

The BIBLE STANDARD

AND
HERALD OF CHRIST'S KINGDOM

Liberality

“The liberal soul shall be made fat: and he that watereth shall be watered also himself” —

Proverbs 11: 25

“Lift up a standard for the people” — **Isa. 62: 10**

NOTE: Double click on highlighted scriptures to open

inside . . .

Liberality 2
Bible Question Box 6
Letters 7
Of Interest 7
Announcements 8

THE BIBLE STANDARD AND HERALD OF CHRIST'S KINGDOM (ISSN 0006-081X) is published monthly by The Laymen's Home Missionary Movement, Bernard W. Hedman, Editor. This journal has been published regularly since July, 1920; name changed from The Herald of the Epiphany in December, 1951. **Mailing Address:** The Bible Standard, 1156 St. Matthew's Road, P.O. Box 67, Chester Springs, Pennsylvania 19425-0067, United States of America. Second-class postage paid at the post office in Chester Springs, Pennsylvania 19425. **Subscriptions:** Annual subscription (12 issues) is \$3.00; 15 cents per copy.

Liberality

The liberal soul shall be made fat: and he that watereth shall be watered also himself" — Proverbs 11: 25

“Give ‘em an inch and they’ll take a mile.” This suspicious sentiment was held by Mr. Scrooge about humanity in general. And though Charles Dickens made the point more elegantly, the coarse truth is that we are all inclined to be — at times — on the stingy side.

Generosity — or liberality, after the word in our motto text — is a God-like attribute.* God is not tight-fisted. He has put the idea of self-giving service at the active center of nature — at both the animate and inanimate levels.

As denoting permissiveness and heedless regard for tradition, being “liberal” has uncomfortable overtones if one is “conservative.” But as a quality of the heart, the term denotes a sympathetic concern for the welfare of others and a desire to be of service. It comes to the fore in adversity.

Liberality is especially active in the philanthropically and charitably inclined. The recent spate of cyclones, hurricanes, and earthquakes around the globe have triggered liberal outpourings of assistance. Organizations such as the France-based *Medecins sans Frontieres* (which was recently awarded the Nobel Peace Prize), Oxfam, the Salvation Army, the International Red Cross, the Red Crescent, and numerous other bodies dispensing and organizing aid for the homeless, the injured, and the displaced, exemplify the basic compassion of humankind. The work carried out by such groups ameliorates the effects of the Adamic curse. Despite its academic professions to the contrary, humanity in general does not live out the dogma of the “survival of the fittest.”

To do something for another without thought of reward — this is truly like God. Our theme text for the year 2000 may seem to contradict this — that in exercising generosity, one will in turn be enriched. As the Contemporary English Version (CEV) puts it, “Generosity will be rewarded: Give a cup of water, and you will receive a cup of water in return.”

As the Lord’s consecrated we receive reflex blessings as we witness the Truth to others and assist them in their like activities (Matt. 10: 41, 42). The highest thought of our year’s text pertains especially to our receiving spiritual blessings — our being “watered” — as distinct from the temporary, material blessings.

THE WOMAN AT THE WELL

John 4: 5-43

“Then cometh [Jesus] to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.

“Now Jacob’s well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour.

“There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. . . .

“Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.

“Jesus answered her and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.”

This delightful exchange between Jewish Rabbi and Samaritan peasant teaches a number of valuable lessons.

JEW AND SAMARITAN CLOSE, BUT POLES APART

Between Jew and Gentile there existed a hostility grounded in each one’s perception of the other. To the Gentile, the Jew was proud and exclusive, arrogant in his religiosity and alienated from the rest of the real world. To the Jew, the Gentile was dirty — contaminated and of no value; God loved the Jew only — the rest could be discarded.

Although Israel read in their oracle of the blessing to come to all families of the earth through them, they had forgotten their future prospect of service to humanity as a *channel of grace*, and had instead substituted for it a view of the outer world, the *goyim*, that discounted their worth in the eyes of God. The Samaritan, or Samaritan, was esteemed even less (see John 8: 48).

The Samaritans, though having adopted Jewish culture and similar beliefs, were a hybrid people; as such they fell into a category which the Jews could not tolerate — neither fish nor fowl (see sidebar on the facing page).

