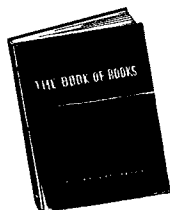


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# The Dawn

VOLUME XXXVIII

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# ***Highlights of* Dawn**

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## **Problems of Increasing Knowledge**

ONE of the outstanding characteristics of the times in which we live is the rapid increase of knowledge in essentially every aspect of human endeavor. Man has even made landings on the moon. For many years students of the Scriptures have looked upon this increase of knowledge as being in fulfilment of prophecies relative to the end of the present sinful social order which is prophetically described in the Bible as the end of the world. Many advantages have accrued to the people in limited areas of the earth as a result of this phenomenal increase of knowledge, but not until recent years have the potential dangers to the human race posed by science and invention become so frighteningly apparent.

This point is emphasized when we compare the world as it was at the beginning of the twentieth century with what it is today. War between nations has always been a plague upon the earth, but the widespread horrors of war as we now see them were not known in human experience until the increase of knowledge permitted the construction of instruments of war possessing the vast potential of destruction that we know today.

This fact becomes more apparent as we consider the entirely new set of circumstances which has developed in

the world, some of them beginning in a small way with World War I. With the increase of knowledge has come also the foretold "running to and fro." (Dan. 12:4) There were railway trains and steamships prior to 1914, but at that time the use of automobiles for general travel was on a very small scale; and the use of the airplane was on an even smaller scale, although crude bombing planes were brought into action against the enemy to a limited degree during the first World War.

The date 1914 is a very prominent one in the prophecies, and it was the understanding of many students that during that year the present social order, ruled over by the prince of this world, Satan, would come to a full end. It was thought that following the war, which would be brief, there would come a world revolution of short duration, followed by a brief period of general anarchy, and then the full establishment of the kingdom of Christ, which would be the Lord's new social order "wherein dwelleth righteousness."

But it did not work out that way, and it is interesting now to realize the many things that were yet to come of which the "watchers" of that day could not, and did not, have any knowledge, for they had not yet developed. These "new things" account for much of our headline news today, but were unheard of at the time of World War I.

### **Travel and Its Problems**

The automobile was, of course, known in 1914, but the magnitude of its use had not been dreamed of. According to an article by David Breasted, in the New York Daily News, there are now on the roads in the United States, "one hundred million cars, trucks and buses." To the commuter, trying to drive to his home in the suburbs from the business district of a large city it must seem that there are a great many more than this.

There were no passenger-carrying airplanes in 1914, nor for some years later. Since then, air travel has become one of the commonplaces of life in many countries. They keep making the airplanes larger and larger, and with ever-increasing speeds. The latest production, the "747," can carry nearly four hundred passengers, and a crew of thirty, at a speed of more than six-hundred miles an hour. "Jet planes," they call them, and whoever heard of a jet plane in 1914? Here was a coming aspect of human experience which could not have been anticipated in the early part of the century except as a fantasy in the minds of a few dreamers. It is, however, one of the products of the foretold "increase of knowledge."

### **A Terrible Threat**

But lest we become overenthusiastic over human accomplishments, let us notice some of the by-products of the much and rapid travel of our day. We have in mind, in part, what is described by that now familiar word "pollution." This word is very prominent in the news today, and its implications are that automobiles and jet planes are spouting forth so much poison into the atmosphere that unless something is done about it, a saturation point will eventually, and soon, be reached which will make life impossible on this planet.

But much and rapid travel is not the only culprit in this gloomy picture. The increase of knowledge has ushered in what is often referred to as the "Industrial Age," and our industries, like the jet planes and the automobiles, are likewise fouling the air with killing gases. Thus while we count the blessings of our industrial age, let us pause to think of the killing by-products which are so closely related to the **blessings**.

Here is another situation which is now making daily front-page news which was not heard of fifty years ago.

Governments in some of the large nations are endeavoring to bring this evil situation under control, but human selfishness will make this an exceedingly difficult task. Fairly effective methods are known by which to curtail the emission of poisonous gases by factories, but the necessary equipment and installation is costly, and many manufacturers insist they cannot afford it. Those who can would need to increase the price of their products, which would put them out of competition with those who did not make this investment. This may well be one of those problems which only the Lord can solve, which he will do through the agencies of Christ's kingdom.

### **Water Also Polluted**

Another of the curses of the Industrial Age is the pollution of our rivers and lakes by the industrial waste from factories. This has already become so widespread that fish can no longer live in many of our fine rivers, including some of the important rivers in Europe. All the fish have been destroyed in one of the Great Lakes—Lake Erie. The more or less solid pollutants are carried to the sea by the rivers, making unsafe many of our best bathing beaches. The oil industry is one of the chief contributors to this evil. How terribly industry has fouled its nest in this respect! Who could have imagined fifty years ago that the beautiful Hudson River, in New York State, would have become a virtual cesspool, as one of the tragedies of the Industrial Age?

### **Hydrogen Destruction**

Another development unforeseen fifty years ago has been the splitting of the atom, and the invention of the atomic and hydrogen bombs. Here is another product of the increase of knowledge which threatens the destruction of the human race. It is claimed that in the United

States alone—and Russia is not very far behind—there is a stockpile of these bombs large enough to kill every man, woman, and child on earth a hundred times.

When reading Jesus' prophecy concerning the "time of trouble" being so devastating that there would be a possibility that no flesh would be saved, no student could possibly have had in mind what has become a reality today through the misuse of nuclear power, and the poisoning of our air and water. Now these threats are very real, which help to confirm the accuracy of God's Word, and give us the assurance of divine intervention before it is too late, for Jesus said that these days would be shortened before all flesh would be destroyed.—Matt. 24:21, 22

### **The Population Problem**

Students of the Bible who understand the divine plan for the redemption and recovery of mankind from sin and death know that humans were created to live on the earth, and that the earth was created to be man's everlasting home. God's command to man was to multiply and fill the earth, so we should expect that earth's population will increase. But fifty years ago the world in general, and even students of prophecy, did not expect that the increasing population would create the problem it has become today, and which, it is feared, will be much more serious in a few short years.

As the population of earth increases, more automobiles are used, and the industrial capacity of the nations must become ever greater. Thus more and more pollutants find their way into the air and into the water which God has provided to sustain life on earth, compounding the problems already engendered by increasing knowledge. True, the scientists of the world do all they can to counteract the spreading of poisons which their own inventions have



released, but will they be able to cope with the situation fast enough and on a scale which will really make our air and water safe again as in the past?

President Nixon has proposed the spending of ten billion dollars during the next five years to purify the air and water, but already there are those who insist that even fifty billion dollars would fail to do the job properly. So far as human efforts are concerned we will just have to wait and see what can and will be accomplished. Certainly at the moment life on this planet is being seriously threatened by the very technical advancement which has been hailed as such a blessing to the human race.

The rich countries of the earth for many years have been enjoying luxuries and comforts that the ancients did not even dream of, yet now the very instrumentalities which have produced this abundance and affluence are threatening to destroy the race by poisoning the air and water. How should the student of prophecy view this paradoxical situation? What is the meaning of it in the light of the divine plan of the ages?

### **The Time of the End**

According to the Scriptures, the unprecedented "increase of knowledge" was due to appear in "the time of the end." In this same "time of the end" there was also to be much running to and fro; and there was to be a "time of trouble such as never was since there was a nation." (Dan. 12:1-4) What does the expression, "the time of the end," imply? We believe that the "end" referred to is the end of Satan's world, or social order. When we reach the end of this period it will mean that "this present evil world" has come to an end. Then the kingdom of Christ will be fully established, and the life-giving blessings of the kingdom will begin to flow out to the people.—Dan. 12:13

"The time of the end" is also spoken of in the prophecies as the day of the Lord's "preparation." (Nahum 2:3, 4) The "preparation" is for Messiah's kingdom; and much of this preparation involves the destruction of Satan's world. The foretold increase of knowledge and running to and fro are associated with the day of preparation. It is within the time of the end, or day of preparation, that the Industrial Age has come into being.

In this development we see a marvelous display of the foreknowledge and wisdom of the Creator. He knew about this day of preparation for the full establishment of Messiah's kingdom even while the earth was first being prepared for human habitation; and it was in that remotely ancient time that the Creator caused to be stored away in the earth all the various minerals which in this time of the end have made possible the wonders of our time. Minerals have, of course, been used from the beginning of man's experiences on earth, but God knew how much more they would be needed in the time of the end.—Gen. 4:22

Not an automobile could be built without these metals. Neither could washing machines and the other blessings of our time. And how essential oil has been in connection with the mechanization of the Industrial Age. However, we suggest that all these things which we today esteem as being so wonderful are not the eternal blessings which the **Lord** has promised, and which will reach the people through the agencies of Messiah's kingdom.

One of the reasons for this suggestion is that the mineral and oil supplies upon which the Industrial Age depends will not last forever. Even now the masters of industry are combing the earth to find new supplies of iron, copper, nickel, and other minerals, including oil. Among the causes of strife in the world today are the international power plays being made for control of oil fields in various parts of the earth. This sort of thing could, and may, go on

for a considerable time longer, but these natural resources of the earth which man has converted into efficient use in this time of the end must eventually become exhausted.

We have no doubt but what new materials and methods will be discovered—or shall we better say, provided by the Lord—to supply the human race with all things needed throughout the interminable forever. We cannot even approximate what these needs will be for the reason that we do not know the needs of a perfect man. One thing we do know is that man will not need polluted air and water; but he will need pure air, food, and water in abundance. The Bible tells us that the “land shall yield her increase.” —Ps. 85:12

### **Kingdom Established**

The Prophet Micah wrote, “In the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.” (Micah 4:1) The “mountain” of the Lord is the kingdom of the Lord. The establishment of this kingdom of the Lord involves the resurrection of the true church to live and reign with Christ; and it involves also the resurrection of the human representatives of The Christ in what Paul describes as “a better resurrection.”—Rev. 20:6; Heb. 11:35, 40

These two rulership phases of the messianic kingdom are symbolized in the prophecy as “Zion” and “Jerusalem.” (vs. 2) When fully established “the law shall go forth from Zion and the word of the Lord from Jerusalem.” and the people “will flow unto it.” That time has not yet come. The people are not yet flowing unto the mountain of the Lord. Nor, as foretold in verse 2 of the prophecy, are the nations saying, “Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths.”

The judgment day of the people has not yet started, as foretold in verse 3. Nor has the rebuking of "strong nations afar off," leading to their beating swords into plowshares and spears into pruninghooks, yet reached this stage of God's dealings with them. The strongest nations of earth still insist that the only way to maintain peace is to be prepared for war; and while lip service is given to the advantages of limiting arms, this is not due to a change of philosophy or of heart, but to the staggering financial burdens caused by the armament race.

Verse 4 declares that when the Lord's mountain is established "they shall sit every man under his vine and under his fig tree; and [that] none shall make them afraid: for the mouth of the Lord of hosts hath spoken it." Here is a possible hint that when, in the kingdom, the people learn to observe the Lord's ways, there will be a return to more natural ways of living than at present practiced. Basically, of course, the vine and fig tree illustration is one of security and peace, which is not enjoyed in the industrial world of today. While there has been a substantial reduction in some countries of the hours of labor, millions are spending hours each day traveling back and forth to work on traffic-choked roads, and in air contaminated with the fumes of automobiles and trucks. And this with no real assurance that they will have an opportunity to earn a living tomorrow even under these trying conditions.

### **Health and Life**

The prophecy of Micah 4:1-4 does not mention the greatest of all the blessings which will reach the people during the millennial kingdom of Christ; namely, health and everlasting life. In Isaiah 25:6-8, in which Christ's kingdom is also referred to as a mountain, these crowning blessings are foretold. We quote:

“And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth.”

Thank God for his solution of all the problems brought about by fallen man, and that even death, which man brought upon himself by disobedience, will be destroyed! —I Cor. 15:21, 22



## A Warning

We have been informed that a man and woman are contacting Bible Students in various places, and under false pretenses borrowing money from them. Do not be deceived by the hardship stories of this couple.



# ***The BIBLE ANSWERS***

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## **ALABAMA**

Birmingham WBRC-TV Channel 6  
Saturdays, 5:30 a.m.  
Montgomery WKAB-TV Channel 32  
Sundays, 4:30 p.m.

