

a herald of Christ's presence

THE DAWN

"MAN SHALL NOT
LIVE BY
BREAD ALONE."

--Matthew 4:4

March 1958



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THE MEMORIAL SUPPER

The date for the Memorial Supper this year will be Thursday evening, April 3, which, according to the Jewish calendar, is the beginning of Nisan 14. Beginning on page 40 of this issue of The Dawn is an article presenting the significance of the Memorial Supper.

MEMORIAL SERVICE TAPE: A special tape recording of a Memorial Service, including an appropriate short discourse, is being prepared. No charge for this special recording. All we request is that it be returned after use. If you have a recorder and desire this special tape, address: Dawn Recorded Lecture Service, 37 Wilson Avenue, Rutherford, N. J.

THE GENERAL CONVENTION

THE Bible Students General Convention will again be held in Bloomington, Indiana. It is not too early to start planning for this week of spiritual feasting. The opening session will be on Saturday afternoon, August 2, and the convention will close the following Friday at noon.

NEW STYLE KINGDOM CARDS

New style kingdom cards are now available for general distribution. These are, in reality, double cards, one being a return mailing card. The mail response to these new cards is very encouraging. Distributing them is an excellent method of bearing witness to the truth. We suggest that you keep a supply on hand.

Studies in the Scriptures

Volume I—The Divine Plan of the Ages, cloth, 50 cents, ten or more 40 cents each; paper, 30 cents, ten or more 23 cents each.

Volume II—The Time Is at Hand, cloth, 50 cents each.

Volume III—Thy Kingdom Come, cloth, 50 cents each.

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DAWN PUBLICATIONS

East Rutherford

NEW JERSEY

Hell Controversy in Church

AS REPORTED in recent issue of *Time*, "Hell broke loose in Pasco, Washington, spread through the Episcopal District of Spokane, and gave the bishop something to worry about." It seems that a young Episcopal minister, Charles Lester Kinsolving, pastor of the Pasco congregation, has long believed that the doctrine of eternal torture dishonors God, and has done more harm in the world than good. He is quoted as saying in a sermon:

"Hell is a damnable doctrine—responsible for a large measure of this world's hatred. According to this doctrine, God, who commands us to love our enemies, plays the hypocrite by damning his enemies. This in turn stimulates the hatred of God by people who abhor hypocrisy—and it gives sanction to our hatred of certain selected enemies."

This, of course, was contrary to the official doctrinal position of the Episcopal Church, so another pastor of the same denomination announced that he was in "complete disagreement." The pulpit, said this pastor, should not be used to express personal views which are contrary to the teachings of the

church. On the other hand, the bishop in Spokane, while "deploring the argument" said that Kinsolving's preaching had been "within the allowable latitude of the church."

To us it is surprising that a bishop of the Episcopal Church, caught in the middle of a controversy over such an important doctrine of the church, should be so noncommittal as merely to deplore the argument. This, it seems to us, would have been an excellent opportunity either to defend the doctrine of eternal torture, proving it, if he could, by the Bible, or else to agree with the young pastor who said that it was a "damnable doctrine," and so deplore the fact that it continued to remain one of the teachings of the Episcopal Church.

The Episcopal Church in America is essentially the same in organization and belief as the Church of England in Great Britain. The Church of England is, in reality, the State Church of Great Britain, although its association with the state does not hold the same im-

plication as church-state union once did. The Premier, Cabinet members, and House of Commons are the real governing factors of Great Britain, while royalty and the church occupy the sidelines.

But it was different in the past. It was different when King James ordered the assembly of a committee of scholars to produce a translation of the Bible which could be the official version for the use of the Church of England. This is the King James Version, and even when the scholars of the church made this translation they seemed to have difficulty over the subject of hell, as evidenced in the lack of uniformity in translating, for example, the Hebrew word *sheol*, the word in the Old Testament which applies to the state, or condition, of the dead.

More than three hundred years ago, when the King James Version was first published, the original meaning of the English word hell; namely, hidden, or covered, would be better known by the English-speaking public than it is today. Perhaps this is one reason the translators felt justified in using it thirty-one times to translate the Hebrew word *sheol*, while using the word "grave" an equal number of times in translating the same word, and "pit" three times. They reasoned, perhaps, that the reader would understand the text in which the word "hell" appeared in keeping with his own conception of the word.

But this was, in reality, sidestepping the issue, just as the Spokane bishop has now done by "deploring the argument" while failing to tell the people the truth about hell. And the truth concerning hell could have been told so clearly by the King James translating committee, simply by being consistent in their translation of the Hebrew word in the Old Testament, and the Greek word *hades* in the New Testament.

Considering that then the traditions of the Dark Ages were still a powerful influence in the thinking of even the learned, probably we should admire them for what they did accomplish, rather than condemn them for not coming out more definitely for the truth. Their honesty of purpose is revealed in their message to King James upon the completion of their translation, from which we quote:

"If, on the one side, we shall be traduced by Popish Persons at home or abroad, who therefore will malign us, because we are poor instruments to make God's holy truth to be yet more and more known unto the people, whom they desire still to keep in ignorance and darkness; or if, on the other side, we shall be maligned by self-conceited brethren, who run their own ways, and give liking unto nothing but what is framed by themselves, and hammered on their anvil; we may rest secure, supported within by the truth and innocency of a good conscience, having walked the ways of simplicity and integrity, as before the Lord; and sustained from without by the powerful protection of your Majesty's grace and favour, which will ever give counte-

THE DAWN

nance to honest and Christian endeavours against bitter censures and uncharitable imputations."