That Jesus — a Jew — did not share this view is apparent from His tale of the “good” Samaritan — a shock to his Jewish hearers (Luke 10: 25-37) — and the encounter with both the Syro-Phoenician woman (Mark 7: 24-30) and this woman at the well.

* In the hierarchy of character graces, liberality is classified as “secondary,” denoting not its worth but that it is produced by a suppression of the acquisitive tendency. For a scholarly explanation of this specific grace and character graces in general, see the book *God*, available from us for \$2.00.

JESUS DISPENSES WATER

After a hot and dusty journey through the forbidden territory of Samaria, Jesus espied a noon-day resting spot.

The well, a gift to the community from the patriarch Jacob, was a place well-known for its fresh spring waters (“living” water). It was an amenity not only for raising water but for socializing. Here sat a tired and thirsty Jesus. Brought to this place by Providence, He held Himself in readiness for service.

Presently she came. This woman would unwittingly step into a narrative that would echo through the centuries and touch the hearts of many whose lives were blighted and made bitter by sin and self-deception.

Jesus’ request for water — stated here simply and, to our modern ears, brusquely — was not unusual. The woman would have heard such a request often. But from a Jew? *What is a Jew doing here anyway?* There is, perhaps, a thread of sarcasm running through her responses. We have no reason to suppose she denied our Lord’s request. Indeed, His putting Himself in this small way in her debt provided an agreeable way for Him to continue the conversation.

Elegantly, Jesus in few words informs her of His identity and His willingness to bless her with that which she needs.

“Thou wouldest have asked of him,” He says, “and he would have given thee living water.”

The woman, not pursuing the implication of our Lord’s offer, or perhaps not grasping it, continued the polite exchange, adding a barb or two.

“Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?”

Her sarcasm is evident. She continues, pressing the point,

“Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?”

Note the clever evocation of the name of Jacob — near-sacred to a Jew — and the implication of joint ancestry (“our father . . .”). By this claim to a common paternity she sought to equalize the relationship and gain some advantage in the discussion.

WATER OF EVERLASTING LIFE

Gesturing to the well, “Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again. But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.”

Brilliantly, Jesus here contrasts Jacob and Jacob’s well with Himself and the living water He alone could give. For a Jew to discount the worth of the legendary Jacob was too much for the Samaritan woman to comprehend. Caught off balance, her combativeness waning, she responds, “Sir, give me this water, that I thirst not, neither come hither to draw.”

Who Were the Samaritans?

In the unfolding of the Biblical drama the Samaritans play an important role, alternately receding and advancing in prominence. In the New Testament accounts they move to a central — if somewhat uncomplimentary — position. The pejorative “Samaritan” is as well-known to the reader of Scripture as the equally disreputable “Scribe” or “Pharisee.” A “good” Samaritan was, to a Jew of the day, a contradiction in terms. The most merciful wish of a Jew for the Samaritans was that they would not have a part in the resurrection!

Though not accepted by the Jewish nation as having any part with them, the Samaritans are nonetheless denoted as a class separate from the Gentiles — a medley of national groupings kept at arm’s length by the Jews (Matt. 10: 5). The reference in John 4: 4 seems almost apologetic.

Although they laid claim to Jewish heritage, the Samaritans were an amalgam. The account in 2 Kings 17 is a concise primer of their history.

Transplants from other regions, the Samaritans developed from the process of intermarriage with the Jews and an ongoing adoption of Jewish lore and traditions. They accepted — in modified form — the Pentateuch, later building a temple on Mount Gerizim. They, too, looked for a Messiah.

The encounter between the Jews who had returned from Babylonish exile and the Samaritans of the land is recorded in Ezra, chapter 4. This incident fostered the hostile rivalry between the two peoples, cementing into mutual hatred as time went on.

As Jesus hinted in his words to the woman at the well (John 4: 23, 24), there was a change in the air. The barrier between Jew and Samaritan was about to fall. He spent two days in the Samaritan village and received a warm welcome. In the book of Acts (8: 1-25) the word of salvation was carried to the once-forbidden Samaritan villages by Philip, Peter, and John.

The levelling, unifying force of the Gospel of Good News had begun its work.

“Jesus saith unto her, Go, call thy husband, and come hither.”