## **ALASKA**

Anchorage KTVA-TV Channel 11  
Sundays, (Time to be announced.)

## **ARKANSAS**

Little Rock KARK-TV Channel 4  
Sundays, 10:30 a.m.

## **CALIFORNIA**

El Centro KECC  
Sundays, (Time to be announced.)  
Fresno KMJ-TV Channel 24  
Sundays, 10:00 a.m.  
Los Angeles KTTV Channel 11  
Sundays, 6:30 a.m.  
Modesto KLOC-TV Channel 19  
(Day and time to be announced.)  
Palm Springs KMIR-TV Channel 36  
Saturdays, (Time to be announced.)  
San Jose KNTV-TV Channel 11  
(Day and time to be announced.)

## **CONNECTICUT**

Waterbury WATR-TV Channel 20  
Sundays, 12:30 p.m.

## **DISTRICT OF COLUMBIA**

Washington WFAN-TV Channel 14  
Sundays, 5:30 p.m.

## **FLORIDA**

Palm Beach WPTV-TV  
(Day and time to be announced.)  
Sarasota CATV-TV  
(Day and time to be announced.)

## **GEORGIA**

West Point CATV-TV  
Wednesdays, (Time to be announced.)

## **ILLINOIS**

Kankakee CATV  
(Day and time to be announced.)

## **INDIANA**

South Bend WNDU-TV Channel 16  
Sundays, 9:00 a.m.

Terre Haute WTHI-TV Channel 10  
Alternate Sundays, 11:00 a.m.

## **KENTUCKY**

Hazard WKYH-TV  
(Day and time to be announced.)

## **LOUISIANA**

Lafayette KLNI-TV Channel 15  
Sundays, 11:00 a.m.

## **MARYLAND**

Baltimore WJZ-TV Channel 13  
Tuesdays, 1:45 a.m.

## **MASSACHUSETTS**

Sundays, (Time to be announced.)  
Worcester WSMW-TV  
Sundays, (Time to be announced.)

## **MINNESOTA**

Alexandria KCMT-TV Channel 7  
Alternate Sundays, 8:00 a.m.  
Walker KNMT-TV Channel 12  
Alternate Sundays, 8:00 a.m.

## **MISSISSIPPI**

Columbus WCBI-TV Channel 4  
Sundays, 7:30 a.m.

## **MONTANA**

Miles City KYUS-TV  
Thursdays, (Time to be announced.)

## **NEVADA**

Henderson KLTC-TV  
Sundays, (Time to be announced.)

## **NEW HAMPSHIRE**

Hudson CATV  
Saturdays, (Time to be announced.)

## **NEW YORK**

Binghamton WBJA-TV Channel 34  
(Day and time to be announced.)  
Buffalo WKBW-TV Channel 7  
Sundays, 8:00 a.m.

Plattsburgh WPTZ-TV Channel 5  
Sundays, (Time to be announced.)

## **NORTH CAROLINA**

Charlotte WCCB-TV Channel 18  
(Day and time to be announced.)

## **OHIO**

Cambridge WHIZ-TV Channel 80  
Sundays, 8:15 a.m.

# Television Schedule

Cincinnati WCPO-TV Channel 4  
Thursdays, 1:30 a.m.

Coshocton WHIZ-TV Channel 71  
Sundays, 8:15 a.m.

Dayton WLWD Channel 2  
Every fourth Sunday, 1:30 a.m.

Zanesville WHIZ-TV Channel 18  
Sundays, 8:15 a.m.

## SOUTH CAROLINA

Anderson WAIM-TV Channel 40  
Mondays, (Time to be announced.)

Cheraw CATV-TV  
(Day and time to be announced.)

North Augusta WRDW-TV  
(Day and time to be announced.)

## TEXAS

Corpus Christi KIII-TV Channel 3  
Sundays, (Time to be announced.)

Midland KDCD-TV  
(Day and time to be announced.)

San Angelo KCTV Channel 8  
Sundays, 11:30 a.m.

Victoria KXIX-TV  
Sundays, (Time to be announced.)

Weslaco KRGV-TV Channel 5  
Saturdays, (Time to be announced.)

## UTAH

Salt Lake City KUTV Channel 2  
Sundays, (Time to be announced.)

## VIRGINIA

Petersburg CATV  
Tuesdays, (Time to be announced.)

## WASHINGTON

Tacoma KTVW-TV Channel 13  
Sundays, 2:30 p.m.

## WEST VIRGINIA

Charleston WCHS-TV Channel 8  
Mon.-Fri., 6:30 a.m.

Huntington WHTN-TV Channel 13  
Mondays, 7:30 a.m.

## WISCONSIN

Eau Claire WEAU-TV Channel 13  
Sundays, 7:30 a.m.

## CANADA

Carlyle, Sask. CFSS Channel 7  
Sundays, 10:00 a.m.

Dauphin, Man. CKSS Channel 8  
Sundays, 10:00 a.m.

Wynyard, Sask. CHSS Channel 6  
Sundays, 10:00 a.m.

Yorkton, Sask. CKOS-TV Channel 3  
Sundays, 10:00 a.m.

## SPANISH RADIO BROADCASTS

SUNDAYS UNLESS OTHERWISE NOTED

### CENTRAL AND SOUTH AMERICA

Shortwave (Fri.) 8:45 p.m. (N.Y.T.)  
9.545 MHZ; 11.855 MHZ

### MEXICO

Mexico Network XEX 730 9:15 a.m.  
(Cities: Mexico City, Leon, Veracruz,  
Guadalajara, San Luis Potosi, Saltillo,  
Toreon, Monterrey)

### PANAMA

Panama City HOQ 1250  
Saturdays, 8:00 p.m.

### PARAGUAY

Asuncion 970 kc. Thursdays, 8:30 a.m.

### PORTUGAL

Porto Miramar Radio Miramar  
782 kc. Thursdays, 9:45 p.m.

### PUERTO RICO

Mayaguez WTL 1300 8:00 a.m.

### TEXAS

Corpus Christi KCCT 1150 9:30 a.m.  
Eagle Pass KEPS 1270  
Laredo KVOZ 1490

### URUGUAY

Montevideo Radio El Espectador  
810 kc. Fridays, 2:15 p.m.

# "FRANK and ERNEST"

## SUNDAYS UNLESS OTHERWISE NOTED

### ALABAMA

Decatur WMSL 1400 11:15 a.m.  
 Haleyville WJBB 1230 12:00 p.m.  
 Sheffield WSHF 1290 1:30 p.m.

### ARIZONA

Phoenix KMEO 740 8:30 a.m.

### ARKANSAS

Jonesboro KBTM 1230 12:05 p.m.

### CALIFORNIA

El Centro KICO 1490 10:30 a.m.  
 Los Angeles KBIG 740 10:00 a.m.  
 Redding KVCV 600 7:45 a.m.  
 Sacramento KGMS 1380 8:30 a.m.  
 San Francisco KSAY 1010 10:00 a.m.

### COLORADO

Fort Collins KZIX 600 9:00 a.m.  
 Montrose KUBC 580 8:15 a.m.

### CONNECTICUT

Southington WNTY 990 12:05 p.m.

### DELAWARE

Wilmington WTUX 1290 10:15 a.m.

### FLORIDA

Lakeland WWAB 1330 12:05 p.m.  
 Orlando WTLN 1520 9:45 a.m.  
 Tampa WFLA 970 9:30 a.m.

### HAWAII

Kealahou KKON 790 11:30 a.m.

### IDAHO

Boise KATN 950 10:05 a.m.  
 Coeur d'Arline KVNI 1240 9:15 a.m.  
 Lewiston KRLC 1350 9:35 a.m.  
 Payette KYET 1450 9:05 p.m.  
 Sandpoint KSPT 1400 10:15 a.m.

### ILLINOIS

Chicago WEAU 1330 10:00 a.m.  
 WEAU(fm) 105 Mondays, 12:30 a.m.  
 La Salle WLPO 1220 9:45 a.m.  
 Rockford WRRR 1330 8:30 a.m.  
 West Frankfort WFRX 1300 9:15 a.m.

### INDIANA

Gary-Hammond WJOB 1230 8:30 a.m.  
 Indianapolis WIBC 1070 8:00 a.m.  
 Muncie WLBC 1340 8:45 a.m.

### IOWA

Clinton KROS 1340 7:15 p.m.

### KANSAS

Goodland KLOE 730 7:45 a.m.

### KENTUCKY

Bowling Green WLBj 1410 12:05 p.m.  
 Louisville WAVE 970 8:15 a.m.  
 Newport WNOP 740 9:10 a.m.  
 Winchester WWKY 1380 10:30 a.m.

### LOUISIANA

Shreveport KCIJ 980 10:45 a.m.

### MAINE

Bangor WABI 910 10:30 a.m.

### MARYLAND

Ocean City WETT 1590 12:05 p.m.

### MICHIGAN

Detroit WQTE 560 10:30 a.m.  
 Grand Rapids WAFT 1480 8:45 a.m.  
 Saginaw WSGW 790 10:15 a.m.

### MINNESOTA

Minneapolis KQRS 1440 11:30 a.m.

### MISSISSIPPI

Biloxi WLOX 1490 12:00 p.m.

### MISSOURI

Farmington KREI 800 9:00 a.m.  
 Kansas City KCMO 810 9:40 a.m.  
 St. Louis KWK 1380 8:00 a.m.

### MONTANA

Baker KFLN 960 8:00 a.m.  
 Great Falls KKGf 1310 9:15 a.m.  
 Miles City KATL 1340 9:15 a.m.

### NEBRASKA

Grand Island KRGI 1430 10:05 a.m.

### NEW JERSEY

Newark WJRZ 970 8:15 a.m.

### NEW MEXICO

Silver city KSIL 1340 10:05 a.m.

### NEW YORK

Albany WEEE 1300 9:00 a.m.  
 Buffalo-Niagara Falls WHLD 1270 12:00 noon  
 Kingston WBAA 1550 9:45 a.m.  
 Mineola (Sat.) WTHE 1520 9:00 a.m.  
 New York WJRZ 970 8:15 a.m.

### NORTH CAROLINA

Elizabeth City WGAI 560 12:05 p.m.  
 Leaksville WLOE 1490 12:05 p.m.



# Radio Broadcast Schedule

## OHIO

Cincinnati WNOP 740 9:10 a.m.  
Cleveland WHK 1420 9:45 a.m.  
Columbus WBNS 1460 10:15 a.m.  
Piqua WPTW 1570 11:30 a.m.  
Zanesville WHIZ 1240 6:40 a.m.

## OKLAHOMA

Oklahoma City  
WNAD 640 8:10 a.m.

## OREGON

Lebanon KGAL 920 9:00 a.m.  
Portland KLIQ 1290 9:30 a.m.  
The Dalles KODL 1440 9:15 a.m.

## PENNSYLVANIA

Allentown WHOL 1600 10:45 a.m.  
Connellsville WCVI 1340 12:05 p.m.  
Pittsburgh WARO 540 12:00 noon  
Pottstown WPAZ 1370 12:45 p.m.

## PUERTO RICO

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

## SOUTH DAKOTA

Yankton KYNT 1450 11:36 a.m.  
Yankton WNAX 570 11:00 a.m.

## TENNESSEE

Clinton WYSH 1380 12:45 p.m.

## TEXAS

Lubbock KDAV 580 9:45 a.m.  
Pampa KPDN 1340 12:00 p.m.  
Pleasanton KBOP 1380 7:15 a.m.  
San Antonio KMAC 630 12:00 noon  
Shamrock KBYP 1580 10:00 a.m.  
Sherman KRRV 9:10 11:45 a.m.  
Wichita Falls KWFT 620 10:15 a.m.  
Woodville KVLL 1220 8:45 a.m.

## UTAH

Logan KBLW 1390 10:06 a.m.  
Ogden KVOG 1490 10:35 a.m.  
Salt Lake City  
KSOP 1370 9:30 a.m.

## VIRGINIA

Richmond WLEE 1480 10:45 a.m.

