

The DAWN

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HIGHLIGHTS OF DAWN

THE SCRIPTURES CLEARLY TEACH SERIES, Part 3

A Ransom for All

“This is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth.

For there is one God, and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time.”

—I Timothy 2:3-6

JESUS CHRIST CAME into the world to save sinners, the Scriptures declare. (Matt. 9:13; 18:11; Luke 9:56; 19:10; John 3:17) His coming was in keeping with the purpose of his Heavenly Father, the Creator, hence our text refers to God as being ‘our Saviour’. God’s plan for the salvation of the world through Jesus was a manifestation of his love for sinners, for we read that God “so loved the world” that he gave his Son to be the Redeemer, with the provision that all who believe on him “should not perish, but have everlasting life.”—John 3:16

The basis upon which salvation is brought to the sin-cursed and dying race through Jesus is the fact that in death he became a substitute for the forfeited life of father Adam. “As in Adam all die,” wrote Paul, “even so in Christ shall all be made alive.” (I Cor. 15:22) This substitutional arrangement is referred to in our text as a ‘ransom’, or, as it means in the Greek, ‘a price to correspond’. Jesus’ sacrifice of his life on behalf of Adam and the dying race was, indeed, a

price to correspond; for just as Adam was a perfect human being before he sinned, so Jesus was made flesh—flesh that was “holy, harmless, undefiled, separate from sinners”—and this flesh he gave “for the life of the world.”—John 6:51; Heb. 7:26

In I Timothy 4:10 the apostle speaks of God as the “Saviour of all men, specially of those that believe.” In this passage of Scripture the apostle mentions a point which at first might seem strange. He says that “we both labor and suffer reproach” because we trust in the living God, who is the Savior of all men. Why should anyone be reproached and caused to suffer for believing in such a God? Yet it is true that they do!

We cannot be too sure about the background meaning of this statement by the apostle, but evidently the suffering and reproach to which he refers came from those who believed in one or more of the many false gods worshiped by the people at that time. Under the influence of prejudice and superstition, stimulated by the spirit of Satan, these worshippers of false gods resented the truth concerning a true and living God of love, a real Benefactor of the people, one who loves the world and has made a provision of salvation for all who believe. The same is true today. Churchianity discarded the names of the heathen gods of the pagans, but applied the pagan doctrines and superstitions to the God of the Bible. When they worship him they are not in reality worshiping the true and living God, but the gods of the pagans. (John 17:3; I John 5:20) In some cases their conceptions of God are even more grotesque than those of the pagans. And just as pagan worshippers reproached those who worshiped the true and living God in Paul’s day, so we are reproached today.

The Gospel of salvation through Christ has been distorted to the point that salvation means to be rescued from the torments of a creedal hell, with only a few in all the ages fortunate enough to escape. The bearers of the true Gospel

of love—those who believe in and teach that God is the Savior of all men, especially those who believe—are reproached by those who worship the torment deity, and are held up before the people as opposers of Christianity.

*Our God is just—
but not vengeful*

But thanks be to God that we have learned to know him as the Savior of all men, and especially those who believe! Those who have come to know this glorious truth are glad to lay down their lives heralding forth his praises, for he has called them “out of darkness into his marvellous light.” (1 Pet. 2:9) We could not have a better vocation, a better cause for which to die, than that of magnifying the name of the true God of love.

Perhaps we have not appreciated this privilege as much as we should. Perhaps we have tended to be somewhat apologetic when enemies of the truth accuse us of being teachers of a ‘second chance’. What is there about teaching a second chance for which we should be ashamed? Adam sinned willfully, and God will give him a second chance—indeed, his love provided for it through the ransom sacrifice of Jesus Christ. Why should we not glory in the fact that our God is a loving, merciful, and forgiving God?

THROUGH THE RANSOM

Our God is also just—but not vengeful. Through Jesus, he has made a provision whereby he can be just, yet the justifier of all who believe. (Rom. 3:26) Surely we are honored in having the privilege of knowing such a God—knowing him in advance of the time when the world will know him; knowing him and rejoicing in his love at this time when the world is still in darkness.

Paul says of our God that he "will have all men to be saved and to come unto the knowledge of the truth." The great truth which all shall eventually learn is that the "man Christ Jesus" in his work as Mediator between God and men, "gave himself a ransom for all." This harmonizes with John 1:9, where we read that Jesus is that "true Light, which lighteth every man that cometh into the world." So while we rejoice that we have come to a knowledge of the truth, our joy is increased in the realization that ultimately—in God's due time—all mankind will learn to know him, whom to know aright is life eternal.—John 17:3

Paul's phrase, "Who will have all men to be saved," does not indicate "universal salvation" within the accepted meaning of that expression. It does not mean that God's love will save everlastingly every individual who has ever been born. The remainder of the expression clarifies its meaning: "and to come unto the knowledge of the truth." (I Tim. 2:4) Practically every member of Adam's race has gone down into death wholly or partially ignorant of the provision of life made by God through Jesus. These must be awakened from death—saved in this sense of the word—in order that they might be made acquainted with the great and saving truth of the ransom for all.

"That whosoever believeth in him should not perish, but have everlasting life," declared the Master. How few there have been who have had an opportunity to believe in him! But this has been taken into consideration in the LORD's plan, and the provision made to rescue them from the sleep of death that they might have an opportunity to hear and believe and be saved. It is this fact that the apostle emphasizes when he says that the great truth of the 'ransom for all' is to be 'testified in due time'.

ACCEPTABLE TIME FOR SACRIFICE

It was not the due time during the 'world' before the Flood for the people to learn about God's provision of salvation through Christ. Nor was this great truth testified to the

people during Old Testament times. In the time since, the Gospel has been preached worldwide as a witness, but it has come far short of reaching all; and the blinding influences of the "god of this world" (II Cor. 4:4)—Satan—have prevented nearly everyone from really appreciating the truth concerning the true God of love and the provision for life he has made through the ransom for all.

The Millennial Age—the "times of restitution of all things" (Acts 3:19)—will be the due time when the knowledge of the ransom will be testified to all. During this present Gospel Age another feature of the divine plan is being developed; that is, the call and development of the church of Christ. These are called to "glory and honor and immortality" (Rom. 2:7; 8:17), and to joint-heirship with Christ; and it is the ransom which constitutes the basis for this glorious hope.

One of the conditions upon which we may live and reign with Christ is that we suffer and die with him. Paul speaks of this as filling up "that which is behind of the afflictions of Christ." (Col. 1:24) He speaks of it also as being "baptized into his death," and as being "planted together in the likeness of his death." (Rom. 6:3,5) And when we question what he means by the likeness of Jesus' death, the apostle answers that Jesus died unto sin, that is, as a sin-offering, and that "likewise" we should reckon ourselves to be dead unto sin.—Rom. 6:10,11

What does the apostle mean by reckoning ourselves to be dead unto sin? Simply that we are authorized, through our faith in the merit of Jesus' shed blood to count ourselves as offering an acceptable sacrifice to God—a sacrifice that will have to do with ridding the world of sin, hence a sin-offering. In verse seven the apostle explains—according to the **Marginal Translation**—that those who are thus dead are planted together in the likeness of Jesus' death and "justified from sin."

*There is no sin-canceling merit
in the sacrifice of the church. . . .*

This means that they are not dying as sinners, for the blood of Christ frees them from condemnation; they are dying, rather, as sin-offerings, even as Jesus died "unto sin."

This wonderful arrangement whereby the followers of Jesus may join in his sacrificial work for the salvation of the world in no way changes the fact that the ransom sacrifice of Jesus releases mankind from sin. Jesus' ransom sacrifice is the basis of the entire arrangement. It is only through the ransom that we are authorized to 'reckon' ourselves to be dead unto sin.

There is no sin-canceling merit in the sacrifice of the church. But when the LORD authorizes us to reckon it as being part of the "better sacrifices" of this Gospel Age, we should honor him by doing so, and seek faithfully to keep our sacrifice on the altar until it is fully consumed. (Heb. 9:23) It is this thought that Paul stresses saying, "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

Jesus "tasted death for every man," declares the apostle. (Heb. 2:9) However, this alone does not complete the work of reconciling the lost race to God. If nothing more were done, the living generations would go on in sin and continue to die, while those in the tomb would remain there. It was necessary in the divine plan that a knowledge of this 'ransom for all' should be made known to those for whom it was provided, and it is in this phase of the atonement work that the church has a share.

First, Jesus was raised from the dead and appeared "in the presence of God for us." (Heb. 9:24) The apostle states the same thought in another way, saying that Christ was

“raised again for our justification.” (Rom. 4:25) And why should we, the church class, be justified? It is in order that we might present our bodies an acceptable sacrifice and be planted together in the likeness of Jesus’ death. This is not for the purpose of adding anything to the ransom, but in order that each one in the true church might prove his full harmony with the divine program of love for the human race, and be trained to share with Jesus in the future work of enlightening and blessing the world.

It is in this way that the merit of Christ’s ransom will reach the world through the church. This merit is first used to make the church’s joint-sacrifice with Jesus acceptable, and when this sacrifice is complete and the church is glorified with the LORD, together they will be the channel through which the offer of salvation will reach mankind. And how will the benefits of the ransom be made available to all? It will be through the enlightenment of the people in order that they might have an opportunity to believe.

“How shall they believe in him of whom they have not heard?” (Rom. 10:14), asks the apostle. As the merit of the ransom is available at the present time for those who believe only, it becomes evident that the church has a very vital part in the work of reconciliation—not by providing the ransom, but by being co-workers in the divine arrangement whereby, on the basis of imparted knowledge, the benefits of the ransom will be available to the people. It was in keeping with this divine arrangement that Jesus prayed for the oneness of the church with himself—that full oneness which will be attained in the “first resurrection”—“that the world may believe.”—Rev. 20:5,6; John 17:21

So while the due time for testifying the knowledge of the ransom to all mankind—the living and those who will be raised from the dead—will not be until the mediatorial kingdom of Christ is established, now is the “acceptable year [time]” (Luke 4:17) for the followers of Jesus to lay down their lives as joint-sacrificers with him. Paul speaks of this in

proves that the church is to be used, together with Christ, as the servants of God in establishing this covenant.

This whole arrangement is made possible through the “ransom for all.” (I Tim. 2:6) Truly it constitutes the basis of hope for both the church and the world. And what a blessed hope it is for both! For the church it is a hope of glory and honor and immortality; and for the world, restitution to human perfection on the earth.