Whatever mental movement the woman had made in our Lord’s direction was now checked; her tentative interest evaporated. *This man is very wise; he may even be a prophet. But he does not know that I am not married!*

We read elsewhere of a certain Pharisee who had a similar reaction on seeing Jesus accept the ministry of anointing from a “sinner” woman (Luke 7: 36-38). *If he were a prophet, he would have known who and what manner of woman this is . . .* On that occasion Jesus addressed the unspoken cynicism by launching into the parable of the two debtors, concluding the tale by pronouncing the woman clean and forgiven (vs. 39-50).

Returning to the Samaritan woman: Jesus now focuses on her felt and unuttered need for forgiveness by addressing her private unsatisfactory condition. Masterfully and simply, He

paints an accurate picture.

This latest insight, delivered with laser-sharp precision, reanimates her interest and dissolves any remaining doubt. She is forced to concede what she suspects: "Sir, I perceive that thou art a prophet."

The conversation that follows brings the realization crashing in: Not only is this man a prophet, *this man is the Christ!* She hastily departs to fetch her friends — leaving behind the waterpot!

Jesus remained in the area two days, witnessing to the inhabitants and winning many (vs. 40-42).

RIGHTEOUS REWARDS

In exchange for the vessel of water from a well, the woman of Samaria received the water of life. "Give a cup of water, and you will receive a cup of water in return."

However, liberality is not merely a ploy to gain compensatory awards. We should not give in order to get. The reward which comes from unselfish service is as natural as it is unsought. Liberality makes us pleased with the prosperity of others. In its highest form it denotes a benevolent spirit which rejoices to bestow blessings on others. That the reflex effect is one of pleasure is the intended consequence arranged for, not by the giver, but by God, in His universal arrangement of man's affairs. We might say that the laws of righteousness dictate such an effect; pleasant consequences encourage repetition. By such a process is the Christian heart warmed and Christian fellowship cemented. Liberal giving blesses both the giver and the getter (Prov. 11: 18).

LIBERALITY IN DAILY LIFE

In the workplace, liberality, properly exercised, helps to improve fractious relations between employer and employee, boss and subordinate. Stinginess and overly rigid application of rules can stifle healthy co-operation and can have an incidentally adverse economic impact on a company.

In the family, both mother and father need to apply large helpings of liberality as they give of themselves in the way of caring and teaching their children. Maternal affection and sacrifice is a model of God's care for His people. The necessities of life and the care and feeding of the family call for self-sacrifice and selflessness on the part of Mother.

LIBERALITY PERSONIFIED

Although the incident with the woman at the well is taken as a classic example of winsome and opportune witnessing, it also serves to highlight the character of Jesus.

It was typical of our Lord that He was alert to service heedless of His own fatigue. Ever in tune with the Divine will, He recognized the Father's leading and followed it, seizing any and all opportunities for advancing the Father's work in the world.



"Be instant in season, out of season" (2 Tim. 4: 2). We need to learn to recognize God-given opportunities of service — in preaching the Word, in Christian service in general — and then be prepared to take advantage thereof, no matter how inconvenient it may be for us at the point of contact.

"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (2 Cor. 8: 9; comp. vs. 1, 2). Here is the ultimate example of liberality.

Divesting Himself of His mighty nature, our Lord stooped to the earth, opening Himself up to the mistreatment which led eventually to His cross.

"Taking up the cross" is synonymous with the way of Christ, embarked on by comparatively few (Matt. 10: 38, 39; Mark 10: 17-31). At its core, the Christian way is a *giving up of self and a giving away of self* in the cause of the Gospel — which is much wider than the mere expounding of a set of doctrines.

Our Lord's discourse with the Samaritan woman disclosed toward its end the promise of general salvation. This is an important point. In Christ, distinctions of race disappear (Gal. 3: 28). Salvation, we are told in 1 Tim. 2: 1-7, is for all, mediated by the Son of God. In this, God has chosen to be liberal. Nor may we be less liberal.

LIBERALITY RESTRAINED

In too many expositions of Christian theology, salvation is restricted to a chosen few — the "chosen people" of whatever denomination, persuasion, or sect happens to be speaking. The outsiders, the modern Samaritans or Gentiles — unbelievers all — are discounted, consigned to eternal separation or — worse yet — torture in a burning hell. This is stingy theology, quite out of harmony with the Son's broad presentation of His Father.