## WASHINGTON

Bellingham KPUG 1170 9:30 a.m.  
Centralia-Chehalis  
KELA 1470 10:35 a.m.  
Olympia KGY 1240 10:35 a.m.  
Quincy KPOR 1370 10:35 a.m.  
Seattle KAYO 1150 10:30 a.m.  
Spokane KUDY 1280 9:30 a.m.  
Tacoma KMO 1360 9:45 a.m.  
Yakima KUTI 980 7:30 a.m.

## WISCONSIN

Fond du Lac KFIZ 1450 11:05 a.m.  
Milwaukee WEMP 1250 8:45 a.m.  
Milwaukee WYLO 540 7:45 a.m.  
Neillsville WCCN 1370 9:15 a.m.

## WYOMING

Cheyenne KVWO 1370 10:05 a.m.

## CANADA

Calgary, Alta. CKXL 1140 10:30 a.m.  
Corner Brook, Nfld.  
CFCB 570 10:30 a.m.

Dauphin, Man.

CKDM 730 10:30 a.m.

Oshawa, Ont. CKLB 1350 9:45 a.m.

Prince Albert, Sask.

CKBI 900 10:30 a.m.

St. Thomas, Ont.

CHLO 680 10:45 a.m.

## VIRGIN ISLANDS

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

## MALDIVES ISLANDS

Radio Maldives 4740 9:00 p.m. Tue

## AUSTRALIA

Geelong 3GL, 222m. 10:00 a.m.

## CYPRUS

Nicosia (Mon.) 602 kc. 10:00 p.m.

## EUROPE - AFRICA - SO. AMERICA

Shortwave (Fri.) 2:15 p.m. (N.Y.T.)

15.440 MHZ; 17.845 MHZ

## PORTUGUESE EAST AFRICA

Lourenco Marques (Thurs.) 10:15 p.m.

## RADIO TOPICS FOR APRIL

5—"The Kingdoms of this World"

12—"Judgment Day Favors

For Sinners"

19—"Why God Permits Evil"

26—"Does God Answer Prayer"

# ***Bible Study***

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LESSON FOR APRIL 5

## **God's Gift to the Early Church**

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

**ACTS 2:1-6, 14, 36-42**

THE Holy Spirit is the holy power of God exercised for the accomplishment of whatever purposes he may desire. In our memory verse Jesus promised his disciples that in due time they would receive power by which they would be commissioned and enabled to be his witnesses unto the uttermost part of the earth. Jesus made this promise because the Heavenly Father had assured him that he would send his Holy Spirit, or power, upon his dedicated disciples. Peter explains this thought further, saying that the resurrected Jesus was "by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath shed forth this, which ye do now see and hear."—Acts 2:33

As our lesson indicates, there was a great demonstration of power in connection with the coming of the Holy Spirit at Pentecost, "as of a rushing

mighty wind, and it filled all the house where they were sitting." The rushing wind was not itself the Holy Spirit but merely an outward demonstration of the fact that the holy power of God had entered the room.

There was another demonstration of the presence of God's power in the "cloven tongues like as of fire,...[which] sat upon each of them." "They were all filled with the Holy Spirit," the record states, "and began to speak with other tongues." This manifestation of God's power at Pentecost, and later in the experiences of the Early Church, should not be confused with the present-day claim of being able to speak with tongues, called "glossolalia." This latter is merely a gibberish, not understandable to anyone, and of no practical value to the hearer.

But at Pentecost there was a purpose in empowering the disciples to speak with tongues.

Jews were gathered there from essentially all parts of the then known world, each speaking the language of his adopted country. The Lord wanted a witness concerning Jesus, given to these assembled Jews, so his holy power gave the disciples the ability to speak in these foreign tongues. After all, Jesus had said they were to be his witnesses unto the uttermost parts of the earth, and how appropriate that it should begin with those Israelites from other countries who had come to Jerusalem for the annual feast of Pentecost.

The enemies of Jesus and his followers made the accusation that the excitement which was occurring was because they were intoxicated. Peter refuted this charge, and in doing so took occasion to proclaim that Jesus had been raised from the dead to sit on the throne of David, and that God had made him both "Lord and Christ."

"When they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit."

Baptism for the remission of sins was John's baptism, and

was limited to Israelites who had transgressed the Law, which was the case with those to whom Peter witnessed at Pentecost. Peter called for a genuine repentance, and obviously they were ready for this, for they had been "pricked in their heart" by his message.

Genuine repentance placed these Israelites in covenant relationship with God, but under Christ instead of Moses. Peter explained that "the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Here we are reminded that the intent of the witness work which began at Pentecost was not to convert the world, but was designed to reach only those whom the Lord desired to call to the "great salvation" being offered during the present age.—Heb. 2:1

Peter exhorted the repentant ones with "many other words" of which we do not have a record. But with the Lord's help his witness was very effective, for about three thousand souls were added to the church that day.

## QUESTIONS

What is the Holy Spirit?

What was the purpose of speaking with tongues?

Explain the purpose of the pentecostal baptism.

## The Early Church's Life and Witness

**MEMORY VERSE:** "And we are his witnesses of these things; and so is also the Holy Spirit, whom God has given to them that obey him."—Acts 5:32

**ACTS 2:43-47; 4:13-22**

AS OUR lesson indicates, for a short time the Early Church "had all things common." Seemingly this arrangement did not continue, and for the probable reason that even dedicated Christians found it difficult to be satisfied with a common lot, especially if some at one time might have fared a little better than the general average.

We have a short record of the difficulties which developed. Acts 6:1 reads, "And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration." To overcome this difficulty the responsibility for the distribution of supplies was taken from the apostles to give them more time to minister in spiritual things, and "deacons" were appointed to care for the temporal things of the church. But apparently this arrangement did not operate too well

either, and we read no more about the arrangements.

Many miracles were performed by the apostles. This was essential in order to demonstrate that they did indeed enjoy the blessing of God. The desired result was attained, for we read that fear—more properly, reverence—"came upon every soul." There was a sweet fellowship of the believers in those early days of the church.

"They, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved." (2:46, 47) We are glad for the information that it was the Lord who added to the church. When human wisdom attempts this it usually does not work out so well.

**ACTS 4:13-22**

It was soon after Pentecost that the Apostle Peter preached

that marvelous sermon concerning "the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:19-23) This sermon was prompted by the miracle performed by Peter and John—the healing of a man who had been lame from birth. Peter explained that when Jesus returned there would be a restitution, or restoration of all things.

Certain religious rulers were "grieved that they taught the people, and preached through Jesus the resurrection from the dead, and they laid hands on them, and put them in hold unto the next day: for it was now eventide." (Acts 4:2, 3) The next morning they brought Peter and John forth from prison for trial, and "they asked, By what power, or by what name, have ye done this?" that is, healed the lame man.

Without hesitancy Peter replied, "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole." (vs. 10) The rulers were amazed by this forthright reply, and we read that when "they saw the boldness of Peter and John, and perceived that they were un-

learned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus."—vs. 13

Jesus was kind and loving and sympathetic, but he was also courageous; the religious rulers had been impressed with this, and now saw that his apostles were likewise courageous. But there was not much they could do about it. The news of the great miracle Peter and John had performed had spread, and to injure or imprison those who so manifestly had God's favor working for them would be unwise.

So they warned these zealous followers of the Master to cease preaching in the name of Jesus. They probably had little faith that the apostles would heed their warning, which they did not. Their reply to their persecutors simply was, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." Our memory verse further emphasizes the fact that those in the Early Church were personally witnesses of the working of God's mighty power.

## QUESTIONS

Did the communal practice of the Early Church continue?

Explain the background of the second section of the lesson.

## The Gospel for All

**MEMORY VERSE:** "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."—Galatians 3:28

### **GALATIANS 3:7-14, 26-29**

THE topic of our lesson, "The Gospel for All," stresses the scriptural fact that the Lord did not intend that the Gospel message should long be restricted to one nation, or even to several nations. We know, indeed, that Jesus instructed his followers to go into all the world and preach the Gospel, not to convert the whole world in the present age, but to reach and enlighten those whom the Lord would call into the church of Christ.—Acts 2:39.

It was not easy for the early disciples to acquire this worldwide concept of the ministry. By birth they were all Israelites, and had been schooled in the belief that they alone were God's special people. Through one of his prophets God had said to them, "You only have I known of all the families of the earth." (Amos 3:2) When Jesus first sent out his disciples into the ministry he limited the scope of their efforts to the Jewish nation.—Matt. 10:5, 6

True, Jesus later did extend the reach of his commission to embrace the whole world, but

his followers were slow to grasp the thought of working among the Gentiles. We call to mind the experience of Peter, to whom the Lord gave a special revelation in order to induce him to go and preach the Gospel to Cornelius, the first Gentile convert. Obeying the instructions of the Lord, Peter did go to the home of Cornelius, and he said, "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." (Acts 10:34, 35) Cornelius accepted the message which Peter preached, and the Holy Spirit came upon him, even as it had upon the Jews at Pentecost.

It is also well to note that the blessings promised in the Gospel are for all, upon the basis of belief and obedience. The Gospel was preached to Abraham, and in that early declaration of his purpose the assurance was given by God that he intended to bless all the families or nations of the earth. (Gen. 12:3) This blessing was to come through the "Seed" of

Abraham, but what Abraham did not know at that time was that this "Seed" would be the Redeemer and Messiah of Israel and the world.

But Paul makes this very plain, for after reminding us that the Gospel was preached beforehand to Abraham, he wrote, "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." (Gal. 3:16) The man Christ Jesus was a direct descendant of Abraham, but it was his faith in the Father's promises, and his complete dedication to do the Father's will, that qualified him to be the "Seed" of blessing referred to in the promise made to Abraham.

And in our lesson Paul informs us of a larger faith seed: "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. . . . And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—vss. 26, 27, 29

To be baptized into Christ means to be baptized into his death. It is the burial of our wills into the will of God as expressed through Christ Jesus our Lord. (Rom. 6:4, 5) And, as Paul explains, those who, in this age, enter into this sacred

relationship with Christ are counted by the Lord as part of the faith seed of Abraham, that larger "Seed" through which all the families of the earth are to be blessed.

This favored class are themselves blessed by being called to association with Jesus, and in being exalted in the resurrection to the divine nature to live and reign with him. But this does not end the outflow of the blessings promised. This is more particularly a preparation of the channel of blessing, which, during the messianic kingdom, will reach out to all the families of the earth according to the promise. These will be earthly blessings—for the obedient of that time a restoration to perfection of life on the earth.

And just as our memory verse indicates, these blessings will not be limited to any one nation, even as the present privilege of joint-heirship with Christ is not limited; for, as Peter explained, "God is no respecter of persons."

## QUESTIONS

Why was it difficult for the first believers to see that the Gospel was to be preached to all nations?

Who, primarily, is the promised "Seed" of Abraham?

Who will share this high honor with him?

## Jerusalem and Beyond

**MEMORY VERSE:** "For we cannot but speak the things which we have seen and heard."—Acts 4:20

**ACTS 8:1-5; 11:1-18**

THROUGH the Prophet Isaiah the Lord informs us that his Word accomplishes that which he pleases. (Isa. 55:8-11) God's Word itself is very powerful in the hearts and lives of those who are dedicated to the doing of his will. Through Jesus Christ, the Lord had made it clear that he desired that his Word, the Gospel, should be proclaimed unto the uttermost parts of the earth, and those in every part of the age who have been dedicated to the Lord have gladly served as ambassadors for Christ to the full extent of their opportunity and ability.

Besides, God's providences serve to accomplish the purposes set forth in his Word, and even the wrath of his enemies is made to serve the divine purpose at opportune times. We have an example of this in connection with Saul's persecution of the Early Church. This mistaken man had co-operated in connection with the stoning of Stephen, and he went forth from this scene on a mission of general persecution.

It was a dark day for the faithful brethren of that time, yet the Lord turned it to good. Naturally there was a scattering of the brethren, and the record is, "They that were scattered abroad went everywhere preaching the Word." "Philip went down to the city of Samaria, and preached Christ unto them." The brethren were being persecuted, but one of the results was a broadening of the witness of the Gospel.