As we have seen, the hope of the church also is that she may share in the work of restoring the world. “I will preserve thee,” says the LORD, “and give thee for a covenant of the people, to establish [*Margin*, ‘raise up’] the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners [of death], Go forth; to them that are in darkness, Shew yourselves.” (Isa. 49:8,9; 42:6) It will be in the fulfillment of this promise that “the ransom for all” will be testified to all “in due time.”—I Tim. 2:6; I Pet. 5:6 ■

WEEKLY PRAYER MEETING TEXTS

MARCH 2—“Whatsoever things are true, whatsoever things are honest, . . . think on these things.”—Philippians 4:8 (Z. '03-9 Hymn 267)

MARCH 9—“God is not unrighteous to forget your work and labor of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.”—Hebrews 6:10 (Z. '03-59 Hymn 210)

MARCH 16—“We know that we have passed from death unto life because we love the brethren, . . . and we ought to lay down our lives for the brethren.”—I John 3:14,16 (Z. '99-88 Hymn 23)

MARCH 23—“Ye endured a great fight of afflictions; partly whilst ye were made a gazingstock, both by reproaches and afflictions, and partly whilst ye became the companions of them that were so used.”—Hebrews 10:32,33 (Z. '03-40 Hymn 322)

MARCH 30—“Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness.”—II Peter 3:11 (Z. '96-33 Hymn 150)

INTERNATIONAL BIBLE STUDIES

LESSON FOR MARCH 5

Speaking Spiritual Truth

KEY VERSE: "I determined not to know any thing among you, save Jesus Christ, and him crucified."

—I Corinthians 2:2

SELECTED SCRIPTURE: I Corinthians 2:1-13

THE OPENING VERSES of this epistle emphasize a very important fact with respect to a great deal of the Word of God—particularly the New Testament; namely, that it is addressed, not to the world of mankind in general, but to the LORD's own consecrated people, the "sanctified in Christ Jesus, called to be saints."—I Cor. 1:2

The 'sanctified in Christ Jesus' who were at Corinth constituted the "church of God" (vs. 2) in that city. The LORD's people do not need to be bound to some central synod, or governing body, in order to be of the 'church'. The English word church is from the Greek word *ekklesia*, which simply means a 'calling out', or called out people. All of those who have responded to the call of the

true Gospel, and have separated themselves from the world and its spirit are properly a part of the 'church'. Their names do not need to be enrolled anywhere except in heaven.

The 'saints' at Corinth in Paul's day were divided in their allegiance. Some claimed to be "of Paul," others "of Apollos," some "of Cephas, [or Peter]," while some claimed that they were "of Christ." (vs. 12) Paul designates this the spirit of carnality—the result, that is, of partisan human reasoning. Since some were claiming this unscriptural allegiance to Paul himself, it gave him an opportunity to speak out strongly against it, for none could say that he was prompted by jealousy.

There is nothing to indicate that Apollos and Peter

were in any way responsible for the fact that some in the Corinthian church had become their over-zealous followers. Probably they were just as much opposed to what was happening in the Corinthian church as was Paul. It was simply that the brethren had not as yet attained a spiritual vision which enabled them to look beyond God's servants to the one whom they served, which was, of course, the LORD God. It was in this respect that Paul endeavored to serve them.

Some there even were saying, "I am of Christ." It would seem that this should be ideal, but Paul apparently classified these also as being among the carnally minded. The reason is obvious. These brethren, noting that some in the church were erroneously attaching themselves to human leaders, concluded that they would disassociate themselves from all human leadership, and look directly and solely to Christ. Doing this they then assumed an air of superiority, claiming, "I am of Christ," with the implication that the others were not.

But this was wrong, for it meant that they were losing the blessings which the LORD was sending to them through human teachers. In the 4th chapter of Ephesians, the Apostle Paul explains that pastors, teachers, and evangelists are God's gifts to the church, as well as his prophets and apostles. The LORD's people in every part of the Gospel Age have needed these helpers, and have missed rich blessings when they have ignored them, as some in Corinth seemingly were doing. There are those today who say, "I do not want any man's opinions; I am of Christ." What this sometimes means is that they do not want any 'man's' opinions except their own!

Paul speaks of the Gospel of Christ as the "wisdom of God." The divine plan of salvation does display a marvelous wisdom, although even now it still seems 'foolish' to those who have not been called by God. But to those who are called, it is a mighty power in their lives.

May we, like Paul, be determined not to know anything else except Christ, and him crucified. ■

LESSON FOR MARCH 12

Faithfulness in Difficult Times

KEY VERSE: "Moreover it is required in stewards, that a man be found faithful."—I Corinthians 4:2

SELECTED SCRIPTURE: I Corinthians 4:1,2, 6-16

AS STEWARDS OF our Great God, we are called to lay down our lives in his service now, and to serve him in glory throughout eternity. Paul reminds us that our service should be with reverence: "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear."—Heb. 12: 28

The word 'wherefore' is very significant. It indicates that the 'kingdom' has been under discussion in the preceding context. Scanning this context we find the 'kingdom' presented to us in a most inspiring manner. It is shown as if we were standing on a mountain. And how awe-inspiring is the view before us! We see "Mount Sion," and the "city of the living God, the heavenly Jerusalem."—vs. 22

In that kingdom arrangement, as we visualize it from

the vantage point of the promises of God, we see "Jesus the Mediator of the New Covenant." (vs. 24) Throughout the age Jesus has been with his followers in spirit even as he promised: "Lo, I am with you always, even unto the end of the world [age]." (Matt. 28:20) He has been with us as our Advocate and Elder Brother. He has also been our Head—the Head of the church which is his body. (Eph. 1:22,23) But now faith's vision sees him in the kingdom as 'Mediator' of the New Covenant.

The reference here is to the promised New Covenant (Jer. 31:31-34) which is to be made during the kingdom with "the house of Israel and the house of Judah," and extended to embrace all mankind—"all the families of the earth." (Gen. 12:3) Jesus will be the Mediator of that covenant, and we, if faithful, will be associated with him

in that mediatorship. What a prospect! When that covenant has been consummated and its work accomplished, all mankind will have been enlightened with the truth concerning the greatness of our God, and the humble, obedient ones will have been reconciled to him.

"The blood of sprinkling, that speaketh better things than that of Abel," is another aspect of "Mount Zion," to which we have approached by faith. (Heb. 12:24) Abel's blood cried out for justice against Cain, his murderer. But the blood of Christ will speak on behalf of the entire sin-cursed and dying race, offering life to all who accept this gift of God's love and obey the laws of the kingdom. This blood will seal the New Covenant and make possible man's reconciliation to God.

Paul declares that it is a "kingdom which cannot be moved." In the world around us there is nothing stable—nothing secure. Disintegration and chaos are everywhere apparent. We are living in difficult times. But we are receiving a kingdom which cannot be moved. We are sure of what we have, for we know that our great God

and Heavenly Father is faithful. What does it matter if "the world and her pursuits will perish," and if "her beauty's fading like a flower"? We are receiving a kingdom which cannot be moved, where there will be peace and joy, not for a time, but for eternity.

Our great and loving God is not selfish, nor does he appeal to our selfishness. In the kingdom it will be our privilege to extend the blessings of peace and joy and life to the whole world of mankind. How such a prospect should crystalize our determination that, by his grace, we will continue to serve him acceptably with reverence and godly fear.

How we rejoice in our present service of proclaiming the Gospel of the kingdom we are "receiving." David wrote, "All thy works shall praise thee, O LORD; and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power; to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom."—Ps. 145:9-12

What an incentive to be faithful stewards! ■

LESSON FOR MARCH 19

Enduring Trials

KEY VERSE: "There hath no temptation [trial] taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted [tried] above that ye are able; but will with the temptation [trial] also make a way to escape, that ye may be able to bear it."

—I Corinthians 10:13

SELECTED SCRIPTURE: I Corinthians 1:10-17

AS FOOTSTEP FOLLOWERS of Jesus we have learned from the Scriptures that we are to develop and maintain endurance in the carrying out of our consecration vows and the resulting trials.

The most outstanding example we have of endurance in suffering brought on by faithfulness in divine service is our Lord Jesus. From Jordan to the cross his was a very strenuous service. Daily he gave his all, never sparing himself. Literally he "poured out his soul [his very being] unto death." (Isa. 53:12) His journeyings from place to place were exceedingly difficult as compared with traveling today.

Even though Jesus was a young and perfect man, his

ministry is generally recognized as an exceptional feat of endurance. It is also very apparent from the Scriptures that the healing of the sick, as performed by Jesus, although through the use of the divine miracle-working power which was at his command, was not without expending his own energy in his healing ministry. Long hours and days of this activity took its toll of his strength and health. It could be truly said of Jesus that he "took our infirmities, and bare our sicknesses."—Matt. 8:17

Jesus cheerfully endured pain and suffering, desiring only that the Father's will be done in and through him. He knew that faithful endurance also called for continu-

ance in the work of bearing witness to the truth; that not until he had thus been faithful unto death would his part in this great work be accomplished.

Another faithful servant who endured prolonged physical suffering for the Lord's sake, ever willing to "spend and be spent," was the Apostle Paul. (II Cor. 12:15) His general pattern of experiences in every place he visited on his various missionary journeys included being reviled, and afflicted with physical pain by one means or another.

In writing to Timothy, Paul, who had endured so much for the Lord's sake, exhorted, "Endure hardness, as a good soldier of Jesus Christ." (II Tim. 2:3) To show that he never expected others to do what he was not willing to do himself, Paul could say, "I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory."—II Tim. 2:10

Paul added a wonderful testimony relating to his many tribulations. He said, "Out of them all the LORD

delivered me." (II Tim. 3:11) Let it not be understood, however, that the instances of Paul's physical endurance in the LORD's service were easy for him, because he wrote, "I buffet my body, and bring it into bondage." (I Cor. 9:27) Or, more literally stated, Paul said, "I became a slave-driver to my body."

It is important to note that in spite of Paul's zeal for the LORD, and his resolute determination to carry out all that was required of him, his experiences were not endured in his own strength. He had special help from the LORD, as indicated in his exhortation to Timothy: "Join me in bearing suffering for the Gospel, by the power of God." (II Tim. 1:8, *Moffatt Translation*) What Paul meant by this was that he was able to bear the suffering which came upon him in the service of the truth because of the help supplied by the LORD. This special help was through the Holy Spirit, a holy power; and we are similarly to be "strong in the LORD, and in the power of his might."—Eph. 6:10 ■

LESSON FOR MARCH 26

Dealing with Differences

KEY VERSE: "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you."

—II Corinthians 13:11

SELECTED SCRIPTURE: II Corinthians 12:19-21;
13:5-13

GENERAL AGREEMENT ON the great fundamental truths of the Bible as centered in Jesus Christ is essential to true Christian fellowship. To whatever extent there is disagreement on doctrines, or teachings, there is, of necessity, and in that proportion, a lack of full fellowship. God said in connection with his own relationship to Israel, "Can two walk together, except they be agreed?" (Amos 3:3) The obvious answer is that they cannot.

True Christian fellowship is more—much more—than companionship and social intercourse. The Greek word in the New Testament which is translated fellowship literally means partnership, implying, in the case of Christians, a common participation in be-

lief and practice. The thought is well expressed in the lesson of the Early Church at Jerusalem, concerning whom it is written: "They continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."—Acts 2:42.

Their having all things in common so far as material things were concerned was a noble attempt to extend the spirit of fellowship beyond spiritual matters. But these material matters were too closely entwined with the fallen flesh of the brethren to permit such an arrangement to work smoothly, so the Scriptures do not indicate that it was continued.