This is not imply that all will be eternally saved — this would be a too-liberal interpretation of the salvation process. Submission to Christ and fealty to God will always be required. The opportunity to demonstrate this will be given all: some in this life, most in the Millennial mediatorial reign of Christ and His Church. No opportunity for salvation can be accorded in this life to those who have no faith (2 Thes. 3: 1, 2). The Christian cannot live by sight. God is now dealing with men and women of faith.

To regard ourselves, our race, our group, our church as the only object of blessing is to raise a barrier to whole-hearted and effective service. Once the "middle wall of partition" was broken down between Jew and Samaritan and Gentile the revelation of God was able to flow freely to those of faith (Eph. 2: 11-22).

God often may choose to bless those with whom we disagree. In the give and take of daily life we will have many opportunities to pass on the "living water." We should dispel prejudice and resentment from our mind and, as graciously and as patiently as we are able, bless our hearers, who may — like the Samaritan woman — hold some resentment against us.



Liberality flows from a grateful heart. We have many riches of blessings from heaven (Psa. 68: 19; Phil. 4: 19). Let us unstintingly and selflessly open our own stores and shower them on others.

The year's hymn is 296 in our hymnal, *Hymns of Millennial Dawn*, "There's a wideness in God's mercy." The wording is reproduced below. A refrain (indicated by italics) follows each verse.

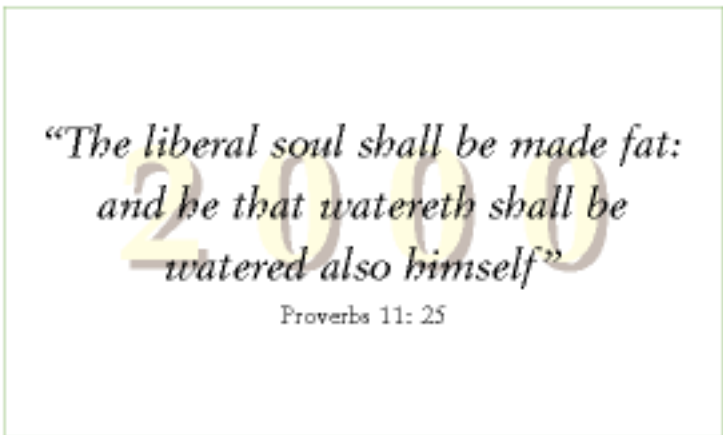
There's a wideness in God's mercy,
Like the wideness of the sea;
There's a kindness in His justice,
Though severe His judgments be.
*Search the Scriptures, search and see
Wisdom's wondrous harmony.*

There's no place where earthly sorrows
Are more felt than up in Heaven;
There's no place where earthly failings
Have such kindly judgment given
*Search the Scriptures, search and see,
God in mercy judgeth thee.*

For the love of God is broader
Than the measure of man's mind;
And the heart of the Eternal
Is most wonderfully kind.
*Search the Scriptures, search and see,
God's great kindness unto thee.*

But men make His love too narrow
By false limits of their own,
And they magnify His vengeance
With a zeal He will not own.
*Search the Scriptures, search and see
God's grand law of equity.*

If our faith is true and simple,
We will take Him at His word,
And our lives will be all sunshine
In the sweetness of our Lord.
*Search the Scriptures, search and see;
Let their records gladden thee.*



Motto card for the year 2000. Pre-scored; may be folded down for use on a desk or affixed flat to a wall. The year's text is reproduced on the front of the card; the reverse displays a calendar, with year's text repeated. Printed on heavy white stock in two inks, black and green; 8 1/2" x 11".

U.S. — 35¢ each; 12 for \$3.50; classes should order through their secretaries.

Canada — please pay in U.S. funds, if possible; if in Canadian currency, the equivalent prices, including postage, are — 50¢ each; 12 for \$5.00

United Kingdom — 25p each; 12 for £2.50. Order through the national representative: Mr. H.W. Roberts, LHMM of Britain, 101A Main Road, Newport, Brough, E. Yorkshire HU15 2QS, England.

All other countries only — Please order from your national representative where possible. If ordering directly from us, please pay in U.S. funds; add 10 percent for postage. International Money Orders acceptable. Please do not send cash. Free to those unable to pay.

BIBLE QUESTION BOX



Q Is it correct to say that the faithful of the Old Testament period were sons of God?

A The Scriptures put faith above works. Without faith it is impossible to please God (Heb. 11: 6). As Jesus pointed out to the Samaritan woman at the well (John 4: 24; see preceding article), they that worship God must worship Him in spirit and in truth.