**ACTS 11:1-18**

In this section of the lesson we find the providences of God operating even more directly in connection with a wider ministry of the Gospel. Here we find Peter defending his action in connection with preaching the Gospel to Cornelius, the first Gentile convert. He tells of being in the city of Joppa, and praying. "In a trance" he says, "I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me: upon the which when I fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts, and



creeping things, and fowls of the air. And I heard a voice saying unto me, Arise, Peter; slay and eat. But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth. But the voice answered me again from heaven, What God hath cleansed, that call not thou common."—Acts 11:5-9

The sheet appeared three times, and then Peter awoke, and as he explains, "there were three men already come into the house where I was, sent from Caesarea unto me." Peter was directed by the Holy Spirit to go with these three men. Arriving at their destination, they entered into the house of Cornelius, who explained that an angel had spoken to him, directing that he send to Joppa for "Simon, whose surname is Peter." The angel had said to Cornelius that Simon, or Peter, "shall tell thee words, whereby thou and all thy house shall be saved."

Armed with this information, and with the background of his own vision to guide him, Peter was prompted to proclaim the message to this Gentile and his household. He was doubtless guided in this as well as at other times by the sentiments of our memory verse: "We cannot but speak the things which we have seen and heard."

As he spoke to this little company of Gentiles the Holy Spirit fell on them, he explains, "as on us at the beginning," referring to the experience of the Jewish brethren at Pentecost. Peter also remembered a statement by Jesus, "John indeed baptized with water; but ye shall be baptized with the Holy Spirit."

Here Peter gives clear evidence that he was not being guided by emotion, or by his own wishes in this matter, but by the Word of the Lord. His own prejudice might have caused him to doubt the true meaning of what he saw taking place, but he chose rather to be guided by the Word of the Lord. This is a wonderful example for every Christian.

Peter was very definite in his stand on the matter. He said, "Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?" When Peter's accusers heard these things they ceased their opposition, acknowledging that "God also to the Gentiles granted repentance unto life."

## QUESTIONS

How did God overrule the persecutions by Saul?

How was Peter convinced that he should preach the Gospel to Gentiles?

# ***Christian Life and Doctrine***

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## **Manifestations of Discipleship**

**"Remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father."—I Thessalonians 1:3**

DISCIPLES of Christ are those who have accepted Jesus as their Redeemer and Savior, and have dedicated their lives to the divine cause represented in him by accepting his invitation to take up their cross and follow in his footsteps even unto death. The word "disciple" means "one that receives instruction from another," and of course the disciples of Christ receive their instructions from Jesus whom they accept as their Master, whose instructions reflect the will of their Heavenly Father.

Jesus said of Nathanael, "Behold an Israelite indeed, in whom is no guile." (John 1:47) This implies that there were those in Jesus' day who were looked upon as Israelites, but who in reality were not, in that their lives were not sufficiently in tune with the will of the God of Israel; and because of this they did not accept Jesus as their promised Messiah. The same is true with respect to spiritual Israel of the Gospel Age, made up of the disciples of Christ. There are "disciples indeed," and then there are those who accept this name, professing to be followers of Jesus, who are disciples in name only, inasmuch as they do not comply with the teachings of the Master.

Sincerity of heart is one of the basic qualifications for true discipleship, and those who are sincere will endeavor

to manifest their professions, not by mere words but also by deeds. The Apostle John wrote, "My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him."—I John 3:18, 19

The brethren at Thessalonica, to whom our text is addressed, were evidently very faithful, "in deed and in truth," demonstrating the genuineness of their professions as disciples, for Paul commended them for their "labor of love," their "work of faith," and their "patience of hope." Every true disciple of Christ must needs be filled with love, possess a mountain-moving faith, and be patient and longsuffering in his service of the Lord, the truth, and the brethren.

### **Love Labors**

There are various ways in which love labors. To the Hebrew brethren Paul wrote, "God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister." (Heb. 6:10) Here the labor of love referred to is on behalf of the brethren, and this is in keeping with the Master's instruction that we should love one another as he loved us, and his love for us induced him to lay down his life on our behalf. "We ought to lay down our lives for the brethren," John wrote, in his admonition to be filled with love.—I John 3:16

The labor of love is voluntary. One may be constrained by love, but not compelled. Love is unselfishness, and is of God. In God we have the superlative example of love. All of God's creative works are, from one standpoint, evidences of his love. He did not need the things he created. They were for the benefit of his creatures. The outstanding demonstration of God's love is in the gift of his only begotten

Son to be the Redeemer and Savior of the world. God "so loved" that he gave Jesus, we read.—John 3:16

In a number of instances in the New Testament the Greek word *agape*, meaning "love," is translated "charity." While most students prefer the word "love" rather than "charity," yet basically pure charity comes closer in meaning to what the Scriptures indicate divine love to be. Charity is the act of giving to those from whom there can be no hope of a return. This was true in God's gift of his Son. In accepting this gift it is with the understanding that there is nothing we can do to repay. All we can do is to express our appreciation by accepting the gift and devoting our lives wholeheartedly to the One who gave it.

Yes, love labors, love gives; and thus love manifests itself in the service of the Lord, the truth, and the brethren. Where love fills the heart there will be labors of love. There will be daily sacrifices on behalf of others, especially the brethren. There will be a burning zeal to serve the Lord, and to show forth his praises. When there are no such manifestations of love it simply means that love is lacking.

Paul mentions other manifestations of love in the hearts and lives of disciples. We quote, "Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth." (I Cor. 13:4-8) It is not to be expected that in our fallen flesh we can be so filled with love as to measure up fully to these various qualities, but if we have the heart desire to do so they will be manifest to a large extent in our association with the brethren, and also with those with whom we come into contact in the world.

## Work of Faith

Paul also commended the brethren at Thessalonica for their "work of faith." This is a very fitting expression, for actually where true faith exists there will inevitably be the "work of faith." James summed this up for us very nicely when he wrote, "Faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works." (James 2:17, 18) The illustration which James used was the case of a poor man and of a rich man who came to the meetings of the brethren. If the poor man is ignored, and the rich man catered to, it reveals a lack of faith.

There are various ways by which faith works. In the 11th chapter of Hebrews Paul mentions many of these. "By faith Abel offered unto God a more excellent sacrifice than Cain"; "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house"; "By faith Abraham when he was called of God to go out into a place which he should after receive for an inheritance, obeyed"; "Through faith also Sarah received strength to conceive seed, and was delivered of a child when she was past age"; "By faith Abraham, when he was tried, offered up Isaac"; "By faith Jacob, when he was a dying, blessed both the sons of Joseph"; "By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones"; "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season."

These are but some of the manifestations of faith Paul gleaned from the faithfulness of the Ancient Worthy class. Then he adds, "What shall I more say? for time would fail me to tell of Gedeon, and of Barak, and of Samson, and of

Jephthae; of David also, and Samuel, and of the prophets: 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. Women received their dead raised to life again: and others were tortured, not accepting deliverance."

Here Paul mentions the accomplishments of faith in cases where the Lord rewarded the faithful in ways that demonstrated his pleasure with them. Then he continues, "And others had trials of cruel mockings and scourgings, yea, moreover of bonds and imprisonments. They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth."

These experiences came to the Ancient Worthies because, through their faith, they stood for the Lord's cause and would not compromise with the powers of evil, by which they were surrounded. A good illustration in point is the case of Daniel's three friends who refused to bow down to the image which had been set up at the order of Nebuchadnezzar. Those who refused to worship this image were to be cast into a fiery furnace and destroyed. When given a second chance, and after a warning from Nebuchadnezzar, these faithful stalwarts said, "If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."—Dan. 3:17, 18

Here the work of faith was the refusal to worship the golden image which Nebuchadnezzar had set up. These

three Hebrews had faith to believe that their God, Jehovah, was able to deliver them from a cruel death in a fiery furnace. On the other hand, they did not know whether or not this would be his will for them. But faith worked to give them victory over temptation, regardless of what the outcome might be. They had faith to believe that if they died it was because their God saw that this would be best. Their real hope was deliverance in the "better resurrection."

### **Proclaiming the Message**

When Paul commended the Thessalonian brethren for their work of faith, he was referring to their activity in proclaiming the Gospel of Christ. This comes to light in the context. Beginning with the verse after our text, we quote: "Knowing, brethren beloved, your election of God. For our Gospel came not unto you in word only, but also in power, and in the Holy Spirit, and in much assurance; as ye know what manner of men we were among you for your sake. And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Spirit; so that ye were ensamples to all that believe in Macedonia and Achaia. For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak anything."—vss. 4-8

This is a remarkable statement. Paul speaks of the manner in which he witnessed the Gospel to those who had become disciples in Thessalonica. His zeal and faithfulness had been manifested to them. He mentions that they had become followers of him, even as he was of Christ, emulating his missionary zeal in proclaiming the good tidings. Because of this they, in turn, had become ensamples "to all that believe in Macedonia and Achaia." Then he explains why: "For from you sounded out the word of the

Lord, . . . in every place your faith to God-ward is spread abroad."

Jesus, our Master, our Teacher, whose disciples we profess to be, left instructions that we should be his witnesses throughout the earth. If we have faith in him and in his leadership, we will obey his instructions. A failure wholeheartedly to obey would be an evidence of the lack of faith, for this particular work of faith would be absent from our daily lives. Let us be, rather, like the Thessalonian brethren, who sounded forth the Word of the Lord far and wide and thus gave evidence of their faithfulness in following the example set for them by Paul, following him as he followed the Lord Jesus, who himself also was faithful in proclaiming the Gospel of the kingdom.

### **Patiently Hoping**

Paul also mentions the Thessalonian brethren's "patience of hope in our Lord Jesus Christ." Paul wrote, "We are saved by hope: but hope that is seen is not hope; for what a man seeth, why doth he yet hope for?" (Rom. 8:24) As disciples of Christ we hope for the things which the Lord has promised, the things which we do not yet see. Chief among these in the Early Church was the return of Christ and the setting up of his kingdom in which they hoped to live and reign with him. We rejoice to realize that the second presence of Christ is now a reality, but we are still waiting for the fulfilment of the hope of living and reigning with Christ. So we, like the disciples in the Early Church, are patiently waiting for the realization of our hope.

This waiting requires patience and endurance, because while we are waiting there are trials to endure. Paul again wrote, "We glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; 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

In Hebrews 10:36-38 the return of Christ is directly associated with the disciples' need of patience. We quote: “For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.” And again, in James 5:7, 8: “Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.”

In the Lord's providence he has often permitted his people to suppose that developments in the outworking of his plan were closer to hand than they have often turned out to be. This is particularly true with respect to the return of Christ and the establishment of his kingdom. Many of the disciples in the Early Church believed that Christ's return was very near. Peter and others were able to see before they finished their course that it would not take place in their day, yet it is doubtful if any realized that so many centuries would elapse before this outstanding development in the divine plan would take place.

But even so, this glorious hope was so precious that every day they waited for its realization called for the exercise of patience and endurance. It was so with the brethren at Thessalonica. But judging from Paul's observation in our text, they patiently waited for the fulfilment of their hope in the proper way by continuing to be active in the service. They actively waited.

(Continued on page 34)

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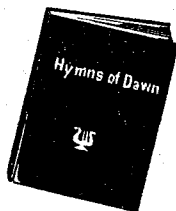
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## **The Same Test Today**

While we, at this end of the age, are in a much more favorable position with respect to the outworking of the divine plan than were those in the Early Church, nevertheless, the test of patiently enduring is upon us also. We would all like to see a speedy realization of our kingdom hopes, but we have no assurance as to just how soon this will be. We are also called upon to continue laying down our lives in the service of the Lord without knowing how much longer we will be called upon thus to serve, sacrifice, and suffer.

This is why we need the "patience of hope"; that is, the patience which will enable us to maintain our hope regardless of how long the waiting time might be, and no matter how severe our experiences in the service may be while we are actively waiting. This is indeed a test of endurance. Let us not lose our "first love" enthusiasm for the truth and its service simply because there is a seeming delay in the fruition of our hopes. God is a perfect Timekeeper, and every detail of his plan is working out exactly when he has decreed that it should. If to us the vision seems to "tarry," let us realize that this is not actually the case, but that the Lord is testing our "patience of hope," and watching to see how zealous in his service we will continue to be no matter how long the wait may be.