The word doctrine simply means teaching. All the teachings of the apostles pertained to Jesus, the Mes-

siah, the Christ of promise, his part in the divine plan, and the Christian's relationship to him. Teachings relating to Jesus and his work of redemption embrace directly or indirectly the entire plan of God—all the glorious truths set forth from cover to cover of the Bible.

A proper appreciation of the truths of the Bible pertaining to the divine plan, and of Jesus' part in that plan, leads to godlikeness in our attitude toward one another as we strive to be more like our role model. Kindness, tenderness, and the spirit of forgiveness are essential elements of true Christian fellowship and unity.

There must be a large measure of selflessness on the part of those who enjoy the fellowship of the saints. Paul wrote, "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification. For even Christ pleased not himself."—Rom. 15:1-3

Paul said that "the reproaches of them that reproached thee fell on me. For whatsoever things were

written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." (vss. 3,4) Peter explains that through the prophets the Holy Spirit had testified concerning the "sufferings of Christ, and the glory that should follow."—I Pet. 1:11

One aspect of Christian unity is a fellowship in Christ's sufferings. Paul wrote: "That I may know him [Jesus], and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death." (Phil. 3:10) And again, "Unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake."—Phil. 1:29

"Now the God of patience [*SRV*: 'stedfastness'] and consolation grant you to be like-minded one toward another after the example of Christ Jesus [*Marginal*: 'that ye may with one mind and one mouth'] glorify God, even the Father of our Lord Jesus Christ." (Rom. 15:5,6) The supreme objective of the Christian life is to glorify God, and for Christians to do this unitedly they must be of one mind. ■

THE HOPE OF THE CHURCH

*“Hope we have as an anchor of the soul,
both sure and stedfast, and which
entereth into that within the veil.”*
—Hebrews 6:19

HOPE IS A combination of desire and assurance. One might desire something very earnestly, but if there were no assurance of ever obtaining it, he could not properly hope for it. On the other hand, one might know for certain that some great tragedy was coming into his life, but because he would have no desire for it, it would be improper to use the word hope in connection therewith. We desire that for which we hope, and we hope for it because of being assured from reliable sources that our desire is to be realized.

So it is with the hope of the church—the hope “that she may be like her Lord,” ‘see him as he is’, be a ‘partaker of the divine nature’, and share his glory as his ‘joint-heir’. (I John 3:2; John 17:24; Rom. 8:17; II Pet. 1:4) By nature mankind does not desire heavenly things. We have been created to live on the earth as human beings, and are quite satisfied to have it that way. The desire for heavenly things, therefore, must first of all be created, and the LORD does this for us by his Spirit, through the exceeding great and precious promises of his Word.

Even so, our desire for heavenly things is not based on actual knowledge of what they are like, for they are quite beyond human comprehension. The Apostle speaks of this, saying, "Behold, now are we the sons of God, but it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." (I John 3:2) 'It doth not yet appear'—that is, we cannot grasp the height of glory of the nature to which we are called. But of one thing we are certain, however, and that is that we 'shall be like him, for we shall see him as he is'. The fact that we are to see him as he is—not as he was in the flesh—proves that we will be like him.

Of Jesus it is written that since his resurrection he is the express image of his Father's person. This indicates that we are to be like him. This is one of the unshakeable truths substantiated by the promises of Jesus, such as when he said, "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) Later, Jesus prayed for the fulfillment of this promise, saying: "Father, I will that they also, whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me."—John 17:24

Jesus also said in this same prayer that the glory which the Heavenly Father had given to him, he had given to his disciples. At that time, the heavenly glory had been given to Jesus only by promise—he did not actually receive it until after his resurrection—and he had given it to his disciples, and through them to the entire church, in the same manner. It was a glorious legacy from the Father to him, and by promise he was sharing it with his followers.

In Romans 5:2, the apostle speaks of rejoicing "in the hope of the glory of God." In the eighth chapter and seventeenth verse, he uses the expression 'heirs of God'. We are heirs of God because we are 'joint-heirs with Jesus Christ'. We read these promises and they give us a firm

foundation for our faith, yet how little we are able to comprehend what they actually mean. Paul said that we rejoice in the hope of the glory of God, but what does that mean? What do we know about God's glory? True, our sanctified reason helps us to grasp some things concerning his glory, but how far short our conceptions of divine glory must come!

We know something of God's wisdom and power for we see these attributes on display all around us, day and night. Every created thing reminds us of them. Through his Word we have learned still more about God's wisdom and power. We see the manifold wisdom of God exhibited through his plan of redemption and salvation for a lost race. We see his power displayed in the resurrection of Jesus and in the first resurrection of the church; and we know that it will be manifested still further throughout the 'times of restitution of all things'. Infinite wisdom, and almighty power—these are elements of God's glory, but we are quite unable to grasp their full significance.

The Bible also reveals God's justice and love. To the extent that our finite minds—fallen and imperfect as they are—can understand the operation of these attributes of God's character in connection with his plan, it helps us to grasp the idea of his glory. We can sing about "love divine, all love excelling," although the full length and breadth, and height and depth, of that love is quite beyond our full comprehension. We do understand something of God's glorious character, and this limited knowledge begets within us a desire to be like him.

While our imperfect minds are able to understand a little of God's character, there is an element of his glory of which we know practically nothing, and that is the glory of his nature—the divine nature. But we are to partake of this glory also. Peter said that unto us are given "exceeding great and precious promises: that by these ye might be partakers of the divine nature." (II Pet. 1:4) Yes, we can rejoice in the

hope of the glory of God, including the glory of his nature! In fact, if we are faithful now, if by faith we are applying all the principles of divine righteousness as they are set forth in God's Word, we will see his power and wisdom. But if faithful, we will be able perfectly to administrate divine justice and love; but until then we will not be able to understand these attributes of his character fully, but upon our resurrection they will become an integral part of us. And then, also, our hope is that we will be partakers of the divine nature—immortality.

"WITHIN THE VEIL"

As we have already noted, it is quite impossible for our human minds to grasp with any degree of fullness all that is involved in the glorious hope of the church. However, in addition to the many revealing and faith-strengthening promises that are recorded in the Bible, the LORD has also furnished illustrations to help us grasp to some extent the magnitude of this thought. One of these is that suggested in our text. Here the apostle, in speaking of his hope, declares that it "entereth into that which is within the veil."

The reference here is to the typical Tabernacle in the wilderness. As we know, the inside of the Tabernacle proper was separated into two compartments by a veil. The compartment beyond this veil was called the Most Holy, or the "Holiest of all." (Heb. 9:3) The apostle explains that the Holiest of all was a figure or illustration of "heaven itself," hence, when in our text he speaks of our hope as being 'an anchor which entereth within the veil', it is another reminder that our hope is indeed a heavenly one.—Heb. 9:24

It is well to remember in this connection, however, that the Israelites as a whole did not have the privilege of going into the Most Holy of the Tabernacle. This was the privilege of the priests only. Indeed, into the Holiest of all the High Priest went alone once each year. This was in connection with the Day of Atonement sacrifices when he sprinkled the

blood of atonement upon the Mercy Seat. The use of the Most Holy was very limited.

The fact that the apostle speaks of our hope entering beyond the veil, where Jesus our Forerunner has already entered, in itself reveals the height of glory to which we are called. It puts the church in antitype, not with the camp of Israel, but with the priests; not as those waiting in the camp for the priest to come out and bless them, but as a part of the antitypical priesthood, who will share in the priestly work of blessing the people when the "better sacrifices" of this Gospel Age are finished.—Heb. 9:23

This is quite in harmony with Peter's statement, "Ye are . . . a royal priesthood," and his explanation that our present responsibility as priests is to "offer up sacrifices." (1 Pet. 2:9,5) No wonder Paul describes God's invitation to such glory as a "heavenly calling," and explains that the High Priest of our profession, or order of priesthood, is Christ Jesus. (Heb. 3:1) Truly, we should be inspired with such a prospect! Yet it is important to remember that there are conditions attached to this heavenly calling, and one of them is that, as priests, we are expected to offer sacrifice—even the sacrifice of ourselves.

THE FURNITURE OF THE MOST HOLY

There was only one article of furniture in the typical Most Holy, but it was a very important one. Paul describes it as the Ark of the Covenant, which, he says, "was overlaid round about with gold," "wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the Covenant; and over it the cherubims of glory shadowing the Mercy Seat." (Heb. 9:4,5) Inasmuch as our hope is centered in the Holiest of all, it is evident that the LORD intended everything therein to foreshadow the various things involved in that for which we hope.

THE GOLDEN POT OF MANNA

Manna from heaven was provided for the Israelites during their forty years' wanderings in the wilderness. By this

manna they were kept alive. The manna itself was quite corruptible, and it was necessary to gather it each day; except that on the sixth day of each week they were to gather a double portion. This was in order that they would not have to work on the seventh or Sabbath Day. In the LORD's providence, the manna that fell on the sixth day would keep fresh an additional day.

Jesus referred to this arrangement and spoke of the manna as being an illustration of himself—that he was the bread which came down from heaven, and that anyone availing himself of this heavenly provision could live forever. (John 6:32-35,49-51) So it will be that during the times of restitution of all things, the entire human race will be given the opportunity of accepting God's provision of life through Jesus. (Acts 3:21) They will live forever, but only if they continue to partake of the life-giving provisions made for them, just as the Israelites needed to gather and eat the typical manna every day.

But there was a small portion of that typical manna which did not corrupt—a portion which, by God's instructions, was gathered and placed in a golden pot in the Ark of the Covenant in the Most Holy of the Tabernacle. This did not need to be replenished; for by divine power it was kept from corrupting. There is an allusion to the typical significance of this golden pot of manna in the promise the Lord made to the church in Pergamos—a promise which all faithful followers of the Master can apply to themselves. It reads: "To him that overcometh will I give to eat of the hidden manna."—Rev. 2:17

Of Jesus it is written that he brought life and immortality to light through the Gospel. (II Tim. 1:10) If, as he himself indicated, the corruptible manna in the wilderness was typical of the life that mankind can obtain through him, then it is logical to conclude that the manna which was placed in the golden pot and did not corrupt prefigured immortality.

Jesus explained that his Heavenly Father had life in himself—that is, life independent of any sources of supply—and that he was giving this same quality of life to him. (John 5:26) Jesus, in turn, shares this reward with his church. And how beautifully this highest of all qualities of life was illustrated by the manna that was kept in the golden pot! It did not need to be renewed; and even the vessel in which it was kept—being gold—also foreshadowed the divine nature. What a glorious prospect for the overcomers! What a blessed hope it is that entereth into that which is within the veil!

AARON'S ROD THAT BUDDED

Another article that was stored in the Ark of the Covenant was Aaron's rod that budded. There is a very interesting story connected with this rod—a story which leaves no doubt as to its typical meaning. The story starts with the rebellion of Korah, Dathan, and Abiram against the leadership of Moses and Aaron. The LORD destroyed these rebels with their families and sympathizers. Afterwards there was considerable murmuring among the Israelites—they still were not satisfied fully that the Levitical tribe, of which Aaron was the head, should be the exclusive servants in religious matters.