Broadly, there have been two general classes of believers — those who preceded Jesus' First Advent, and those who came after.

Taking our cue from the book of Hebrews, chapter 11, verse 38, we style the patriarchs and matriarchs of old, Ancient Worthies. John the Baptist was among the last of these. Signalling the change in dispensation from Law to Grace, Jesus declared, "Among those that are born of women there is not a greater prophet than John the Baptist; but he that is least in the kingdom of God is greater than he" (Luke 7: 28).

Not all of these Ancient Worthies were of Hebrew stock, though we may reasonably suppose that most were. Israel was the only nation granted covenant relationship with Jehovah and from this nation God raised up the prophets and teachers. Other nations — with occasional exceptions — were ignored.

St. Paul implies a distinction between the Ancient Worthies and the Christian Church. After reciting the names of these worthies and noting their faithfulness, he calls attention to the fact that they never received the promises that God made to them (Heb. 11: 39).

Adam and Jesus Natural Sons of God

There have been only two natural, human sons of God — Adam and Jesus. Both were perfect. Adam failed under test, Jesus overcame. To the Ancient Worthies sonship was not granted.* The Holy spirit of begettal had not yet been given. That most striking of events, Pentecost, recorded in Acts chapter 2, powerfully demonstrated the change in relationship of the believer to God. Jesus had given the power of sonship (John 1: 11-13); at Pentecost the spirit of "adoption" (sonship) was bestowed in a most remarkable way. By this the sons could now cry "Abba, Father" (Rom. 8: 15).

The promises to the Ancient Worthies which inspired their zeal and devotion were, for the most part, earthly in scope. To Abraham was the promise given: "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: For all the land which thou seest, to

thee will I give it, and to thy seed for ever" (Gen. 13: 14, 15; 17: 8).

In Acts chapter 7 it is recorded that St. Stephen, making his defense before the council and the high priest, declared that this promise to Abraham was secure, though unfulfilled (v. 5). Abraham never received enough of that land even to set his foot upon. On this *unfulfilled* promise we may predicate the resurrection of Abraham; in God's due time he will inherit his land, and his faithful seed, or posterity, will inherit it after him.

Nonetheless, there was a spiritual component to the aspiration of the ancients. In Hebrews 11: 10 we read that Abraham looked for a city whose builder and maker is God (comp. vs. 13-16).

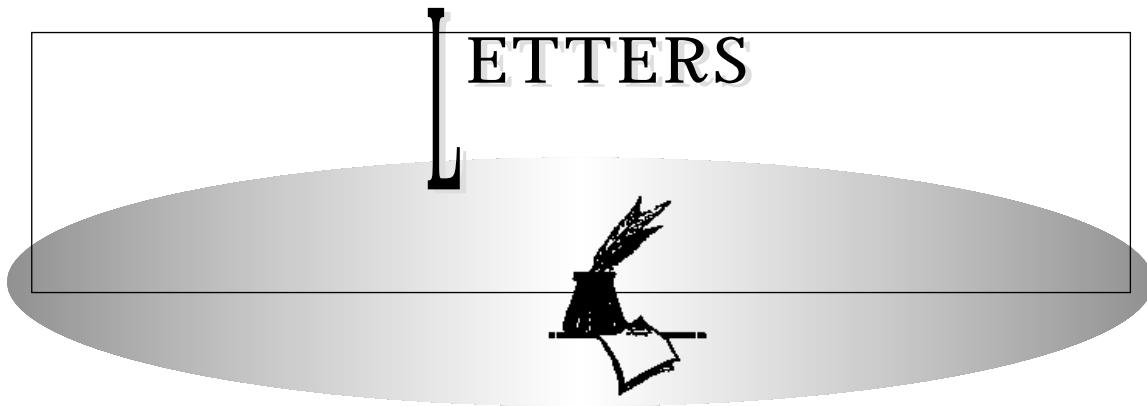
Begettal of Holy Spirit Conferred Sonship on the Church

To the Church, the promises were spiritual and heavenly. Their hearts were centered on "things above" (Col. 3: 1-3). As newly begotten sons of God they were offered the privilege of being joint-heirs with His only-begotten son, Jesus — "if so be that we suffer with him that we may be also glorified together" (Rom. 8: 14-17). This, of course, would involve a change of nature (2 Pet. 1: 2-4). They were to receive their reward ahead of the ancients (Heb. 11: 40).