When Paul assured the Hebrew brethren that God was not unrighteous to forget their labor of love he added, "We desire that every one of you do show the same diligence to the full assurance of hope unto the end." (Heb. 6:10, 11) It is not enough that our labor of love and work of faith continue either for a short time or for many years. The test of true discipleship is faithfulness to the very end of the narrow way, "even unto death."—Rev. 2:10

In the Parable of the Sower Jesus said, "That on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience." (Luke 8:11-15) The parable speaks of some seed which falls among thorns. Of this class Jesus said, "That which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection."—vs. 14

All of the Lord's disciples need to be on the alert lest the cares of this life unduly interfere with their "work of faith, and labor of love." Patient continuance in well-doing is the best safeguard against this danger, together, of course, with prayer for unfailing strength to continue laboring until the Lord says, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."—Matt. 25:21, 23

## ***Weekly Prayer Meeting Texts***

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**APRIL 2**—"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."—Galatians 6:10 (Z. '03-121 Hymn 312 A)

**APRIL 9**—"Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain."—I Corinthians 9:24 (Z. '95-93 Hymn 20)

**APRIL 16**—"They shall be Mine, saith the Lord of hosts, in that day when I make up My jewels; and I will spare them as a man spareth his own son that serveth

him."—Malachi 3:17 (Z. '03-223 Hymn 6)

**APRIL 23**—"That on good ground are they, which in an honest and good heart, having heard the Word, keep it, and bring forth fruit with patience."—Luke 8:15 (Z. '03-408 Hymn 198)

**APRIL 30**—"Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light."—I Peter 2:9 (Z. '03-165 Hymn 8)

## Suffering with Christ

**"For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow in his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously."—I Peter 2:21-23**

IT IS a mistaken idea that Christians should except to be exempt from trials, and that the degree of their Christianity would be manifested by the material prosperity and happiness with which they are blessed. Apart from an understanding of the divine plan, however, this view represents what obviously should be the result of faithfulness to the Lord. In fact, there are many scriptures which show that ultimately those who are in harmony with God will indeed be blessed with material good things; but these texts of Scripture apply to the future kingdom period in the plan of God and not to the present.

The disciples who left their fishing and other businesses to follow the Master did so because they believed him to be the Messiah of promise. They expected that through the Messiah there would come deliverance to Israel, and blessings to all nations. They visualized Jesus as becoming a mighty King over all the earth, and hoped that they might share in some manner in his kingdom glory. There were many messianic promises in the Old Testament which, wrongly applied to his first advent, seemed to justify such an expectation. But there was one important thing which they overlooked, and this Jesus explained to them after his resurrection; namely, that Christ must suffer and

die for the world before the promised kingdom blessings could come.

Just as those original disciples of Jesus overlooked the prophecies pertaining to his suffering and death, so many since have failed to realize that these foretold sufferings of Christ were not completed at Calvary. Failing to see this, they have mistakenly supposed that the next thing in order after the death and resurrection of Jesus should be the establishment of his kingdom and the bestowing of material blessings upon those who accept him as their Redeemer and King. This lack of understanding has led to all sorts of misconceptions of the Christian life, and the manner in which the faithful followers of the Master should expect to be blessed.

In his first epistle, Peter leaves no doubt in the mind of the attentive reader that when the Holy Spirit testified through the prophets concerning "the sufferings of Christ, and the glory that should follow," the followers of Jesus, as well as Jesus himself, were included in their testimony. He says, for example, "Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings." (I Pet. 1:11; 4:12, 13) This, then, is the true significance of Peter's words in our text in which he explains that in Jesus' persecution, suffering, and death he left us an example that we should follow in his steps.

Yes, the sufferings of Christ are still going on, and the true followers of the Master should expect no different treatment from the world and from nominal churchianity than that received by the Master. "For even hereunto were ye called," asserts the apostle. Yes, we are called to suffer and to die; to be reviled and persecuted; to sacrifice comforts, time, strength, means, friends—all that we love and hold dear as natural men and women—in order that we

may devote ourselves to the one purpose of following the Master into death.

Jesus' suffering was not a case of doing penance, with no practical good resulting therefrom. He suffered because he went about doing good. So selfish and fallen were the unbelievers with whom he mingled that his good was misconstrued by them as being evil; and they reviled him, speaking all manner of evil against him. The Christian is called to endure the same kind of treatment, and largely for the same reason. If we suffer as evildoers, or as busybodies, or for any other reason than that we have been faithful in doing the good works of God, then we have no cause for thankfulness. But if we do good and suffer for it, as Jesus did, then we can rejoice, "for even hereunto were ye called."

Jesus was not reviled because there was anything about him which could properly be reviled, for he was perfect. But Jesus was willing to be reviled because he knew that it was a part of the suffering he was undergoing on behalf of the fallen race. He knew that the world was out of harmony with God, but because he loved the people, he was laying down his life that they might be reconciled to God; so he reviled not again. He suffered it and rejoiced in it.

There is much in the fallen flesh of the Christian that merits criticism; but, as nearly as possible, our lives should be such that it can be said of us as it was prophesied of Jesus, and as he said, "They hated me without a cause." (Ps. 35:19; 69:4; John 15:25) And if we catch the true inspiration of the call to fellowship in the sufferings of Christ we, like Jesus, will not want to revile when others revile us. We will look at the experience rather as evidence that we have been accepted for sacrifice, and that the Lord is permitting the necessary experiences to train us for the glorious future work of blessing mankind. When the sufferings of The Christ are complete, then the promises of



material health and happiness and everlasting life on the earth will be fulfilled on behalf of all who then obey "that prophet."—Acts 3:23

### **Mercy and Forgiveness**

In the divine economy the "sufferings of Christ" afford each one in the body an opportunity to develop and practice the divine qualities of mercy and forgiveness. Every infraction of the divine law, beginning with the transgression of Adam, has been an act of opposition to God; some acting in ignorance and some wilfully. But God's mercy has been displayed. He sent his Son to redeem the rebellious ones, and he is preparing the church, in association with Jesus, to be the channel through which the blessings provided by his love are to be dispensed. It follows, then, that those who are co-workers with God in these loving arrangements must themselves be like him in character. They must be merciful as he is merciful.

And how important it is that the Heavenly Father's mercy be extended toward us! For do we not ourselves often trespass against the Lord in thought, word, and deed? Realizing our own need to be dealt with upon the basis of mercy should help us the more willingly to bestow mercy upon those who trespass against us. Jesus said, "Blessed are the merciful: for they shall obtain mercy." (Matt. 5:7) They received the blessedness of the Father's mercy extended toward them, and they are also blessed in their exercise of mercy toward others. A full following of the will of God in this respect cannot help but bring a realization of that blessed peace of God which passeth human reasoning and understanding.

While the worldly-minded imagine that to exercise mercy and forgiveness is a display of weakness, yet the Christian knows that the very opposite is true. It takes strength and courage to forgive; but oh the blessings which are derived

through the exercise of mercy! What greater joy is there in the Christian life than that which accrues to the one who extends mercy and forgiveness toward those who have reviled or otherwise endeavored to injure him!

The spirit of forgiveness should be from the heart. A mere outward act of mercy to which the heart does not assent does not fill the divine requirement. On this point the Master said, "If ye from your hearts forgive not every one his brother their trespasses," we need not expect our Heavenly Father to forgive us our trespasses against him. —Matt. 18:35

We are confident that God forgives from the heart. His mercy is thus manifested toward us, and toward the whole world of mankind. What a privilege it is to be invited into a partnership with him in the outworking of a plan through which mercy and forgiveness is to be extended to all. All who receive life, whether in the church, or in the restored earth, will do so because mercy has been extended to them. Shall we not, then, rejoice in all the experiences which help us to develop this godlike characteristic!

But if when we are reviled we strike back in like manner it shows that we have not yet fully learned this important lesson. We are in the school of Christ to learn; and primarily that which we are learning in this school is to be like Christ, and like the Heavenly Father. Let us, then, earnestly endeavor to root out of our hearts every selfish, vengeful motive, and be filled with the spirit which filled the Master—the spirit which enabled him to bless those who despitefully used him. We need thus to be filled with the spirit of divine love and mercy, that we may be qualified to share in the future kingdom work of bestowing God's promised blessings upon the world.



# ***The British Section***

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## *"Be Ye Transformed"*

**"Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."**

**—Romans 12:2**

IN OUR text, the Greek word rendered "transformed" is **metamorphoo**. It is closely related in meaning to our English word "metamorphosis," which is defined in Nuttall's dictionary to signify, "transformation, as the chrysalis into a winged insect." These changes in the case of a butterfly are first the egg, then the caterpillar, from caterpillar to chrysalis, and finally into the butterfly.

These changes are more radical than one might at first suppose. The caterpillar, for example, ravenously eats leaves, and its mouth and digestive organs are adapted for

this type of food. The butterfly, on the contrary, has a mouth which is suctorial in structure and function. This is located at the end of a small "trunk," and thus is well adapted to suck the nectar from flowers; and the digestive organs of the butterfly are suitable for the assimilation, not of leaves, but of honey.

In the caterpillar there are scores of muscles, which in the butterfly are replaced by others of a form and structure entirely different. The caterpillar is earth-bound, but when transformed into a butterfly, becomes an entirely different creature, for it can fly. This change from one form to another is not direct or instantaneous. There is that intermediate state, the chrysalis, the seeming death-like condition of which is a most remarkable phenomenon of insect metamorphosis in which the caterpillar is actually put to death. The process is remarkable, incapacitating the caterpillar for a continuance of its previous way of

living, while preparing for its future existence as a butterfly.

We think that in this there is a good illustration of the manner in which we are being transformed as "new creatures in Christ Jesus." The basic condition upon which this may be successfully accomplished is that we be fully and completely consecrated to God—our bodies presented as a "living sacrifice." (Rom. 12:1, 2) Each faithful follower of Jesus is called out from a fallen, sinful race. The condition of the call is that the old creature be put to death, and that a new creature—begotten by the Holy Spirit—be developed.

As in the case of the chrysalis, this is a remarkable process — "incapacitating us for a continuance of our previous way of living, while at the same time preparing us for a future life." Day by day, through divine assistance, we are transformed, growing in heavenly knowledge and the graces of the Holy Spirit. Thus the "inward man" develops spiritually while the "outward man" perishes. (II Cor. 4:16) This process complete, we shall be exalted in the "first resurrection" to

heights unimaginable, even to the divine nature. We will then be privileged to reign with Christ in his glorious kingdom which is to bless all the families of the earth.

Mortal man cannot conceive of so marvelous a work and so great a glory, and we surely realize our own unworthiness of such stupendous divine grace and mercy. "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might shew the exceeding riches toward us through Christ Jesus."—Eph. 2:4-7

Our present privileged position is being "in Christ"—"If any man be in Christ he is [not the same old creature but] a new creature." (II Cor. 5:17) We are being transformed by the renewing of our minds. A new mind is being formed, begotten not of the will of man, but of God—"Of his own will begat he us with the Word of truth."—James 1:18

A special spiritual treasure is being developed in our earthen vessel, and the earth-bound, grub-like tendencies are to be put to death. We are to "put off" according to the former course of life that "old man" which is corrupted by deceitful desires, and we are to "put on the new man, which after God is created in righteousness and true holiness."—Eph. 4:22-24

During the chrysalis metamorphosis state the caterpillar existence is put to death, and at the same time there is a preparation for a new, and quite different, future existence. In this connection how forceful are the apostle's words, "If ye through the Spirit do mortify [put to death] the deeds of the body, ye shall live." (Rom. 8:13) Repression, mortification, death, must be going on all the time with respect to the fleshly mind, the earth-bound tendencies, that the new mind may be made manifest.

Our Heavenly Father asks from us a full surrender, full consecration, a nonconformity to this world, and a transforming to the kingdom requirements. Only then can God, who commanded the light to shine out of darkness,

fully shine into our hearts by the Gospel, to give us the light of the knowledge of his glory in the face of Jesus Christ. This knowledge is not comprehended by the natural mind. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."—I Cor. 2:14

The veil of human mindedness in the natural man hangs between him and the sacred and spiritual truths of God. The only way to set it aside is to make a full consecration to do God's will, which is to sacrifice the flesh and its interests. It is in the glorious and privileged condition typified by the first holy of the tabernacle that the consecrated children of God enjoy their real inner life and walk with God. This is quite beyond the sight of the world and of the worldly.