Thereupon God instructed Moses to have the head of each of the twelve tribes bring his rod, and that all twelve rods were to be laid up in the Tabernacle. The LORD explained that he would indicate his choice by whichever one of these rods budded. "And it came to pass, that on the morrow Moses went into the Tabernacle of witness; and, behold, the rod of Aaron . . . brought forth buds, and bloomed blossoms, and yielded almonds."—Num. 17:8

Then the LORD instructed Moses to take this rod into the Tabernacle where it was to be kept as a testimony against those who rebelled. Thus Aaron's rod that budded prefigured the fact that the church is God's choice, his elect company, a "chosen generation." (1 Pet. 2:9) Yes, all whose hope enters into that which is within the veil have been called

by God, and are elect according to his foreknowledge.—
I Pet. 1:2

In the exercise of his foreknowledge, God ordained that each one who qualified to be part of his elect church must be conformed to the image of his Son. (Rom. 8:29) It is not an arbitrary choice, but one that is based upon the meeting of certain conditions, and those conditions are that we become copies of God's dear Son. This thought was well illustrated in the case of Aaron's rod. His rod was chosen because it brought forth buds, and flowers, and fruit.

It may have been this illustration that Jesus had in mind when he used the expression, "By their fruits ye shall know them." (Matt. 7:20) Christians who bear the fruits of righteousness will certainly be known by God, and blessed by him. They are his called and elect ones, yet it remains for us, "by patient continuance in well doing," to make our "calling and election sure." (Rom. 2:7; II Pet. 1:10) And what an inspiration it is to know that our hope which entereth into that which is within the veil includes the blessed assurance that God has chosen us for this high position, this inestimable honor of entering into his palace and partaking of his glory.

THE TABLES OF THE LAW

The Tables of the Law were also kept in the Ark of the Covenant, which means that they likewise foreshadowed something important pertaining to the spiritual priesthood of this age. These tables, of course, contained the Ten Commandments—the epitome of the Law which was the basis of the Law Covenant. These tables bearing the Law were given to Moses, the LORD explained, in order that he might teach the people.—Exod. 24:12

In II Corinthians 3:3, the apostle speaks of the work of the Holy Spirit in our hearts, explaining that it writes thereon the "epistles of Christ." He contrasts this with the writing of the Law on the typical tables of stone. In succeeding verses the apostle shows that we are made able ministers of the

New Covenant, as Moses was a servant of the Law Covenant. It seems clear that the apostle wants us to understand that the church bears the same relationship to Christ in connection with the New Covenant as the tables of stone did toward Moses in connection with the Law Covenant.

And the LORD explained to Moses, as we have seen, that those tables of the Law were given to him that he might teach the people. So the church, in association with Christ, are to be used by him to teach the people. As his epistles, telling of him and about the grace of God manifested through him, these will testify to all—in due time—that life is available through accepting Christ and obeying the laws of the New Covenant.

The circumstances under which the typical tables of stone were inscribed with the Law of God are most interesting and revealing. Moses had the tables with him in the Mount, and a cloud descended around him, and the glory of the LORD appeared. The first set of tables was destroyed by Moses when, in his anger with the heathen worship of the Israelites, he returned to them from the Mount. In connection with the writing of the Law on the second set considerable detail is given concerning the glory of the LORD. We quote:

“He hewed two tables of stone like unto the first; and Moses rose up early in the morning, and went up unto Mount Sinai, as the LORD had commanded him, and took in his hand the two tables of stone. And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD. And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth. Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children’s children, unto the third and to the fourth generation.”—Exod. 34:4-7

One who is acquainted with the divine plan of the ages can readily see that the various characteristics of God's glory mentioned in this passage are all revealed through that plan. In other words, God's glory is shown to us by the truth. His Law, being inscribed on the tables of stone while his glory was being proclaimed, finds a parallel in the experiences of his church, for it is the power of the Spirit through the truth working in our hearts that makes us the epistles of Christ.

In keeping with this illustration we might say that throughout the entire Gospel Age, the church has been with her Lord in the Mount, obscured and unknown to the world, while the ministry of the truth has been preparing them for their future glorious position with Christ when they will reign with him in glory, and as ministers of reconciliation, will be co-mediators with him of the Law Covenant.

When Moses came down from the Mount there was a glory on his countenance, but that glory, the apostle explains, "had no glory" as compared with our hope of glory, the "glory that excelleth." (II Cor. 3:7-11) Paul also declares that when Christ who is our life shall appear, we also "shall appear with him in glory." (Col. 3:4) What a glorious hope, indeed, the hope that entereth into that which is within the veil.

THE MERCY SEAT AND CHERUBIM

The cover on the Ark of the Covenant was called the Mercy Seat. It was a solid slab of gold, from which arose two cherubim. These faced each other, looking in toward, and down upon the Mercy Seat itself. Between these cherubim, and upon the Mercy Seat, there appeared a supernatural light, sometimes referred to as the Shekinah light, or Shekinah Glory. There are here, then, four things to be considered: the two cherubim, the Mercy Seat, and the light.

Since the promise is that we are to partake of the glory of God, and since our hope entereth into that which is within the veil, is it not reasonable to suppose that in this wonderful covering over the Ark of the Covenant we have a repre-

sentation of God's glory? There are four cardinal attributes which make up God's glorious character—Wisdom, Justice, Love, and Power. His Justice seems well illustrated by the Mercy Seat. It was here that the blood of the sin-offering was sprinkled, picturing the satisfaction of divine justice in order that his favor might be extended to those for whom atonement had been made.

The two cherubim well illustrate the attributes of Love and Power. As they looked down upon the Mercy Seat, they seem to suggest the idea of waiting until the blood had been sprinkled before starting out to carry the blessings of the atonement to the people. God's power and love will indeed be the agencies by which the atonement accomplished by the blood of Christ will be speeded to a sin-cursed and dying world—in God's due time.

Light is a symbol of knowledge and understanding; and while from one standpoint the whole character of God is light, for in him there is no darkness at all, may it not be that there his wisdom is particularly emphasized, the wisdom by which all the glorious attributes of his character find a way to work together for the blessing of the people? It was by the Shekinah light that the cherubim could see when the blood was sprinkled on the Mercy Seat, hence would know when it was time to speed on their mission of blessing.

Will the church partake of this wondrous glory? The apostle so says: "We rejoice in hope of the glory of God." (Rom. 5:2) If we draw near to the LORD now, and allow the influence of his Spirit to transform us more and more into his likeness, and not become weary in well-doing, but continue faithful even unto death, we will be raised in his likeness in the first resurrection. Truly, our hope of glory enters into that which is within the veil, where the Forerunner is for us entered, even Jesus.—Heb. 6:19,20 ■

"The Ark of God Dwelleth in Curtains"

"The king said unto Nathan the Prophet, See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains."—II Samuel 7:2

THROUGH THE PROPHET Nathan, God established covenant relationship with David and his posterity forever. This promise is recorded in I Chronicles, chapter 17, as well as in II Samuel, chapter 7.

David, whose name means 'Beloved', is prominent in the Scriptures as a victorious warrior. As a man of exceptional courage and endurance he overpowered and killed the heavily-armed giant, Goliath, with a stone thrown from his slingshot. Yet, he possessed tender compassion, as shown in his love for Jonathan. (II Sam. 1:26) David had humility, and was a man who loved righteousness.

Because of his abundant love for God he was chosen to serve as a type of our Lord Jesus—the greater David. It was the angel of the LORD who revealed to Mary that she would give birth to a son, and that his name would be called Jesus. "He shall be great, and shall be called the Son of the Highest: and the LORD God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."—Luke 1:32,33

As Israel's king, David had come a long way from his life as a shepherd boy. He had gained a good reputation through his military campaigns, and was a popular leader among his people. However, he was bothered by the inconsistency of dwelling in the newly built king's palace, while God, whom he worshiped reverently, resided in the temporary quarters of the Tabernacle tent. Israel's God is symbolically represented by the Ark of the Covenant, which rested in the Most Holy of the Tabernacle. Realizing this, David sought to utilize

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his favorable circumstances by building a permanent Temple in which to place the Ark. The matter was discussed with Nathan, and God's will made known. Although David's wish to build the Temple was denied, God did promise that through his offspring the Savior of the world would be born, and that the everlasting kingdom of righteousness would be established. As for the building of the Temple, it must wait, however, until his son, Solomon, became king.

The prayer which follows is David's acknowledgement of the unmerited gift of divine grace: "Who am I, O LORD God? and what is my house, that thou hast brought me hitherto?" (II Sam. 7:18) He continued, "For thou hast confirmed to thyself thy people Israel to be a people unto thee for ever: and thou, LORD, art become their God." (vss. 23,24) David's response indicates his great desire to be a servant of God. (vs. 25) He appreciated God's assurance that he would establish his house forever. David confirmed this saying, "Therefore now let it please thee to bless the house of thy servant that it may continue for ever before thee: for thou, O LORD God, hast spoken it: and with thy blessing let the house of thy servant be blessed for ever."—vs. 29

David's life is an important part of the divine plan for establishing the kingdom of God. He is an essential link in the royal lineage of Jesus (Matt. 1:6), as well as the type of the greater David—the Savior of the world. Certain aspects of his life that portray the Christian's walk—his warfare and victories over his enemies—are symbolic of the warfare engaged in by the LORD's people. Even as David waited for the building of the Temple, so, too, must Christians wait while the selection of the spiritual 'stones' continues, and until all the 'stones' will be brought together for the building of the greater temple, as represented in the everlasting kingdom of Christ. David's experiences portray the Christian's struggle during the present age, whereas the glorious aspects of the kingdom are represented by Solomon. ■



AS ONE WHOM his mother comforteth, so will I comfort you.”
—*Isaiah 66:16*

The LORD's people, having embraced the truth, find themselves beset on every hand with oppositions from the Evil One and his servants; and were it not that they have the comfort and consolation of the Scriptures, and the joy and peace which the world can neither give nor take away, theirs would be a sad lot indeed. But under conditions, as the LORD has arranged them, it is their privilege, even while suffering the loss of earthly things for righteousness' sake, to rejoice in tribulation, and in everything give thanks. What is the secret of this rejoicing in tribulation? Whence comes so great comfort as this? We answer, it comes through the comfort of the Scriptures, made luminous by the Holy Spirit.

—*R. 3436, c.1, p.3,4*



IN ALL THEIR afflictions He was afflicted.”

—*Isaiah 63:9*

The Scriptures point out the fact that the LORD's consecrated people belong so completely to Him that in all their afflictions He is afflicted. When Saul of Tarsus was persecuting the Early Church, our Lord Jesus called out to him on the way to Damascus, and said, “Saul, Saul, why persecutest thou ME? And he said, who art thou, Lord? and the Lord said, I am Jesus, whom thou persecutest.” Saul was not persecuting the glorified Savior directly, but he was persecuting the followers of Jesus—not the New Creatures, but the flesh.