God has great blessings in store for every member of the human family willing to accept the Divine terms. The Scriptures tell us that the offer of sonship is to be made to all mankind in God's Kingdom on earth. Then, under Christ and His Church ("sons of God"), mankind will learn righteousness and be encouraged to traverse the "highway of holiness" to perfect life and the magnificent liberty accorded to the children of God (Isa. 35: Rom. 8: 19-21).

What date this grand prospect will become a reality we cannot say. But at this threshold of a new century we have reason to be filled with hope. By God's grace we are living in interesting times. God's Plan advances. We should take the faithful servants and sons of God as examples of faith and perseverance under difficulties (James 5: 10). Whatever our future holds we can be sure that God has large blessings in store for all who love Him (1 Cor. 2: 9).

* In Ex. 4: 22 national Israel is spoken of as God's son. In this way Jehovah emphasized His affection and care for His people in a way that Pharaoh could understand (compare v. 23).



To Whom It May Concern:

Many thanks in publishing great words! We truly enjoy reading all of them. This year we have decided to give the orders below as Christmas gifts. . . .

B.M., Iceland

Dear LHMM:

I just finished Volume 4 of *Studies in the Scriptures* and loved it! It opened my eyes to some errors I had been taught. I am also in a class here which teaches us how to study the Bible. The instructor is a former seminary teacher and he teaches the same things I have found in your books. I consider myself twice-blest.

Sincerely yours,

J.W.H., Texas

Dear Brethren: Greetings in the name of our Lord Jesus! Please renew my subscription for another year. I wish to receive anything regarding Israel.

Yours by the Lord's grace,

G.L., Canada

The Bible Standard welcomes your letters. We reserve the right to edit all letters received for length and readability. Our practice is to indicate only the writer's initials, except where the individual is a known appointee of the Movement. Anonymous letters will not be published.

of interest . . .

Another step forward for Science in understanding the mysteries of life itself: Researchers in the U.S., the U.K., and Japan have identified all the genes in a 1 mm-long worm called *Caenorhabditis elegans*. This is the first creature to be so mapped. The research took 15 years and is part of the mammoth Genome Project, the international effort to identify all the genes in the human body. About 40 percent of the worm's genes are found in humans.

* * *

Fifteen years after the accident which killed thousands, the former Union Carbide plant in Bhopal, India, is still contaminated. This according to Greenpeace, the environmental campaign body.

At the time of the accident, poisonous gas leaked into the surrounding area, leaving behind toxic chemicals, including mercury, which Greenpeace estimates is at a level over 20,000 times higher than the level normally expected in uncontaminated soil. Greenpeace claims the number killed in the plant accident was around 16,000.

* * *

Victoria Murden, a lawyer from the U.S. state of Kentucky, has become the first woman — and the first American — to row across the Atlantic. She disembarked on Guadeloupe, an island in the Caribbean. Ms. Murden set out from the Canary Islands, off the north-west coast of Africa, on September 13th; she took 85 days to row the 3,000 miles. A support team rowed ahead of her. The current record crossing of 73 days was set by Sidney Genders, of the United Kingdom, in 1970.

* * *

A church under construction in Lagos, Nigeria, will seat about 50,000 worshippers. Faith Tabernacle is a hexagonal building with a red metal roof. Many of those involved in the work donate their services. The man responsible for the building is Bishop David Oyedepo, the founder of the Pentecostal Winners' Chapel. The group has spread across Nigeria in the past 15 years. Bishop Oyedepo — known to his followers as "papa" — says that God works miracles through him. Many queue up to receive his healing touch.

Although the standard of living in Nigeria has fallen over the past 15 years, ever larger churches are going up.

THE BIBLE STANDARD
and **Herald of Christ's Kingdom**
1156 St. Matthew's Road
P.O. Box 67
Chester Springs
Pennsylvania 19425-0067
United States of America

PERIODICAL
POSTAGE PAID AT
CHESTER SPRINGS, PA

announcements . . .

For a detailed listing of our publications please see the November-December 1999 issue

FROM THE EDITOR . . .

The Editor appreciates very much the prayers and well-wishes of the readers during his recent illness and heart surgery. His general recovery is proceeding according to the doctors' expectations. *The Bible Standard* wishes all of its readers a happy and spiritually prosperous new year and a joyful start to the new century and the new millennium.