In the "holy" we are experiencing "metamorphosis," or transformation. It is during this process that we are learning more and more that we "may prove what is that good, and acceptable, and perfect, will of God." This "proving"

the will of God is a great privilege. The Greek word in our text which is translated "prove" was much used in olden times in connection with the testing of metals. It means to investigate, discern, examine. By careful tests, under close examination and observation, the metal was proved. So it is that we prove the will of God.

But just how are we to do this? One way is through the study of his Word, individually and with others. We all know the joyful experiences of gathering around God's holy Word collectively. On such occasions we meditate upon the Scriptures, endeavoring to rightly divide the Word of truth. (II Tim. 2:15) With sentiments of prayer, praise, and worship in our hearts we wait upon the Lord, and he speaks to us through his Word.

As a result of our study we become assured of the wonderful truths concerning his will for us, for we have proved and tested to our complete satisfaction the good pleasure of God as he reveals himself through a great and glorious divine plan. In that plan we find his provision for our being "justified by faith,"

and how we received this standing of life before God as a result of our full consecration to him.—Rom. 5:1

We learn also that the church is "the temple of the living God," and that the Lord Jesus is the "chief cornerstone" of this temple.—I Cor. 3:16; Eph. 2:20-22

We also come to realize more fully that the basis of hope for both the church and the world is in the fact that Jesus Christ by the grace of God tasted death for every man—a "ransom for all."—Heb. 2:9; I Tim. 2:4-6

We learn that the glorious hope of the church is to be like her Lord, to see him as he is, to become partakers of the divine nature, and, with Jesus in glory, to assist in the blessing of all the families of the earth.

In the daily experiences of life we are to discern, try, and test the will of God. Our Father wills to be a God of love—"The Father himself loveth you." (John 16:27) Surely we are daily proving this to be true. Have we not also proved the verity of the testimony, "Thou wilt keep him in perfect peace whose mind is stayed on thee"?—Isa. 26:3

Then there is that wonderful promise, "In all thy ways acknowledge him, and he shall direct thy paths." (Prov. 3:6) All these promises are very precious, and in actual experience are "proved" by those who are being transformed. So we continue to "walk as children of light: . . . proving what is acceptable unto the Lord."—Eph. 5:8-10

The chrysalis metamorphosis is a complete mystery so far as human understanding is concerned. So is our transforming process as new creatures in Christ Jesus. Paul speaks of "the riches of the glory of this mystery, . . . which is Christ in you, the hope of glory." (Col. 1:27) Christ is being formed in us. We are "transformed into the same likeness, from glory to glory, as from the Lord, the Spirit."—II Cor. 3:18, Diaglott

Just as the butterfly must use its own muscles and ener-

gy in order to emerge in due course from the chrysalis state, so during our transformation we must also strive, struggle, as directed by the Scriptures. While God is working in us both to will and to do his good pleasure, we also have to work out our own salvation. We must do this with great carefulness lest we fail of the great favour of God to which we have been called.—Phil. 2:12

May we then faithfully and humbly let our steps be guided by the truths we have learned, and by the Lord's help press on to full victory. We know that this victory will only be attained by the complete death of the flesh. But let us have confidence that the Lord who has called us to glory will give us strength to be "faithful unto death," and that he will fulfil his promise to give us "a crown of life."—Rev. 2:10

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# ***Your Questions***

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## **For the Dead**

**I Corinthians 15:29 reads, "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" Does this mean that a person can be baptized in water as proxy for an unbaptized person who has died?**

No, that is not what Paul means! In Romans 6:3,4 he writes, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death." This is not water baptism, but a burial of the Christian's will into the will of God through Christ. Water immersion is merely a symbol of this.

Jesus said that those who wished to be his disciples would have to deny themselves, take up their cross and follow him. (Matt. 16:24; Luke 9:23) This means to follow Jesus into sacrificial death. Paul speaks of it as being

"planted together in the likeness of his death." He explains that those who do thus die sacrificially with Jesus will also be "in the likeness of his resurrection." (Rom. 6:5) In his second letter to Timothy, Paul wrote, "It is a faithful saying: For if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him." —II Tim. 2:11,12

The hope of every faithful Christian is to live and reign with Christ in his kingdom, and it is this kingdom and its work which Paul is discussing when he speaks of those who are "baptized for the dead." He explains that Christ must reign until all enemies are put under his feet, and that the last enemy to be destroyed is death. The successful work of that kingdom, Paul explains, calls for the resurrection of the dead—the whole dead world of mankind.

It is during the present age that the preparatory work for Christ's kingdom is being done. Chiefly that work is the testing and preparation of the



footstep followers of Jesus to live and reign with him, and thus to share with him in the future kingdom work of extending blessings of enlightenment, health, and life to all who are now dead, but who will then be awakened from death.

Only by being baptized into Jesus' death will anyone have the privilege of reigning with him, and sharing in his future work of blessing all mankind—the "dead" for whom Christians are baptized. Paul's argument is that should there be no resurrection of the dead, then the sacrifice and suffering of Jesus and his followers is pointless, that nothing would be accomplished. In which case, as he explains, "If the dead rise not ... let us eat and drink; for tomorrow we die."—vs. 32

But the dead are to be raised. Those who are baptized into Christ's death will be brought forth in "the first resurrection" to live and reign with him, and will share with him in the blessing of the dead world of mankind when awakened from death. (Rev. 20:4, 6) Since the death baptism of faithful Christians will accrue to the benefit of all

the dead world, Paul speaks of their being baptized for the dead.

## Jesus Perfect

**Is it not true that Jesus, while on earth, was a perfect human? Please harmonize this with Isaiah 53:2, the latter part of which says concerning Jesus, "He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him."**

It is true that Jesus was a perfect human during the time of his earthly ministry. He had to be perfect in order to be a corresponding price for the perfect man Adam who transgressed divine law. We read concerning Jesus that he was "holy, harmless, undefiled, separate from sinners."—Heb. 7:26

The statements in Isaiah 53:2 concerning Jesus that "he hath no form nor comeliness," and "there is no beauty that we should desire him," represent the view particularly of the Jewish religious leaders of Jesus' day who could not see in him their ideal for a Messiah, a great king who would cast off the

Roman yoke by which the nation of Israel was held in bondage, and establish a world-wide government.

Jesus did not display those qualities of character which are generally admired by the worldly-wise. While at times he boldly exposed the hypocrisies of the scribes and Pharisees, he was never haughty or brusque, even in these confrontations with his enemies, but meek and mild where there was the slightest inclination that forgiveness was desired. Jesus was beautiful in character and no doubt also in appearance, but this was lost upon his prejudiced enemies.

## "Until"

**I Corinthians 4:5 reads, in part, "Judge nothing before the time, until the Lord come." Since we are living in the time of the Lord's second presence, are we to understand that now we are to be judges of our brethren, or of the world?**

Certainly not! In I Corinthians 6:2 Paul writes, "Do ye not know that the saints shall judge the world?" However,

as he explains in the text under consideration, this work in the divine plan should not be undertaken "before the time," and that time, he indicates, is when the Lord comes, or during the time of his second presence. However, the early period of his presence is devoted to what the Bible identifies as the "harvest" work of gathering and testing the last members of the body of Christ—those who will be associated with him as co-judges of the world of mankind. These must first prove faithful even unto death, be brought forth to the divine nature in the "first resurrection," (Rev. 20:6) and then they will be qualified to be judges. The Lord's people still in the flesh are not qualified to serve as judges, and attempts along this line are forbidden in the Bible.

A somewhat similar use of language is found in I Corinthians 11:26, which reads, "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." Some have asked if we should cease to partake of the Lord's supper now that the Lord is present simply because this text says "till he come." Jesus

said that he would not partake of the "cup" again until he partook of it anew in the kingdom. When this takes place none of his saints will still be in the flesh, so we understand that the expression "till he come" refers to that time in his presence when his church will be completed, even as does the expression, "Judge nothing before the time, until the Lord come."

## A Statement of Fact

When Jesus sent his disciples into the ministry he told them that "it shall be more tolerable for Sodom and Gomorrah in the day of judgment than for that city" (which did not receive them). (Mark 6:11) Is this not merely a form of speech, implying that neither the wicked of the past nor those of the Jewish cities of Jesus' day which rejected the message would pass through the day of judgment successfully?

We believe that this language is a straightforward statement of fact. The general testimony of God's Word on this matter indicates that Jesus meant exactly what he said. Later the Apostle Paul

wrote concerning the unbelieving Jews who rejected Jesus, and said that the Lord counted them all "in unbelief" that he might have mercy upon all. He also said that the "Deliverer" would come out of Sion, and "turn away ungodliness from Jacob," and that "all Israel" would be "saved."—Rom. 11:26-32

Jesus knew of the promise God had made through the Prophet Ezekiel giving assurance that the Sodomites and the wicked Israelites would be resurrected, or "returned" to their "former estate." The promise reads, "When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate."—Ezek. 16:55

Verses 48-50 of this chapter describe the sins of the Sodomites, explaining that they were not so heinous in God's sight as were the sins of the Israelites. This is because they had not been favored with so much knowledge of God's will. The Lord says that he took the Sodomites away in death as he "saw

good." This statement clearly indicates that the Lord referred to the Sodomites, whom he destroyed in the days of Abraham. And it is these who are to "return to their former estate."

Because of the great advantages enjoyed by the Israelites, and their failure to respond to them, the Lord says that they will be a comfort to the Sodomites. This is because the Israelites, who sinned against greater light, will be

subjected to more stripes and severer discipline in the day of judgment than will the Sodomites and other heathen people who did not sin against so much light. Perhaps Jesus had this very statement in mind when he said it would be more tolerable, or favorable, for the Sodomites in the day of judgment than for those who rejected his message. But, as Paul assures us, even these are to have an opportunity to be saved.



### WHY GOD PERMITS EVIL

To be discussed by

**'FRANK and ERNEST'**

KCMO—810 kc.—9:40 A. M.  
Sunday, April 19

Tune in this enlightening discussion, and send for a free copy of the booklet, "Why God Permits Evil." Address:

**"FRANK and ERNEST"**  
Box 60, Dept. N, General Post Office  
New York, N.Y. 10001

### For Your Newspaper

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

**MAY SPECIAL:** On Sunday, May 17, "Frank and Ernest" will discuss the topic, "Evolution Versus the Bible." This is a timely topic, and should be well advertised. Attractive folders will be available for this purpose, and we will be glad to send them in whatever quantities may be desired, to all who request them. They are free, and the postage will be paid. Address: The Dawn, East Rutherford, New Jersey 07073.

# ***Vineyard Echoes***

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## **Sounding Forth**

### **The Word of God**

ONE-QUARTER of the year 1970 has past. During these three months the world in general, including the religious segment, has become increasingly chaotic. None of its baffling problems have been solved, and many of them have become more acute. Faith in God and in his Word of truth continues to dwindle, and interest in religion in any form is ever more difficult to find. This situation does not disturb those who are acquainted with the plan of God, for they know that this very lack of faith which we see all around us is one of the evidences of the presence of the Lord. Jesus raised the question, "When the Son of man cometh, shall he find faith in the earth?"—Luke 18:8

But this should not, and does not, deter the brethren from faithfully bearing witness to the truth, for they know that it is still their blessed privilege to be "the light of the world," and the darker the world is the more appropriate it is to continue to let the light of the Gospel shine out for the blessing of that extremely small minority who may have an ear to hear the glad tidings of the kingdom. Paul urged the brethren at Philippi, saying, "That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among

whom ye shine as lights in the world; holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain neither labored in vain."—Phil. 2:15, 16

Paul complimented the brethren at Thessalonica for their zeal in proclaiming the truth. He said, "From you sounded forth the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not speak anything." (I Thess. 1:8) Seemingly Paul intended to carry on a ministry in the territory referred to, but discovered that the Thessalonian brethren had already been there, and he appreciated their "work of faith, and labor of love."—I Thess. 1:3

This zeal of the brethren at Philippi and Thessalonica should encourage us to make sure that we are doing what we can in our own territory to sound forth the Word of the Lord. Just because interest in religion is waning is no reason for our slackening our efforts to bear witness to the truth, and thus to reach those few remaining grains of wheat whom the Lord may call into the rulership phase of the kingdom. The world was "crooked" and "perverse" in Paul's day, but he encouraged the brethren at Philippi to continue letting their light shine. The world is still crooked and perverse, and for the most part faithless, but it is in this dark world that we are to let our light shine.