—*R. 5173, c.1, p.7.*



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British West Indies

Trinidad Radio Trinidad 610
10:30 p.m.

Chile (Spanish)

Talcahuano Radio Almirante Latarre

Costa Rica (Spanish)

San José Radio Sonorara
105.9 fm & 700 am 6:15 a.m.

Mexico (Spanish)

Culiacán Ranchera
XECQ 8:30 a.m.
Guadalajara XEWK 1130 8:30 a.m.
Monterrey XHSR fm 10:00 a.m.
Torreon KETB 1360 8:15 a.m.
Tuxtla Gutierrez
XEON 730 7:30 a.m.

Nigeria

Radio Africa (Thurs.) 7:45 p.m.

Panama (Spanish)

Panama City (Fri.)
HOQ 1250 6:15 p.m.

Peru (Spanish)

Trujillo 105.7 fm
9:30 a.m. & 10:00 p.m.

Philippines

Manila (Sat.) DZAM
1026kHz 7:15 p.m.

Portugal (Portuguese)

Vila Nova de Gaia
Radio Minute 8:45 a.m.

Russia (Russian)

Novgorod fm 71.3 10:00 a.m.

South Africa

Swaziland SWAZI
Commercial Radio 1400 am
Shrtwave 49m 6156 kHz 8:15 p.m.

Tonga

Nuku' Alofa (Mon.) 10:15 a.m.

Uruguay (Spanish)

Radio CX32 1170 kHz 9:00 a.m.



“Continue in My Word”

“If ye continue in My Word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free.”

—John 8:31,32

THE ‘WORD’ OF Jesus here referred to, in reality, is the Word of God, for Jesus spoke only those things which were given to him to speak by his Heavenly Father. It was through Jesus that the meaning of the Old Testament Scriptures was revealed, and the apostles of Jesus were the inspired instruments used by God to further unfold the divine plan and pass the message of the Word of God on to the church. In a general sense we may properly think of ‘the Word of Jesus’ as being the embodiment of the entire Bible, the Holy Scriptures given to the church by inspiration.

We should especially appreciate the emphasis the theme text places on the thought of ‘continuing’ in the Word. The Bible is the great foundation of the truth movement. We use the name Bible Students because we thoroughly believe that the Bible alone should be considered the sole inspired authority over our beliefs and practices. Our text suggests that we continue to recognize the authority and importance of the inspired Word of God as its meaning was brought to light by Jesus at his First Advent, and also at his Second Advent when he girded himself and came forth to serve the household with “meat in due season.”—Matt. 24:45

DISCIPLES INDEED

Jesus said that those who continued in his Word would be his 'disciples indeed'. Millions have professed to be disciples of Christ, but they have been guided by the "traditions of men." Jesus prayed on behalf of his disciples, "Sanctify them through thy truth: Thy Word is Truth." (John 17:17) There is no way of being a disciple 'indeed' except through the sanctifying power of the Word. And it is essential to continue in the Word if its full powers of sanctification are to accomplish the will of God in the lives of those who have dedicated themselves to follow in the footsteps of Jesus.

Throughout the ages Satan has endeavored to substitute the traditions of men for the glorious truths of the Word of God. In the closing centuries of the Jewish Age, the Talmud came into existence, and found a more prominent place in the minds and hearts of the Israelites than the inspired Word of God. Even to this day, the teachings of the Talmud are placed virtually on a par with the Old Testament Scriptures so far as the Jewish people are concerned. This not only detracts from the authority of God's Word, but to this day, is a factor in blinding the minds of the Jewish people to the real plan of God which their Bible, the "Torah," as they call it, sets forth.

Soon after the apostles fell asleep in death, the traditions of men again began to rise in importance among the professed followers of the Master. The Bible was not entirely set aside, although it was kept hidden under the sackcloth of dead languages for many centuries, and only certain favored ones among the clergy were permitted to read it. The teachings of the church were claimed to be of equal importance to those of the Bible. In fact, where there was any difference of meaning, the truth of the Bible was set aside in favor of the traditions of men.

As Bible Students we have learned that this is wrong. We have learned that the Bible alone should be permitted to speak with divine authority, and we want to 'continue' in

this conviction. At the same time, we want also to recognize that the LORD uses his people in helping one another to understand the truth as set forth in the inspired Word. Paul explains that the LORD has provided “pastors,” “teachers,” and “evangelists” (Eph. 4:11), to help his people understand his Word.

We recognize one of these ‘pastors’ as “that servant” (Matt. 24:45) who was especially used at this end of the age in dispensing ‘meat in due season’. One of the things which helps us to a recognition of the position of ‘that servant’ was his insistence that what he said and wrote should not be accepted as truth unless it was in harmony with, and supported by, the inspired Word of God.

KNOWING THE TRUTH

Jesus also promised that those who continued in the ‘Word’ would ‘know the truth’. In John 7:16,17 Jesus is quoted as saying, “My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.” Dedication of one’s self to the knowing and doing of God’s will is essential in order to know the truth. It is God’s will that we follow in the footsteps of Jesus, continuing to be guided by his teachings and example. On this basis only, may we expect to know the truth.

In Psalm 89:15 we read, “Blessed is the people that know the joyful sound: they shall walk, O LORD, in the light of thy countenance.” The ‘joyful sound’ is the truth of the divine plan; the truth of redemption through Christ; the truth of the high calling of God in Christ Jesus; and the truth concerning the coming “times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.”—Acts 3:19-21; I Tim. 2:3-6

To know this “joyful sound” is one of the evidences of God’s favor, and assurance that we are enjoying the light of our Heavenly Father’s ‘countenance’, that he is smiling upon us with his love. The reverse of this is also true. If we are

walking in the light of his countenance we will know the truth, and there is no way to do this except to continue in the Word, which means continuing to be humbly obedient to all its precepts, and thus to be sanctified by its hallowed influence in our hearts and lives.

How precious are the doctrines of the truth to those who are walking in the light of the LORD's countenance! How thankful we are to have been able, by God's grace, to cast off the traditions of men, and to know the mysteries of the kingdom of heaven! How blessed is the mystery of "Christ in you, the hope of glory"! (Col. 1:27) How thankful we are to know that we are living in the harvest which is the end of the age, and that Christ is present as the Lord of the harvest! (Matt. 9:38) Truly, the LORD is good in permitting us to know the truth.

MADE FREE BY THE TRUTH

Jesus further explained that those who know the truth are made free by the truth. (John 8:32,36) To the Jewish disciples of Jesus' day this meant freedom from the yoke of the Law, and from the burdensome traditions of the elders. Jesus said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly of heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."—Matt. 11:28-30

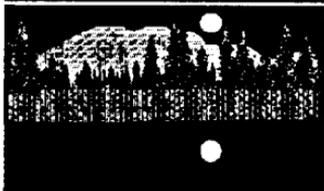
Freedom from the bondage of sin and death is also one of the precious rewards of the truth. The truth does not give us perfection of the flesh, but it does give us assurance that our unwilling imperfections are covered by the robe of Christ's righteousness and that we are no longer under condemnation to death. True, as the world views us we are dying just as everyone else. The psalmist foretold this when he wrote, "Ye shall die like men." But while this is true so far as the outward appearance is concerned, from God's standpoint we are falling in death "like one of the princes. (Ps. 82:6,7) Yes, we are being planted together in the like-

ness of Jesus' death, not as sinners condemned to death.—
Rom. 6:3-5

Having been made free from the bondage of sin and death, we have voluntarily become bondslaves of Jesus Christ. We cannot use our freedom to please self, but only to serve the LORD. We have dedicated ourselves to accept his direction in our lives, and he leads us in the way of sacrifice. We follow the "Lamb" whithersoever he goeth (Rev. 14:4), knowing that the Holy Spirit led him into death. So, freely and willingly, we walk in his footsteps of sacrifice knowing that they will lead us into death.

But just as the joy which was set before Jesus enabled him to endure the cross and to despise the shame (Heb. 12:2), so we, too, are strengthened by the "exceeding great and precious promises" by which we are made "partakers of the divine nature." (II Pet. 1:4) Such a glorious prospect causes all things else to fade into insignificance.

In this, we share the sentiments of Paul, who wrote, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the Law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead."—Phil. 3:8-11 ■



*"Day unto day uttereth
speech, and night unto night
sheweth knowledge."*

—Psalm 19:2

Brother Martin C. Mitchell, New York, NY

*The following study is a presentation of Scriptural evidence that **the cup** Jesus stated was "the cup which my Father hath given me," and "the cup that I drink of" represented experiences prophesied concerning him. It was **not** the cup that he asked, if possible, might pass. The cup which he asked might pass was the mental conflict and agony that began at Gethsemane, and ended at the cross.*

—John 18:11; Mark 10:38

The Cup That 'Passed'

IN THE BIBLE a cup is used both in the usual sense, and in a figurative sense. In the figurative, symbolic sense it may represent something good or blessed, as in the 23rd Psalm—"My cup runneth over. Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the LORD forever." But more often a cup represents experiences of a more difficult nature, as indicated when Jesus asked two of his disciples, "Are ye able to drink of the cup that I shall drink of?" Jesus then referred to his sacrificial life as a baptism, and a cup to be drunk—his Father's will for him.—Matt. 20:22,23,28

From Old Testament Scripture Jesus knew and accepted in advance those experiences which would come to him in the drinking of this cup. As an example he stated, "Ye know that after two days is the Feast of the Passover, and the Son of man is betrayed to be crucified." (Matt. 26:2) He also quoted from Isaiah 53:12, relating it to himself being "numbered with the transgressors," and further states "*that this that is written must yet be accomplished in me.*" (Luke

22:37) The entire 53rd chapter of Isaiah was prophetic of him.

All of these things Jesus knew in advance and accepted, as we read, "Jesus therefore, knowing all things that should come upon him, went forth." (John 18:4) He asked, with obvious answer, "The cup which my Father hath given me, shall I not drink it?" (John 18:11) Again his words: "Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour." (John 12:27) Jesus was fully dedicated to the doing of his Father's will even where it entailed ignominy, suffering, and death; this he made very plain. He was willing to drink the cup the Father had poured for him.

In view of this, what then was the cup, the *particular* cup, which he prayed the night before his death, that his Father would 'remove', 'take away', 'let pass' from him? This request was in connection with his agony in the Garden of Gethsemane.

"LET THIS CUP PASS FROM ME"

Surely this cup which Jesus prayed might be removed is not the same cup concerning which he professed his willingness to drink. Nor can we suppose that he was now changing his statement 'that this that is written must be accomplished in me', to a request that it *not* be accomplished in him. After asking those two disciples if they were able to drink of 'the cup that I shall drink of', was he now asking that he himself not be required to drink it?

From this it becomes quite apparent that an entirely different cup is what he asked might pass—be removed. We believe the *concern*, the *fear*, the *deathly mental agony lest he had failed*, was what constituted the cup he prayed might pass.