BEREAVED NOTICE

Sr. Nellie Suraci, of the West Haven, Connecticut ecclesia, died on December 11, following complications from surgery; she was 80. The widow of Evangelist Bro. Bruno Suraci, who died in 1987, she is survived by six children, two brothers and a sister, 10 grandchildren, and three great-grandchildren. The funeral and graveside services were conducted by Bro. Robert Herzig and Bro. Ralph Herzig. About 100 attended. We send our condolences to her family and brethren of the ecclesia. May we all look forward to a joyful reunion in the resurrection.

THE BIBLE STANDARD REDESIGNED

This issue of the magazine has a new look. The trimmed size has been reduced to 8.5" x 11", standard letter size for the U.S. This change will bring our size into conformity with most other publications in this country and will simplify our mailing operations, incidentally reducing costs. Other design and typographical changes have been made to enhance the overall appearance and layout of our articles.

THE BIBLE STANDARD ON THE WEB

Within a few months we hope to launch the official *Bible Standard* web site. Endorsed by the Bible House, we expect it to be a useful adjunct to our publishing and witnessing work. Teams in the U.S. and the U.K. are presently working on its construction. We will give details later.

2000 GENERAL CONVENTIONS*

California, February 19-21

Florida, March 10-12

Massachusetts, April 28-30

Michigan, May 27-29

Bible House locale Convention, July 1-4

There will be no picnic outing at the Bible House this year; the convention is a day longer than usual.

Ohio, Aug. 4-6 (tentative)

Illinois, Oct. 6-8 (tentative)

Oklahoma, Nov. 10-12 (tentative)

* There will be no convention in Minnesota this year

Conventions in Great Britain

Hyde, Cheshire, August 4-6

Sheffield, Yorkshire, October 28, 29

We will give details on the listed conventions later.

CLAREMONT, CALIFORNIA, CONVENTION

February 19-21, 1999

This convention will be at the Claremont Inn, 555 West Foothill Blvd., Claremont, Calif. 91711. Limousine service provided from the Ontario airport. Room accommodations: \$56, plus tax. Since we are obtaining substantial discounts on the lodging and meeting rooms, we encourage brethren to stay at the Claremont. Reservations and inquiries should be made early to Mrs. Mary Detzler (Class Secretary), 19237 Green Acres Drive, Perris, Calif. 92570; telephone (909) 779-0331.

JACKSONVILLE, FLORIDA, CONVENTION

March 10-12, 1999

The site will be the Days Inn, 1031 S. First St., Jacksonville Beach, Fla., 32250. Room rate: \$68.00 plus tax, for 1-4 people. Reservations may be made directly with the hotel or through Mrs. Beverly Blaine (Class Secretary), 3569 Anderson Drive, Ormond Beach, Fla. 32176; telephone (904) 441-9836.

MEMORIAL DATE FOR 2000

Our Lord's Memorial in 2000 is on Saturday, March 18, after 6:00 p.m. This is calculated as follows (all times are *Universal Time*, also known as *Greenwich Mean Time*): The vernal equinox is on March 20, at 7:36 a.m.; the new moon *nearest* this equinox is on March 6 at 5:17 a.m. (we add to this 2 hours 21 minutes to obtain *Jerusalem time* — 7:38 a.m.); so Nisan 1 is from 6:00 p.m. of March 5 to 6:00 p.m. of March 6, and Nisan 14 *begins* 13 full days later, on Saturday, March 18, at 6:00 p.m. (*ending* Sunday, March 19, 6:00 p.m.). Therefore the Memorial should be observed on Saturday, March 18 beginning after 6:00 p.m. May God bless all His consecrated people in this connection. Please send us timely reports.

SERVICES BY VISITING MINISTERS

Carl Seebald

California Convention, February 19-21

Ralph Herzig

Boston, January 23

Richard Blaine

Fort Lauderdale, January 16

Waycross, February 13

Robert Herzig

New Haven, January 16

Jack Detzler

California Convention, February 19-21

Leon Snyder

Riverside, Calif., February 17

California Convention, February 19-21

Las Vegas, February 23, 24

Colorado (Boulder), February 26, 27

Evangelists' Services

Harold Solomon, Springfield, Mass., February 6

Robert Branconnier, Pittsfield, Mass., February 13