## **Tracts**

One of the most effective ways of making known the glad tidings is through the distribution of tracts, Are we, as a people, making full use of this opportunity? We know that many are, and we know that the Lord is richly blessing them in their efforts. When we speak of tracts we are thinking of all the forms of free literature which are now

available through The Dawn. This includes what we refer to as kingdom cards.

Another form of tract is the special circular which we provide for announcing the third Sunday of the month radio program. These circulars not only carry a message of truth themselves, but announce the radio program, and thus by their distribution additional listeners are attracted to the message which goes out over the radio each week. Are you making good use of these? You can place a regular order for 500 or more, and they will be sent to you each month. Perhaps several in your area could co-operate in distributing these circulars, and thus increase the size of your order. The radio station serving in your area is printed on these circulars.

We now have in stock a variety of newly designed tracts which we think are very attractive. If you have not seen these, we suggest that you write for samples. We have one which is specially designed for mailing, the title of which is, "Death Itself Will Die." Other redesigned two-color tracts, suitable for general distribution, are entitled, "The Homecoming of Our Dead," "God's World of Tomorrow," "Do You Know?," "The Truth About Hell," "Where Are the Dead?," and "Israel Fulfilling Prophecy."

### **Consolation Folders**

One of the most encouraging efforts now being made to sound forth the Word of truth is through the use of what we call "Consolation Folders." These are folders which are specially designed to be of comfort to those who have recently lost relatives and friends in death. They are sent through the mail, to addresses obtained from the obituary lists of local newspapers. This work is carried on widely by individual brethren, and in many instances ecclesias participate in it, especially in providing the necessary

funds for postage. If you are not participating in this work and would like to see samples of the consolation folders we invite you to send for some, and we will be glad to furnish any other information you may need. Here is a letter recently received from a bereaved one:

"Gentlemen: Shortly after the death and burial of my beloved mother some thoughtful person invited me to send for a copy of your booklet, 'Hope.' I have read and reread this booklet. About three months ago I received a letter listing your publications. At that time I sent for 'The Divine Plan of the Ages.' and subscribed to The Dawn. I find both most helpful in my Bible study. Tonight I am enclosing a check, and I would like you to send me the following: 'God and Reason,' 'The Creator's Grand Design,' and 'The New Creation.' Thank you for these most helpful books, and the comfort I have received from an unknown friend's thoughtful gesture. Very truly yours."—Ohio

### **Magazine and Newspaper Advertising**

Another very effective method of holding forth the Word of life is by inserting announcements of truth literature in newspapers and magazines. The work along this line has been particularly encouraging since the beginning of 1970. Many thousands of requests for booklets have been received through this effort, and in this we rejoice. Besides the periodicals used in the British Isles, in this country the following have thus far been used in the United States: National Geographic, This Week, McCalls, Time, Grier's Almanac, Big Farmer, Farm Journal, Parade, Family Weekly, Newsweek, Woodmen's Magazine, Grit, Look, Life, Woman's Day, Successful Farming, and Ebony.

When employing this method of witnessing much depends on the design and wording of the announcements. We have through the years taken note of advertisements which have been successful in bringing a good response,



and feel that valuable points have been learned. In order to be successful an advertisement must appeal to a sense of need on the part of those who read it. Death, for example, is universal. All know that sooner or later they will die, and many have an earnest desire to know whether or not there is life after death, and what sort of life. When an advertisement appeals to this desire there is likely to be a response.

For this reason we have learned that an advertisement which announces the booklet, "Life After Death," almost

# Life After Death

FREE BOOKLET

What happens to a person the next moment after the heart stops beating? In the event the deceased was not a Christian, is he now forever lost? Will we ever see our beloved dead again? The Bible answers these questions!

Send for a **FREE** booklet today

**BIBLE ANSWERS, Dept. L**  
Box 60, General Post Office  
New York, N.Y. 10001

Please send me a free copy of the 24-page booklet, "Life After Death," without obligation.

Name \_\_\_\_\_  
Address \_\_\_\_\_  
City \_\_\_\_\_  
State \_\_\_\_\_ Zip \_\_\_\_\_

invariably brings a good response. The advertisement does not need to be large, but the important points should be well displayed. Herewith is a duplicate of an announcement which we have found to be very successful. The main appeal is the topic, "Life After Death." The few questions help to impress the importance of the subject. The coupon is important. The response from this same announcement is much less when a coupon is not used. The coupon makes it possible to respond to the announcement with a minimum of writing.

Another booklet which we frequently announce in one or more magazines is, "Why God Permits Evil." Here again

# Why God Permits Evil

Why does God allow us to suffer and die? Why are there wars, earthquakes, tornadoes, and starvation in the world? Can't God do anything about human suffering, or doesn't he care? The Bible answers these questions of interest to many!

Send for a **FREE** booklet today

**BIBLE ANSWERS, Dept. E**  
Box 60, General Post Office  
New York, N.Y. 10001

Please send me, without obligation,  
"Why God Permits Evil."

Name \_\_\_\_\_  
Address \_\_\_\_\_  
City \_\_\_\_\_  
State \_\_\_\_\_ Zip \_\_\_\_\_

is an appeal to something to which all humans are more or less subjected. There is tragedy and suffering in millions of homes, and very few know why, but there are many who are anxious to know, and when the matter is brought to their attention they are willing to make an effort to find out. The accompanying announcement is a reproduction of the one we have used with success in many publications. The response is not quite as large as it is to the subject, "Life After Death," but is is very encouraging.

"Archeology Proves the Bible," is also a topic with considerable appeal to the public. Today people in increasing numbers are losing faith in God, and consequently in the Word of God, but there are many who earnestly desire to maintain their faith, and are looking for some genuine proof that the Bible is indeed authentic, that its historical aspects are true, and its promises reasonable.

The booklet, "Archeology Proves the Bible," generally speaking, appeals to a different group of people than do the other topics, but they are earnest truth seekers, and we are glad that we have this booklet, and can announce it from time to time in national magazines. This booklet gives a good witness for the truth, for in addition to the material

it presents with respect to archeology, its concluding chapter contains the message of the divine plan as taught in the Bible.

### For Local Use

The reason we are presenting these advertisements is that brethren who may be so inclined may wish to arrange for their use in their local newspapers. In small towns and cities the cost would not be great, and it would be a way to give a witness in your local area. We suggest, though, if the advertisements are used, that no changes be made in them.

We believe that the New York address is one of the factors contributing to the success of these advertisements.

Any class desiring to insert in their local newspaper any of the foregoing ads should request from the Dawn a reproduction copy of the ad. We will also assign a department number to the advertisement so that a count of the responses may be made.

### Radio and Television Witness

The Lord has continued to bless the radio and television witness during the first quarter of 1970, and this also is a cause for thankfulness. As previously reported, opportunities have presented themselves to carry the radio witness

## Archeology Proves the Bible

Professor Yadin, author of Massada, and dean of Archeology in the Hebrew University in Jerusalem testifies that archeology is proving the accuracy of biblical history. His statements, together with remarkable accounts of archeological findings in Bible lands, will give you renewed faith in the Bible. Read the Bible's message of hope relevant to the chaotic times in which we live.

Send for a **FREE** booklet today

**BIBLE ANSWERS, Dept. A**  
Box 60, General Post Office  
New York, N.Y. 10001

Please send me, without obligation,  
"Archeology Proves the Bible."

Name \_\_\_\_\_  
Address \_\_\_\_\_  
City \_\_\_\_\_  
State \_\_\_\_\_ Zip \_\_\_\_\_

work into broader fields. Through short wave the truth is now reaching Europe, Africa, and South America. We believe that this is in the Lord's providence, and we thank him for this added opportunity of co-operation in ministering the glorious Gospel of Christ, which is the power of God unto salvation.

The message continues to go out over a goodly number of television stations each week, the stations carrying our programs as a public service. Even as with the radio witness, the brethren can help to make the television ministry more effective by advertising the programs. Since the stations televise these programs without charge, this witness is limited to the areas where there is a station willing to co-operate in this manner, and we have no jurisdiction over where The Bible Answers films will be shown. But if they are being shown in your area, it offers an opportunity for co-operation through advertising. We suggest that the brethren keep this in mind.

### **The Mail Follow-up**

From the magazine and newspaper advertising, the radio and television programs, and from the distribution of tracts and kingdom cards, we receive a large volume of mail. Individuals and ecclesias in the field also send us names of those whom they have reason to think may be interested in our message. Four follow-up messages are sent to all of these, calling attention to our books and booklets. Each of these follow-up messages features a particular book. The first announces "The Divine Plan of the Ages," then there is "The Creator's Grand Design," "The Book of Books," and the children's book, "God's Promises Come True." For the children's book we hold all the names until November, and announce it specially as an appropriate holiday gift. Many hundreds of the book "God's Promises Come True" are ordered as a result of this special mail follow-up.

In addition to featuring one of the books in each follow-up message, The Dawn Magazine is mentioned in all of them, and a catalog of all Dawn publications is enclosed. It is particularly encouraging to note the generous response there is to this mail follow-up effort. We are happy indeed that the Lord, in his providence, has provided us with such a wide assortment of publications. Some may not be interested in why God permits evil, or the judgment day, or the Holy Spirit, but they may want to learn the truth about hell.

Surely the Lord is good to his people in granting us the blessed privilege of working together for the defense and promulgation of the glorious truths of his Word; the truths concerning his loving plan of salvation. Even though the world is rapidly drifting into the darkness of unbelief, there are still a few who can be reached, so let us be faithful in holding out to these the helping hand of present truth, the glorious Gospel of the kingdom.



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#### **TAPE RECORDING FOR MEMORIAL**

A special tape recording is being prepared for the use of isolated brethren and small groups at their Memorial Service. These special recordings will be sent to all who request them, and without charge. All that we ask is that the tapes be returned after the Memorial. Address your request to The Dawn, Recorded Lecture Service, East Rutherford, New Jersey 07073.

## GENERAL CONVENTION BULLETIN

# The Immersion Service

TIME passes, and as it does, the 1970 General Convention draws near. The date this year is August 8-13, and the place, Bloomington, Indiana, on the university campus. If you have not already made your plans to be there, it would be well to start doing so now. A rich blessing is in store for all who can attend.

As is always the case, one of the features of the convention again this year will be the baptismal service. There are still those who are giving their hearts to the Lord, and devoting themselves to the doing of his will, and it is a spiritually stimulating experience to witness these as they symbolize their consecration by water immersion. We suggest that if you are considering taking this step of water immersion, as a symbol of your full burial into the will of the Lord, you make your plans to do so at the convention so that all present may share this blessed experience with you.

This is one of the most inspirational sessions of the convention. Through the years the general testimony of the brethren is that a baptismal service offers a special opportunity for renewing their own consecration, so may as many of us as possible plan to be at the convention and receive the blessings of this and its other sessions.