We do not believe it was fear of suffering, but rather a fear lest in some way he might have failed in his mission, which caused the excruciating intensity of the agony and anguish which he called a 'cup' he would have removed, and

concerning which he was "heard in respect to that which he feared."—Heb. 5:7, *Young's Literal Translation*

The terrible, excruciating intensity of the mental anguish which Jesus experienced in Gethsemane is fully attested by the Gospel writers. Matthew 26:37,38: and Jesus "began to be sorrowful and very heavy. Then said he unto them, My soul is exceeding sorrowful, even unto death." *Wilson's Emphatic Diaglott* translates Matthew 26:38: "My soul is surrounded with a deadly anguish." How reasonable to request that, if possible, such a 'deadly anguish', pass from him. This was the cup which passed.

We quote from *Clark's Commentary* which, on parts of Matthew 26, says: Jesus "began to be sorrowful." This phrase is taken from a Greek word 'to dissolve', which means 'exquisite sorrow', such as dissolves the natural vigor and threatens to separate the soul from life.

"And very heavy"—overwhelmed with anguish. This word is used by the Greeks to denote the most extreme anguish which the soul can feel—excruciating anxiety and torture of spirit. "My soul is exceeding sorrowful [or is surrounded with exceeding sorrow] even unto death." In other words, "My soul is so dissolved in sorrow; my spirit is filled with such agony and anguish, that, if speedy succor be not given to my body, death must be the speedy consequence."

There are Scriptures which seem to indicate that Satan himself may have been involved in the Garden of Gethsemane trial of Jesus. After the Devil unsuccessfully tempted Jesus in the wilderness at the beginning of his ministry, we read that then, "he departed from him for a season." (Luke 4:13) Perhaps Satan was now returned at the final hour to tempt him with doubt and to suggest failure. This might seem to be implied in Hebrews 12:3,4, where we are asked to consider Jesus and what he endured, who "resisted unto blood, striving against sin." It is interesting to note that the Greek word for *striving* denotes 'to struggle against', 'strive against', 'to contend with an adversary'. Where but in the

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Garden of Gethsemane was ever such a 'striving against' the very personification of sin?

Jesus had come to earth to show God's love; to glorify his Heavenly Father; to provide redemption and salvation for the human race. God's divine plan of the ages was centered in him and the work he had come to do. Was there a chance he had failed? Had he fulfilled every 'jot and tittle' of the Law, and carried out all of that which had been written beforehand? If he had failed in any particular, then the glory of God, the salvation of the human race, and even his hope of a resurrection would be involved. No wonder he wished the cup, and all uncertainty, to pass, and that he might receive reassurance from his Heavenly Father.

Happy are we to learn that he 'who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death [eternal death] was heard in that he feared', or in the thing that he feared. The Greek word for heard signifies 'favorably heard or answered', and so is shown from the four times this word is used in the New Testament.

The most imperative time for Jesus to have some assurance regarding that which concerned him would be this last day. Is this not in harmony with his teaching 'to take no anxious thought for the morrow'? But now the crucial hours were upon him. Could he go through what lay ahead—the cup he would drink of—without assurance of his faithfulness to this point?

The fear of possible shortcoming, intensified by all the arts and cunning that the Adversary was able to bring to bear, now weighed upon Jesus, and attempted to undermine his confidence. This must be allayed in order for him to retain his inner peace and joy. If the cup which Jesus asked to be relieved, and to have pass from him, was as suggested here, then he did not ask amiss. Nor did the granting of his request call for a change in anything in the Divine Mind or plan, being quite compatible with God's will for Jesus.

Let 'this cup [of Gethsemane's anguish] pass', is shown to *have passed*, by the after-composure, confidence, and fortitude of Jesus as he drank, yet, to the full, of the cup which the Father had poured for him.

Praise the LORD! ■



1995 Memorial Supper Date

THE PROPER TIME for the annual observance of the Memorial Supper will be *after 6:00 p.m., on Thursday, April 13, 1995.*

We have a complete Memorial Service available for isolated brethren, or for any who care to have it, on both audio and video cassettes. The audio cassette can be purchased for \$3.00 per copy, or is available free of charge on loan from:

**Dawn Recorded Lecture Service
199 Railroad Avenue
East Rutherford, NJ 07073**

The video cassette can be purchased for \$6.00, and is also available free on loan. Send your request to:

**Dawn Video Cassette Service
P.O. Box 4355
North Hollywood, CA 91617**

**Please Note:
Cut-off date for ordering tapes is March 30th.**

A Contrite and Humble Spirit

"Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."

—Isaiah 57:15

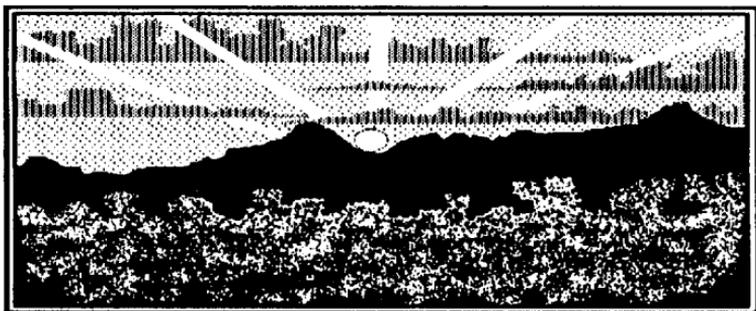
JEHOVAH IS THE "high and loft One that inhabiteth eternity." "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." (Ps. 90:2) To Moses at the burning bush he said, "I AM THAT I AM." (Exod. 3:14) These words express the thought that God never changes, but do not tell what kind of God he is. Later, when the LORD passed by before Moses, he proclaimed himself to be: "The LORD, The LORD God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty."—Exod. 34:6,7

Isaiah, in a vision, saw "the LORD sitting upon a throne, high and lifted up," with a seraph extolling his name, saying, "Holy, holy, holy, is the LORD of Hosts; the whole earth is full of his glory." (Isa. 6:1,2) Solomon also realized the majesty and greatness of God, for at the dedication of the Temple he queried, "Will God indeed dwell on the earth?

behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?"—1 Kings 8:27

As though to answer, the LORD said, "The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and were is the place of my rest? For all those things hath mine hand made, and all those things have been." While impressed with the fact that our LORD is so incomprehensibly glorious, we become enraptured with the thought of his condescending grace, for we are told, "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my Word."—Isa. 66:1,2

In Isaiah 57:16 the LORD tells us, "I will not contend for ever, neither will I be always wroth: for the spirit should fail before me, and the souls which I have made." Indeed, if God were to contend with humanity, the end of the strife would be that mankind would be blotted out of existence. The Psalmist tells us why our God will not always be wroth. In Psalm 103:8-14, we read: "The LORD is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide: neither will he keep his anger for ever. He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us. Like as a father pitieth his children,



so the LORD pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust."

Our God is particularly sympathetic toward those who are of a broken and contrite heart, whose spirit is humble, who realize that they are imperfect, and who desire to be in accord with him. To such he is ever near—to revive the spirit of the humble, to give them strength. He does not trample them to the dust, nor does he turn away from their tears and supplications, for he is, as he proclaimed himself to be, 'The LORD, The LORD God, merciful and gracious, long-suffering, and abundant in goodness and truth.' However, in order to receive his blessings and mercies, the recipient must have the proper attitude of heart and mind.

A BROKEN SPIRIT—NOT A BROKEN WILL

There is a difference between a broken heart and a contrite heart. A heart is broken when it is bowed down with grief and sorrow; a heart is contrite when it has a quiet, deep, continual sorrow for acts not in harmony with righteousness. A broken spirit is one that realizes its undone condition, and is emptied of self-confidence and self-esteem, that in humility of heart can appreciate its own littleness and imperfection. A broken will is not necessarily the same; for there are some whose wills are broken, but who are not submissive to the divine will; who would rather quit the battle for righteousness and against sin, and give way to despondency.

The psalmist said: "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." (Ps. 51:17) In this utterance, David reveals the depth of his understanding; for he could see that temporal sacrifices and offerings were meaningless to the LORD except they be prompted by a 'broken spirit' and expressive of a 'broken and contrite heart'. The LORD is not interested in perfunctory ceremonies. No. He is seeking humble and contrite hearts that will respond to his lovingkindness.

It is the crushed olive that yields the oil; the pressed grape that gives forth the wine; and it was the smitten rock that

gave the people water. So, it is the broken, contrite heart that is the most rich in holiness and most fragrant in grace. The High and Lofty One is pleased to dwell with such, not actually, of course, but by his Spirit and his overshadowing providences. As the psalmist says, "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."—Ps. 91:1

The humble, penitent condition of heart becomes a very favorable one if it causes the person to change their course which in any sense is unrighteous. True repentance implies a change of mental attitude toward sin. Once this change takes place, and the mind becomes hostile to sin, then conversion is in order. This implies a turning around from pursuing the downward course of sin to a desire to walk in the difficult and narrow way that leads to life. Then if the person will seek divine assistance, if he will become submissive to the LORD and ready to do the divine will, he will surely receive the blessing of the LORD; for the LORD is very nigh to everyone who is brokenhearted and seeking after him, if haply he might find him. To such the way to full consecration would be very short indeed.

It is the humble and contrite hearts that the LORD leads to full and unreserved consecration. All such we can beseech to present their "bodies a living sacrifice, holy, and acceptable unto God," which is their "reasonable service." (Rom. 12:1) However, contrition and humility are not character traits which we leave behind after we once dedicate our lives to the LORD, for they are traits all the consecrated must continue to possess in an abounding measure. How befitting, then, are the apostle's words to the brethren, when he exhorts each one "not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith."—Rom. 12:3

The LORD has promised to look 'to him that is poor and of a contrite spirit', and 'trembleth' at his Word. The spirit that is smitten and humble must also take earnest heed to

the Word of the LORD; for it is written, that "man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD." (Deut. 8:3) The anger of the LORD was kindled against the Jewish nation when they "cast away the Law of the LORD of hosts, and despised the Word of the Holy One of Israel." (Isa. 5:24) So, while the LORD shows favor to the poor and contrite of spirit, he only does so to the extent that they take heed and obey his words.

REVIVING THE HUMBLE AND CONTRITE

The Scriptures inform us that "they [Adam's posterity] are all gone aside, they are all together become filthy: there is none that doeth good, no, not one." (Ps. 14:3) From God's righteous and holy standards the whole human race comes short of acceptability to him. However, there is a relative righteousness which God can and does approve. Those who are seeking to be in harmony with him to the best of their ability, who are walking in the ways of righteousness, and who are trusting in the precious blood of our Redeemer—such are spoken of as righteous. Of these it is said, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." (Matt. 5:6) Their desire to be righteous is satisfied and fulfilled because the blood of "Jesus Christ the righteous" cleanses them "from all unrighteousness." —I John 1:9; 2:1

This class of consecrated and justified ones shall have afflictions. The Scriptures declare that "all that will live godly in Christ Jesus shall suffer persecution." (II Tim. 3:12) But some will inquire, 'How much persecution and trial must the godly suffer?' While the degree of affliction that each member of the body of Christ must endure will vary considerably, yet generally speaking, the Apostle Paul showed that these "must through much tribulation enter the kingdom of God." (Acts 14:22) The proper attitude of these justified ones toward the suffering which they must endure is expressed by the apostle, saying, "We glory in tribulations also: knowing that tribulation worketh patience; and patience, experi-

ence; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us.”—Rom. 5:3-5

While the LORD's people go through the fiery trials which so often come upon them, they frequently become faint and weary in the struggle. The hosts of their enemies become appalling, and their frail nature shrinks from the overwhelming opposition. There are fightings within and fightings without in which the Christian must engage. No wonder, then, that these humble and contrite ones need to be revived and strengthened in order to maintain the strife! The high and lofty One has promised to succor these, but properly the question arises, 'How?'

