I just can't tell you how it made me see the light. All of a sudden my load was lighter. I read the booklet over and over, and won't even lend it to anyone for fear that I won't get it back. On the back page you mention another booklet, "God and Reason." May I have a copy, and also another copy of "Hope," so I can lend one to my friends. Thanking you, I am sincerely yours.—WI

For His Grandchildren

Dear Sirs: Will you please send me your booklet on "Creation." I will appreciate this very much, as I have grandchildren who will soon be confronted with evolution! Yours truly.—LA

Message Enjoyed

Dear "Frank and Ernest": I heard your broadcast over WMBI radio this morning, and really enjoyed the message. I am confined to my home, and I wish to take advantage of the offer of your booklet, "God's Plan." I shall look forward to your message each Sunday morning. Thanking you, I am faithfully yours, a Christian friend.—IL

Hungry for Knowledge

Dear Sirs: I am asking for the booklet, "Life After Death." Could I have five copies, please—four to pass out to friends and relatives and one to keep. I saw your film at a local nursing home yesterday. It was real good. I have had several people ask me about life after death, and I don't know how to explain it to them. There is so much I don't know about the Bible, and I would be so glad to have other reading material to study. I am on disability, and don't get much money to live on, but God has supplied my needs. Thank you again!—KS

To Lessen the Fear

Dear Sirs: Please send me your free booklet, "Why God Permits Evil." Thank you! Perhaps it will help me to understand why so many terrible things are happening, and lessen the fear we all feel. Sincerely.—FL

Her Needs Supplied

Gentlemen: Please send me the booklet, "God's Plan" you offer, and I thank you that I may have it free, since I am on welfare. But our Lord supplies my needs. May you be richly blessed. Praise the Lord! In Jesus' name.—CA

Speakers' Appointments

MINISTERING THE GLORIOUS GOSPEL OF CHRIST

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

G. JEUCK

Berwick, PA February 7
New London, CT 21

K. NAIL

Sayville, NY February 7

E. LANKFORD

Phoenix, AZ February 21
Tucson, AZ 22
San Antonio, TX 25
Dallas, TX 26
Wichita Falls, TX 27
Oklahoma City, OK 28

L. POST

Middletown, NY February 7
Philadelphia, PA 14
Pottstown, PA 14

J. TATE

New Haven, CT February 28

BRITISH SPEAKER'S APPOINTMENTS

F. BINNS

Ipswich March 13
Bridlington 27
Barnsley April 24

R. ROBINSON

Reigate March 13
Warrington April 10

Obituaries

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

Sister Pauline Watson, Duquesne, PA—November 27. Age, 76.
Brother Charles Brooks, Orlando, FL—December 7. Age, 80.
Sister Nellie B. Ritchie, Wilmington, DE—December 13. Age, 91.
Brother Paul Olchoway, Winnipeg, Man.—December 14. Age, 24.
Brother Ernest Wylam, Ft. Wayne, IN—December 15. Age, 93.
Sister Nellie Gorecki, Detroit, MI—December 18. Age, 69.
Sister Jennie Ann McCoy, Cincinnati, OH—December 26. Age, 48.

Conventions

BEAR MOUNTAIN STATE PARK, NY, February 7—Cliff House, Inter-section of Palisades Interstate Park-way, Route 6, and Route 9W, Bear Mountain. Mrs. Gail Butler, 343 So. Pleasant Ave., Ridgewood, NY 07450

MINNEAPOLIS, MN, February 7—Northwest YMCA, 23rd Ave. and Jackson St. N.E. Mr. C. Berdahl, 4804 Decatur Ave. 55428

SACRAMENTO, CA, February 13, 14—Woodlake Inn, Highway 160 at Canterbury Rd. Mrs. E. F. Lankford, 6000 19th Ave. 95820
Phone: (916) 457-0569

CHICAGO, IL, February 28—Hinsdale Township H.S. So., Clarendon Hills Rd. & Elm St., Darien, IL. Mr. Edward Bushlus, 980 Lois Ave., Addison, IL 60101
Phone: (312) 543-5735

DETROIT, MI, February 28—Redford YWCA, 25940 Grand River, Detroit. Mr. Walter Blicharz, 19146 Bedford Rd., Birmingham 48009

FULLERTON, CA, March 6, 7—YWCA, 321 No. Pomona Ave., Fullerton. Jessie Hill, 1910 Rosebrook Lane, Rosemead 91770

ORLANDO, FL, March 6-8—Altamonte Springs Inn & Racquet Club, Interstate 4 and Highway 436, Altamonte Springs. Reservations must be made by Feb. 15 with secretary:

Mr. Wm. Vrooman, 2507 Shoreham Rd., Orlando 32803
Phone: (305) 896-2094

NEW ORLEANS, LA-PASS CHRISTIAN, MS, March 20-21—Ramada Inn, Interstate 10 and Gause Rd., Slidelle, LA. Mrs. Samuel Heron, 4513 St. Anthony Ave., New Orleans, LA 70122
Phone: (504) 288-1553

ALBUQUERQUE, NM, April 2-4—Pre-Memorial Convention. University of Albuquerque, St. Joseph's Pl. N.W. Mrs. T. M. Thomassen, 402 Bryn Mawr S.E. 87106
Phone: (505) 268-8170

FRESNO, CA, April 3, 4—Fresno Pacific College, 1717 So. Chestnut. Mrs. Fritz W. Becker, 1030 E. Hedges Ave. 93728
Phone: (209) 233-2303

WILMINGTON - CHESAPEAKE, MD, April 3, 4—Pre-Memorial Convention. Brandywine College (Widener Univ.), Route 202, North Wilmington. Mrs. Gladys MacDonald, 135 West Rutherford Dr., Newark, DE 19713

BOISE, ID, April 23-25—Owyhee Plaza, City Center, 11th and Main Streets. Mrs. Elton Pigg, 1400 Sunrise Rim Road, 83705
Phone: (208) 336-0163

SAN FRANCISCO, CA (Asilomar), May 28-31

1982 MEMORIAL SUPPER DATE

The proper date for the annual observance of the Memorial Supper will be after 6:00 P.M. on Tuesday, April 6.