# ***Encouraging Letters***

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## **Thankful**

Dear Brethren: Greetings in the name of our Lord! We want to tell you how thankful we are for the past year's blessings, and especially for The Dawn Magazine, the pilgrim service, and the work that is directed from there. In these troublous times we have such need of encouragement. May God bless you and continue to direct the work you are doing.—The Minneapolis Ecclesia

## **Encouraged by "Hope" Booklet**

Gentlemen: I received in today's mail a copy of your brochure entitled, "Hope." I am wondering who sent my name to you to receive this very fine and inspiring message. Whoever it was I am grateful, as I also am to you for sending it. I just lost my beloved wife, and of course I have read and re-read everything pertaining to what happens to loved ones after they pass on, and this is one of the finest interpretations I have come across. We all assume that we understand the way of all flesh as we live, yet when the fateful time comes for parting and we lose the one who is dearer to us than anything else in the world, we al-

low our minds to rove hither and yon in an attempt to find the perfect consolation so badly needed at this sorrowful time. Many beautiful messages have been written, and in spite of our faith which at times is sorely tried, we find ourselves doubting a good many things. I am so pleased with this little booklet that I would like to know if perhaps you could send me six additional copies that I might pass along to close friends who have also lost dear ones just recently. Your message of "Hope" is indeed most encouraging, and I am sure others will benefit from it as I have. Again, thank you very much.—Pennsylvania

## **Appreciation**

Dear Brethren: I would like to express my deep appreciation for the monthly visits of The Dawn over the years. It has been a help in supplying my spiritual needs, and has kept me straight in the truth, proving all things by the Word of God. May our loving Heavenly Father continue to guide and bless you in your service to the brethren and your witness to the world. (I Thess. 1:2, 3)—Florida

# ***Speakers' Appointments***

## **Ministering the Glorious Gospel of Christ**

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

|                        |             |                      |        |
|------------------------|-------------|----------------------|--------|
| <b>SAM BAKER</b>       |             | Bremerton, Wash.     | 7      |
| Detroit, Mich.         | Apr. 11, 12 | Seattle, Wash.       | 8      |
| <b>W. C. BERTSCHE</b>  |             | Langley, B. C.       | 10     |
| New York, N. Y.        | Apr. 5      | Vancouver, B. C.     | 12     |
| <b>WALTER Blicharz</b> |             | Victoria, B. C.      | 13     |
| New York, N. Y.        | Apr. 5      | Duncan, B. C.        | 14     |
| <b>O. D. DEIFER</b>    |             | Nanaimo, B. C.       | 15     |
| York, Pa.              | Apr. 26     | Wenatchee, Wash.     | 17     |
| <b>EDWARD E. FAY</b>   |             | Spokane, Wash.       | 19     |
| New York, N. Y.        | Apr. 5      | Sagle, Idaho         | 20     |
| Detroit, Mich.         | 11, 12      | Kalispell, Mont.     | 21     |
| <b>PANTEL HATGIS</b>   |             | Havre, Mont.         | 22     |
| Detroit, Mich.         | Apr. 11, 12 | Ranchester, Wyo.     | 24     |
| <b>G. M. JEUCK</b>     |             | Cheyenne, Wyo.       | 26     |
| New Haven, Conn.       | Apr. 26     | Laramie, Wyo.        | 27     |
| Waterbury, Conn.       | 26          | Bosler, Wyo.         | 28     |
| <b>G. O. JEUCK</b>     |             | Denver, Colo.        | 29, 30 |
| Louisville, Ala.       | Apr. 26     | <b>HARRY PASSIOS</b> |        |
| Birmingham, Ala.       | 27          | Elyria, Ohio         | Apr. 1 |
| Nashville, Tenn.       | 28          | Toledo, Ohio         | 2      |
| St. Louis, Mo.         | 29          | Pontiac, Mich.       | 3      |
| <b>A. H. KRUMPOLT</b>  |             | Detroit, Mich.       | 5      |
| Baltimore, Md.         | Apr. 26     | Jackson, Mich.       | 6      |
| Philadelphia, Pa.      | 26          | Bay City, Mich.      | 7      |
| <b>R. J. KRUPA</b>     |             | Grand Rapids, Mich.  | 8, 9   |
| Detroit, Mich.         | Apr. 11, 12 | Detroit, Mich.       | 11, 12 |
| <b>KENNETH M. NAIL</b> |             | Chatham, Ont.        | 13     |
| Salem, Oreg.           | Apr. 3-5    | London, Ont.         | 14     |
| Tacoma, Wash.          | 6           | Muncie, Ind.         | 15     |
|                        |             | Columbus, Ind.       | 16     |
|                        |             | Cincinnati, Ohio     | 17     |
|                        |             | Columbus, Ohio       | 27     |
|                        |             | Greenfield, Ohio     | 28     |
|                        |             | Indianapolis, Ind.   | 29     |
|                        |             | Zeigler, Ill.        | 30     |



| E. K. PENROSE      |             | H. W. PRICE           |             |
|--------------------|-------------|-----------------------|-------------|
| Connellsville, Pa. | Apr. 1      | Sacramento, Calif.    | Apr. 1, 2   |
| Pottstown, Pa.     | 2           | Fresno, Calif.        | 4, 5        |
| New York, N. Y.    | 5           | San Francisco, Calif. | 7           |
| Allentown, Pa.     | 6           | Palo Alto, Calif.     | 8           |
| Detroit, Mich.     | 11, 12      | San Francisco, Calif. | 9           |
| Greenfield, Ohio   | 14          | Antioch, Calif.       | 10          |
| Cincinnati, Ohio   | 15          | Sacramento, Calif.    | 12          |
| Nashville, Tenn.   | 16          | Chico, Calif.         | 13, 14      |
| Indianapolis, Ind. | 17          | Lebanon, Oreg.        | 16          |
| Chatham, Ont.      | 20          | Salem, Oreg.          | 17          |
| Toronto, Ont.      | 21          | Portland, Oreg.       | 19          |
| Buffalo, N. Y.     | 22          | The Dalles, Oreg.     | 20, 21      |
| Rochester, N.Y.    | 23          | Tacoma, Wash.         | 22          |
| Boston, Mass.      | 26          | Bremerton, Wash.      | 23          |
| New London, Conn.  | 27          | Seattle, Wash.        | 24          |
| Hartford, Conn.    | 28          |                       |             |
| Rutherford, N. J.  | 29          |                       |             |
| G. R. POLLOCK      |             | STEPHEN ROSKIEWICZ    |             |
| New York, N. Y.    | Apr. 5      | Detroit, Mich.        | Apr. 11, 12 |
| Detroit, Mich.     | 11, 12      |                       |             |
| LEO POST           |             | C. R. WEIDA           |             |
| Detroit, Mich.     | Apr. 11, 12 | Catawissa, Pa.        | Apr. 19     |
| Boston, Mass.      | 26          | Pittsburgh, Pa.       | 26          |
|                    |             | W. N. WOODWORTH       |             |
|                    |             | Detroit, Mich.        | Apr. 11, 12 |



## BRITISH SPEAKERS' APPOINTMENTS

| A. BOYCE    |               | W. F. READER  |              |
|-------------|---------------|---------------|--------------|
| Latchford   | May 10        | Latchford     | Apr. 12      |
| E. T. NADEL |               | Dewsbury      | (Sat.) May 9 |
| Dublin      | (Sat.) Apr. 4 | Portrush      | May 23-25    |
| Dewsbury    | (Sat.) 11     |               |              |
| Portrush    | May 23-25     | E. G. ROBERTS |              |
|             |               | Portrush      | May 23-25    |

## THE MEMORIAL SUPPER

The proper date for the Memorial Supper in 1970 is  
Sunday evening, April 19.

# Conventions

An asterisk (\*) indicates an immersion service is being planned.

**SALEM, OREG., Apr. 3-5**—VFW Hall, 630 Hood St., N. E. Mrs. L. L. Moore, Rt. 1, Box 616, Turner, Oreg.

**FRESNO, CALIF., Apr. 4, 5**—2540 Floradora Ave. Mrs. Larry Smith, 4648 N. Bonadelle.

**NEW YORK, N. Y., Apr. 5**—The Biltmore Hotel - Bowman Room, Madison at 43rd St. Mr. G. M. Jeuck, 81 Blauvelt Rd., Nanuet, N. Y.

**DETROIT, MICH., Apr. 11, 12**—Highland Park Masonic Temple, 44 E. Buenavista St., Highland Park, Mich. Mr. Charles Chupa, 5666 Belmont St., Dearborn Heights, Mich.

**\*WILMINGTON, DEL., Apr. 11, 12**—Brandywine Junior College, Rt. 202 near Talleyville, Del. Mrs. Peter Kollman, 404 W. 31st St.

**PORCUPINE PLAIN, SASK., Apr. 25, 26**—Porcupine Community Hall. Mrs. Mildred Jennings, Box 130.

**BOSTON, MASS., Apr. 26**—Mid-Town Motor Inn, 220 Huntington Ave. Miss Florence B. Child, 64 Thurston St., Somerville, Mass.

**CHICAGO, ILL., Apr. 26**—Masonic Temple, 5352 W. Chicago Ave. Mr. Leonard Jezuit, 10742 S. Talman Ave.

**CINCINNATI, OHIO, Apr. 26**—Brotherhood of Railway Clerks Bldg., Court and Vine Sts. Mrs. Edith M. Harp, 3908 S. Madison Ave.

**CLEVELAND, OHIO, Apr. 26**—Masonic Temple, 3615 Euclid Ave. Mrs. Ian M. Cipperley, 1539 Genessee Rd.

**PITTSBURGH, PA., Apr. 26**—Bellevue YMCA, North Borough Branch, 629 Lincoln Ave. Mr. James Passios, RFD 3, Box 68, Wexford, Pa.

**GRAND RAPIDS, MICH., May 2, 3**—Associated Bible Students of Western Michigan. Kenowa Hills High School, 3950 Hendershot, N. W. Mrs. Earl Vander Boegh, 821 Rogers, N.W.

**KANSAS CITY, MO., May 2, 3**—The Athenaeum, Linwood & Campbell. Mrs. John Bacher, Greenwood, Mo.

**TOLEDO, OHIO, May 3**—Seventh-Day Adventist School, 540 Independence Rd. Mr. Frank Burke, 519 Independence Rd.

**NEW ALBANY, IND. - LOUISVILLE, KY., May 9, 10**—Amalgamated Bldg., 1614 E. Spring St., New Albany, Ind. Miss Mary B. Longest, 202 Alcott Rd., Louisville, Ky.

**PONTIAC, MICH., May 10**

**ROCHESTER, N. Y., May 16, 17**

**\*VANCOUVER, B. C., May 16-18**

**WEST NEWTON, PA., May 17**

**SAN FRANCISCO, CALIF., (Asilomar), May 28-31**

**LONACONING, MD., May 31**

**GARY, IND., June 14**

**LONDON, ONT., June 14**

**WATERBURY, CONN., June 14**

**CHARLOTTE, N. C., June 20, 21**

**WINNIPEG, MAN., July 15-19**—Canadian Mid-West Bible Students Convention.

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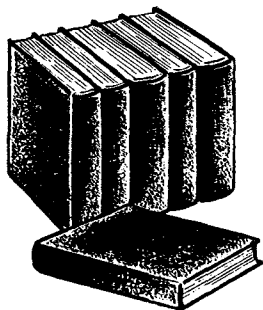
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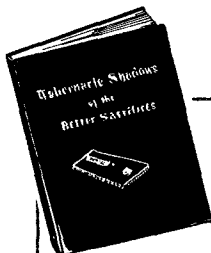
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## ***To us the SCRIPTURES CLEARLY TEACH...***

**That the church is "the temple of the living God"**—peculiarly "his workmanship"; that its construction has been in progress throughout the Gospel age—ever since Christ became the world's Redeemer and the chief corner stone of this temple, through which, when finished, God's blessings shall come "to all people," and they find access to him.—I Cor. 3:16, 17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29

**That meantime the chiseling, shaping, and polishing** of consecrated believers in Christ's atonement for sin progresses, and when the last of these "living stones," "elect and precious," shall have been made ready, the great Master Workman will bring all together in the first resurrection; and the temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium.—Rev. 15:5-8

**That the basis of hope for the church and the world** lies in the fact that "Jesus Christ, by the grace of God tasted death for every man," "a ransom for all," and will be "the true light which lighteth every man that cometh into the world," "in due time."—Heb. 2:9; John 1:9; I Tim. 2:5, 6

**That the hope of the church** is 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

**That the present mission of the church** is the perfecting of the saints for the future work of service to develop in herself every grace; to be God's witness to the world; and to prepare to be the kings and priests in the next age.—Eph. 4:12; Matt. 24:14; Rev. 1:6; 20:6

**That the hope for the world** lies in the blessings of knowledge and opportunity to be brought to all by Christ's millennial kingdom—the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified church—when all the willfully wicked will be destroyed.—Acts 3:19-23; Isaiah 35