The LORD does not often deliver nor revive the humble or contrite by changing the circumstances of life for them. He does not necessarily deliver them from their financial troubles, their physical ailments, their social maladies, or other difficulties that are common to mankind. What, then, does the LORD do? The Apostle Paul answers by stating that “no trial has assailed you except what belongs to man; and God is faithful,” who will not permit you to be tried beyond your ability, “but with the trial, will also direct the issue, that you may be able to bear it.” (I Cor. 10:13, *Wilson's Emphatic Diaglott*) The LORD provides the needed grace in each trial, and this prevents his people from falling. He also promises, “As thy days, so shall thy strength be.”—Deut. 33:25

To the humble and contrite ones of the past who trembled at the Word of the LORD, needful grace was provided. Consider how Abraham had his faith tested, even to the point of offering up his son of promise. He was willing to do this because he was fortified with the numerous promises of God that he should have a “seed” who would bless “all the nations of the earth.” (Gen. 22:18. Hence when he was tried he accounted “that God was able to raise him [Isaac] up, even from the dead.” (Heb. 11:19) It was the immutable Word of

God that sustained Abraham in every trial so that he died in faith, still believing.

Reflect also upon the great lawgiver, Moses, whom the Scriptures declare to have been "very meek, above all the men which were upon the face of the earth." (Num. 12:3) Yet, even those of his household spoke against him fearlessly, saying, "Hath the LORD indeed spoken only by Moses? hath he not spoken also by us?" (vs. 2) Not only did Moses endure the sedition of his sister, Miriam, and his brother, Aaron, but shortly afterward all the children of Israel murmured against their faithful leader, and said, "Would God that we had died in the land of Egypt! or would God we had died in this wilderness. . . . Let us make a captain, and let us return into Egypt." (Num. 14:2-4) And while this humble servant fell on his face when he heard the murmuring of the people, yet he had no resentment in his heart; for he besought the LORD to forgive the iniquity of the people.

What enabled Moses to suffer so unjustly, to endure such unmerited criticism and murmurings against himself by that rebellious group of the LORD's people? The secret of his faithful perseverance is attributable to his great respect and reverence for the Word of God. He was willing to suffer affliction with, and forbear with, that wayward people of God because, as Paul says, he esteemed "the reproach of Christ [for Christ, *Margin*] greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward." (Heb. 11:26) Again we see in the life of this humble servant, how the LORD revived and fortified his spirit with precious promises.

In passing over those worthy names of the past we cannot help but notice that beloved servant of the LORD, David. While the record of his life is outstanding in his devotion and loyalty to the LORD yet there are some dark and obscure deeds that he committed which, according to the Law, would have called for his death. No doubt, if it were not for the fact that he was the LORD's anointed king over Israel he would

have been put to death. But in that he was spared, though not unpunished, he lived to demonstrate an outstanding degree of heart contrition. However, by those sins, as Nathan declared, he gave "great occasion to the enemies of the LORD to blaspheme." (II Sam. 12:14) Yet, in the face of his transgressions, we are given to understand that his heart was perfect before the LORD.—I Kings 15:3

In David we have an exemplification of true heart contrition—sorrow for his unrighteous acts—that permeated his very being and remained with him. Perhaps we recall that Shimei, "of the family of the house of Saul," cursed David and threw stones and dust at him, saying, "Come out, come out, thou bloody man and thou man of Belial." Yet when David's men would avenge him, and asked permission to "take off his [Shimei's] head," David forbade them saying, "Behold, my son, which came forth of my bowels, seeketh my life: how much more now may this Benjamite do it? let him alone, and let him curse; for the LORD hath bidden him. It may be that the LORD will look on mine affliction, and that the LORD will requite me good for his cursing this day." (II Sam. 16:5-13) So deep was David's sorrow, that he could hear the voice of the LORD reproving him, as it were, by the cursing of Shimei. All David needed to do to avert his persecution was to say the word, and his servants would have silenced that "dead dog," but no such command was given; rather, David only desired that the LORD would see his affliction and reward him with good for enduring such cursing.

Such a humble and contrite heart the LORD would not despise, but according to his word he revived David's spirit. How? By his lovingkindness and tender mercy and his good word of promise. What wonder, then,— that we find David offering a psalm of thanksgiving for God's deliverance and his manifold blessings saying "The LORD is my rock, and my fortress, and my deliverer; my God, my rock; in him will I trust: he is my shield, and the horn of my salvation, my high tower, and my refuge, my savior."—II Sam. 22:2,3

The sons of God are, during this Gospel Age, especially beset by trials and difficulties. If they should fall, however, the fact that they have stumbled will not make them feel like going back into sin if their hearts are of the right stamp. On the contrary, they will feel like the Apostle Peter, who, when others were stumbling, said, "Lord, to whom shall we go? thou has the words of eternal life." (John 6:68) The true people of God have no desire to go to anyone but him. If they stumble they recover themselves, avail themselves of his arrangements for forgiveness, and press on. By these stumblings they learn of their own weaknesses and then fortify themselves so that they may be "strong in the LORD, and in the power of his might."—Eph. 6:10

A just man will not *fall* into sin. The very most that could happen to him would be to *stumble*. There are various causes for stumbling. But if the heart is good and honest, humble and contrite, that man will rise again; for the LORD will show him that he has made a mistake, and will point out the way to him by which he may recover himself. If he is a lover of righteousness, he will desire to press on toward that which is right, just, approved of the LORD, even if he should stumble many times.—Ps. 37:23,24; Prov. 24:16

God's grace abounds to his children in this age beyond the measure of human comprehension, far more than those men of old could have asked or hoped for. Isaiah, prophetically writing of our day, says, "Since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him." (Isa. 64:4) Paul, commenting on this very scripture, tells us that "God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God."—I Cor. 2:10

If the humble and contrite ones of the past were refreshed by the Word of God, even though they understood but vaguely what it meant, much more should our spirits be uplifted, for unto us are given "exceeding great and precious

promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.”—II Pet. 1:4

If any of the LORD’s people should become faint or weary of spirit, the High and Lofty One will surely not be unmindful of their need, or fail to fulfill his good Word of promise to them. We have the assurance that “he giveth power to the faint; and to them that have no might he increaseth strength.” (Isa. 59:1) Realizing that we have an High Priest that “ever liveth to make intercession” for us who also can “be touched with the feeling of our infirmities,” let us “come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.”—Heb. 4:15,16; 7:25

For our encouragement we can also look back to those men who have the testimony that they pleased God. We should consider what great faith was instilled in their hearts “who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens, . . . that they might obtain a better resurrection.” (Heb. 11:33-35) However, our consideration does not stop here, but should go on to the superlative degree, by our “looking unto Jesus the author and finisher of our faith.”—Heb. 12:2

“Consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.” (Heb. 12:3) Ah, how our spirits are revived and how our hearts are refreshed as we consider him! When we consider the grace of giving temporal gifts, we are reminded of the grace of our Lord Jesus Christ, who “though he was rich, yet for our sakes became poor”—so poor that he could say, “The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.”—II Cor. 8:9; Matt. 8:20

How few of us have experienced the sadness of having our close friends prove unfaithful or disloyal. Yet Jesus' "own familiar friend," in whom he trusted, "lifted up his heel" against him. Peter, also, for whatever reasons, denied the Master three times. (Ps. 41:9) Have we trials and soul-vexing griefs? Think of Jesus who, according to the Scriptures, was described as "a man of sorrows, and acquainted with grief." (Isa. 53:3) Are we ignored by the world, and sometimes even persecuted by them? Let us remember how our Lord and Master was hated by the worldly, and by the so-called religious world of his day. Remember how they permitted him to be smitten, spat upon, mocked; and how they cried, "Crucify him, crucify him." (John 19:6) Have we humbling experiences? Consider him, who created all things by the power of God, how he "humbled himself, and became obedient unto death, even the death of the cross." (Phil. 2:8) As we thus consider Jesus, we learn of him who was "meek and lowly in heart," and we find "rest" for our fainting souls. Then his "yoke is easy," and his "burden is light."—Matt. 11:29,30

HUMILITY AND CONTRITION ESSENTIAL IN THE NEXT AGE

All who, in the Millennial Age, would be in harmony with God must also be repentant of their shortcomings. Moreover, they must be appreciative of God's lofty standards—his holy standards. Under Christ's Mediatorial reign, sympathy and favor will be extended to the humble, contrite hearts—even as is done now during the Gospel Age with the church.

The Apostle Peter tells us that "God resisteth the proud, and giveth grace to the humble." (1 Pet. 5:5) This text applies not only in the present time, but it will have an application in the next age. Among the several things that the LORD hates most, the first one that the wise man mentions is a "proud look." (Prov. 6:17-19) Hence there is no provision for the proud or haughty, the self-centered, but every provision is made for the humble-minded. The Prophet Isaiah, in outlining the preparations to be made for the incoming

age, said, "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people." (Isa. 62:10) We can be sure, without presumption, that the standard held up before the people in the incoming age will be that of absolute holiness of heart and, as far as possible, of conduct. Righteousness and truth will be their banner.

Realizing that the favor and blessing of God is promised only to the humble and contrite ones, and realizing that there are few in number that are humble at the present time, the question naturally arises: 'Are there only a few who will bask in the sunshine of God's love and favor?' Ah, No! For God will reveal his patience and forgiveness to mankind despite their sins and weaknesses, which is so deep and earnest that he was willing to sacrifice his Only Begotten Son to bring them back to him. This knowledge will be humbling as they realize, for the first time, how deeply they had sunk into sin and degradation. As they recognize in the age to come, how great a price the Most High God was willing to pay for their recovery, it should teach them humility, and lead them to be contrite of heart, just as it did when we first recognized our sins and weaknesses and turned to God for forgiveness. How great our appreciation of the LORD became, and how we desired with our whole hearts to serve and please him!

Now the humble and contrite are trodden down in the street! Indeed, as the prophet has truly said: "Now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered." But what is to become of the proud and wicked? The prophet elucidates: "Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up." Not literally—not individuals—the evil traits, pride and selfishness, will be destroyed by controlled experiences especially designed to rid them of their dross. An 'oven' is not a fire out of control that is destructive; it is a carefully regulated heat to produce something of value: the refining of a piece of gold or silver

or pottery, so that it is useable for something decorative or practical. Hence we see that the pride and wickedness of men shall be thoroughly purged by the experiences of cleansing God permits. It will be so successful that it will leave them "neither root nor branch" of wickedness for future sprouting and growth along evil lines.—Mal. 3:15; 4:1

The LORD through the prophet reminds us that after the refining and purifying experiences are completed, men will have learned to esteem the "beauty of holiness" and to hate unrighteousness and sin and their results, and he "will make a man more precious than fine gold; even a man than the golden wedge of Ophir."—Isa. 13:11,12

The LORD has said, "Look unto me, and be ye saved, all the ends of the earth. . . . Unto me every knee shall bow, every tongue shall swear. Surely, shall one say, In the LORD have I righteousness and strength; even to him shall men come; and all that are incensed against him shall be ashamed. In the LORD shall all the seed of Israel [typical of the world of mankind] be justified, and shall glory." (Isa. 45:22-25) And as we are now privileged to comprehend the breadth, length, depth, and height of God's wonderful plan of salvation, surely we can say with the psalmist: "Great is the LORD, and greatly to be praised."—Ps. 48:1 ■

OBITUARIES

The following brethren have recently finished their Christian courses. We wish to express our sincere sympathy to the families and friends in the loss of these dear ones. We appreciate information concerning any brethren to be included in this list.

Sister Helen Barton, Salem, OR—October 21, 1994. Age, 72.

Brother Bill Boody, Salem, OR—October, 1994.

Brother Stanley Jinjoe, Prince Albert, Sask.—December 25, 1994. Age, 81.

TALKING THINGS OVER

General Convention Bulletin

JULY 29-AUGUST 3, 1995

GRAND RAPIDS, MICHIGAN

THE 1995 GENERAL CONVENTION will be held in exceptional college facilities in Grand Rapids, Michigan. The auditorium has a beautiful pipe organ, the cafeteria is newly refurbished, and there is less walking between auditorium, cafeteria, and the sleeping rooms than ever before. Here are the prices:

Ages 18 and up		13-17	6-12
Breakfast	\$ 4.25	\$ 3.40	\$2.10
Lunch	5.75*	4.60*	2.90
Dinner	7.00*	5.60*	3.50
Total, three meals	\$17.00	\$13.60	\$8.50
Lodging (per night)			
double, shared bath	\$18.00	\$14.40	\$ 9.00
double, private bath	20.00	16.00	10.00
single, shared bath	23.00	18.40	11.50
single, private bath#	31.00	-N/A-	-N/A-
PKG: 7 nights, 18 meals			
double, shared bath	\$184	\$147	\$ 92
double, private bath	198	158	99
single, shared bath	219	175	110
single, private bath#	275	-N/A-	-N/A-
* Increase these prices by \$3.50 if not staying at the college (to pay the facility fee included in the lodging prices).			
# Available only to those staying on the third floor.			

The sleeping rooms consist of two bedrooms sharing a single bathroom. There are enough rooms so that those who can walk one or two flights of steps may pay a little more to insure that the bathroom is entirely private and not shared by anyone in the other bedroom. The auditorium and cafeteria are air-conditioned; the sleeping rooms are not. All dorms have three floors; there are no elevators. Special rooms to accommodate wheelchairs are available.

The college has a much lower price for those who take the package of 7 nights lodging, and 18 meals. In addition, the General Convention treasury is subsidizing this package price by \$26, the same subsidy as paid in 1994. The package prices on the previous page are reduced by this amount.

Room and meals are free for those who are 5 years old or younger. Once again half the cost of those who are 6 through 17 years old will be refunded if the person attends at least 75% of the Bible classes while at the convention.

It greatly helps the registration process if you pay in advance. Of course, if your plans change, any monies you paid will be promptly refunded. It is critically important that you register if you expect to be at the convention since the college will prepare the beds only in rooms for which there is an advance reservation.

The college is just a few minutes from the airport. If you want to use our shuttle service, send us the name of your airline, flight number, and arrival date and time. We will be happy to meet your flight.

The convention committee is planning a question meeting. If you have a question you would like considered, please send it to us now. Questions will not be solicited at the convention.

General Convention Registration

1425 Lachman Lane — Pac. Palisades, CA 90272

	Breakfst	Lunch	Dinner	Lodging
Friday, July 28, '95				
Saturday, 29th				
Sunday, 30th				
Monday, 31st				
Tuesday, Aug. 1st				
Wednesday, 2nd				
Thursday, 3rd				

OR check here for package: 7 nights, 18 meals Select one: private bath -or- shared bath**Names (and ages if under 18) (also Ecclesia name)**

Address:

Telephone number [evenings]: area code ()

How many flights of steps can you walk (0, 1, or 2):

Check here if you would like to have a roommate.

Give us your flight information if you want to be picked up:

"FRANK AND ERNEST"

Listen each Sunday to these interesting Bible topics discussed on:

WXTL - 1010
at 7:45 p.m.

MARCH:

- 5-Jehovah, Creator and Father
- 12-The World on Fire
- 19-Israel in Prophecy
- 26-Can We Talk with the Dead?

SEND FOR FREE BOOKLET offered after each broadcast:

"Frank & Ernest"
Box 60, Dept. N
New York, NY 10116

FOR YOUR NEWSPAPER:

To the left is a suggestion for an advertisement in your local newspaper. This outline is designed for about 3-1/2 inches in one column.

MARCH SPECIAL:

On Sunday, March 19th, "Frank and Ernest" will discuss the topic, "*Israel in Prophecy*." Free circulars are available which announce this program, and you are invited to send for as many as you can use. Address your request to:

The Dawn
East Rutherford
New Jersey 07073

ENCOURAGING LETTER

Appreciates Booklet

Dear Sir: I am writing to you concerning your small book which I picked up somewhere. It has been such a help to me. Through the past couple of years I've lost two sisters, one brother and a husband, plus a lot of

friends. "*Life after Death*" has helped. I leave it lay on my table and so many people have asked me where I got it. If at all possible, could you send me at least six copies, and bill me. Thanking you sincerely and may God bless you.—WV ■

SPEAKERS' APPOINTMENTS

These speakers are routed through the Pilgrim Department of the Dawn, or by classes associated with the Dawn. Their visits are furnished free upon request. Write to: The Dawn Pilgrim Department, East Rutherford, NJ 07073. A visit will be arranged whenever possible.

M. Balko			
Orlando, FL	March 8-10	West Newton, PA	30
		Allentown, PA	31
W. Blicharz			
Orlando, FL	March 4-6	G.M. Jeuck	
		Middletown, NY	March 12
J.B. Brown			
Orlando, FL	March 4-6	E. Kuenzli	
		Fresno, CA	March 24-26
R. Gorecki			
Paterson, NJ	March 26	L.B. Post	
D. Holliday		Washington, D.C.	Feb. 28
Detroit, MI	March 19-21	Raleigh, NC	March 1
Jackson, MI	22	Atlanta, GA	2
Grand Rapids, MI	23	Orlando, FL	4-6
Gary, IN	24	Louisville, AL	7
Chicago, IL	26	Huntsville, AL	8
Cincinnati, OH	28		
Columbus, OH	29		

CONVENTIONS

These conventions are listed at the request of the classes who sponsor them. In order to ensure your convention being accurately placed in these columns, please make your request IN WRITING and mail it to this address at least two or three months before the date of the convention: Convention Listing, Dawn Magazine, 199 Railroad Avenue, East Rutherford, NJ 07073

NEW ORLEANS/PASS CHRISTIAN CONVENTION, March 11,12—Beach Holiday Inn, 1600 East Beach Blvd., Gulfport, MS 39501. For information contact: Mrs. W.C. Buel, 214 Magnolia Dr., Pass Christian, MS 39571
Phone: (601) 452-4351
FLORIDA BIBLE STUDENTS CONVENTION, March 4,5,6—

New location: Holiday Inn, 304 W. Colonial Drive, Orlando, FL 32801. (Route 50 & I-4) For Reservations, request our special convention rate **before February 3**. Phone toll free: (800) 523-3405. For other information contact: Ed. Blicharz, 320 Raven Rock Lane, Longwood, FL 32750
Phone: (407) 260-8083

FRESNO, CA, March 24-26—Holiday Inn at the airport. Contact Ginny Wilson, 103 No. Price Ave, #112, Fresno, CA 93703. *before March 17th* for reservations. Phone: (209) 255-2241

GROTON/NEW LONDON PRE-MEMORIAL CONVENTION, April 2—Groton Municipal Building, 295 Meridian St., Groton, CT. For information contact: Mark Grillo, 24-B Oxford Drive, Norwich, CT 06360. Phone: (203) 887-0706

NEW YORK, NY., April 2—Ramada Inn, Two Bridges Road, and Exit 52, Route 80, Fairfield, NJ. Contact Mrs. Ann-Truth Lange, 76 Longview Ave., White Plains, NY 10606 *by March 20th* if you plan to have lunch at the convention, and let her know how many will be in your group. Phone: (914) 948-5428

ALBUQUERQUE PRE-MEMORIAL CONVENTION, April 7, 8, 9—For information and reservations, contact Sister Roberta H. Buss, Albuquerque Bible Students, P.O. Box 9172, Albuquerque, NM 87119. Phone: (506) 877-2866

DETROIT PRE-MEMORIAL CONVENTION, April 7-9—14500 12 Mile Road, Warren, MI. For information and reservations, contact, Walter Blicharz, 19146 Bedford Road, Beverly Hills, MI 48025. Phone: (810) 642-1553

PITTSBURGH, PA, April 23—Parkway Center Inn, 875 Green-tree Road, Pittsburgh. Contact: Charles Martig, 94 S. Harrison St.,

Pittsburgh 15202
Phone: (412) 734-9269

BOISE, ID CONVENTION, April 28, 29, 30—Owyhee Plaza Hotel, 1109 Main Street. For reservations, please contact Mrs. Donna Allers, 2438 Bruins Circle, Boise 83704, by April 12th. Phone: (208) 375-6873

DELAWARE VALLEY CONVENTION, April 30—Masonic Hall, South Olds Blvd. and Queen Anne Blvd., Levittown, PA. For information contact: Mrs. Ruth Eldridge, 37 Falcon Rd., Levittown, PA 19056. Phone: (215) 949-0652

GARY AREA BIBLE STUDENTS, May 7—The SPA Banquet Center, 333 North Mineral Springs Rd., Porter, Indiana 46304. Contact Mr. John Ulicni, 6703 Tyler St., Merrillville, IN 46410 for further information. Phone: (219) 769-5647

ASILOMAR CONVENTION, May 26-29—Pacific Grove, CA. For reservations, contact: Mr. Tom Marshall, 1089 Bluebell Dr., #1108, Livermore, CA 94550 *before April 24th, the cut-off date*. Phone: (510) 443-0567

GREECE AND THE SEVEN CHURCHES CONVENTION, June 5-19—Contact: Mrs. Mary Mali, 638 Pequot Avenue, New London, CT 06320. Phone: (203) 447-2872

BIBLE STUDENTS ANNUAL GENERAL CONVENTION, July 29-August 3, 1995—Grand Rapids, MI. *See pages 59-61, including a Registration Form.* ■