Surely we have to accept this testimony of the translators themselves as to their honesty of purpose, but this does not explain why, in their translation, they almost always used the word hell to translate the Hebrew word **sheol** when the reference was to the wicked, and grave when the text pertained to the righteous.

And how simple it would have been to use the word hell instead of grave in Ecclesiastes 9:10; and how truth-revealing it would have been concerning the doctrine of hell. We quote the text with this translation: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in hell [**sheol**] whither thou goest." From this text alone, the English-speaking Christian who read the King James translation would have known that hell is not a place of torture, but a state of unconsciousness.

Genesis 37:35 is another revealing use of the Hebrew word **sheol**, or would have been had the King James translators used the word hell to translate **sheol** as they did in thirty-one other texts. In this text Jacob, a faithful servant of God, weeping for Joseph, said, "I will go down into hell unto my son mourning." From this text, had **sheol** been translated hell instead of grave, the Christian world would

have learned that the righteous as well as the wicked go to hell when they die.

The word **sheol** appears again in Job 14:13. In this text we find Job asking God to let him die. Translating **sheol** by the word hell, this is what Job said: "O that thou wouldest hide me in hell, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me!" The old English word hell, or helle, meant to be covered, or concealed, and how appropriate it would have been to use it in Job's prayer, a prayer in which he asked to be hidden, and to be kept in secret.

There seems little excuse for the translators not using the word hell in this prayer of Job's, yet, had they done so, the Bible would be saying that when a person dies he escapes God's wrath, instead of having divine wrath poured out upon him in all its Dark-Age fury. Yes, the translators did have a problem, but if they had been consistent in their translation of **sheol**, possibly the Bishop of Spokane would have no occasion now to "deplore the argument" over hell among the pastors in his district.

It is not that the King James translators were compelled always to use the word grave as a translation of **sheol** unless the reference was to the wicked, for in Psalm 16:10 they departed from this pattern and used the word hell when they must have known that the

text applied to Jesus. "Thou wilt not leave my soul in hell," the text prophetically says of Jesus. In keeping with this text, and this translation, the Apostles' Creed [of which the apostles never saw nor heard] states that Jesus descended into hell. Surely, if the Holy One, Jesus, went to hell when he died, the translators should have had no hesitancy in using the word hell in texts referring to the death of other righteous persons.

It is obvious, of course, why they used the word hell in the case of Jesus. If they had used the word grave, the text would have said that Jesus' soul went into the grave, and this the translators did not believe. Since they wanted the reader of their translations to believe that hell was a place in which souls are alive, and the wicked ones tortured, it was thought better to put Jesus' soul there rather than to

have it die, as the Bible really teaches. Isaiah wrote of Jesus that "he ... poured out his soul unto death."—Isa. 53:12

The greek word **hades** in the New Testament is the one which corresponds with **sheol** in the Old Testament. The King James translators recognized this, and in Acts 2:27 used the word hell to translate **hades**, in Peter's quotation of Psalm 16:10 pertaining to the death and resurrection of Jesus. And how clearly and beautifully this reveals the divine plan for the salvation of fallen man from sin's penalty, which is death!

"The wages of sin is death." (Rom. 6:23) Had the King James translators grasped the reality of this simple statement of divine truth, and in keeping with it, maintained uniformity in their translations of **sheol** and **hades**, how much easier it would have been for both

HEAR

"FRANK AND ERNEST"

ON THE TOPIC

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

APRIL TOPIC: On Sunday, April 20, the "Frank and Ernest" topic will be "The Wages of Sin." As usual, appropriate circulars will be available for advertising this broadcast, and as many as you can use will be supplied free. The distribution of these circulars is proving to be very effective. From the distribution of the January circular we received five hundred direct requests for literature. Order your supply of the April circulars as early as possible.

THE DAWN

the unlearned and the learned to grasp the truth of the divine plan!

Sheol, hades, hell, all describe the state of the dead. In the English language "grave" more properly describes the burial place, the excavation in the earth where the earthly remains of the dead are interred. In the Hebrew language the word **qburah**, or **geber**, is the one most nearly corresponding to the English word grave. Since death is the penalty for sin, and Jesus took upon himself that penalty, it is logical that the Scriptures should speak of him as being in **sheol**, or **hades**, the Bible hell.

Because Jesus did take the sinner's place in the Bible hell, he now has the "keys" of hell; that is, the authority and power to unlock this great prison-house and set death's captives free. Jesus himself testified, "I am he that liveth, and was dead; and, behold, I am

alive for evermore, Amen; and have the keys of hell and of death."
—Rev. 1:18

In Revelation 20:13 we read, "The sea gave up the dead which were in it; and death and hell delivered up the dead which were in them." Here the marginal translation gives us the word "grave" instead of hell, although it is a translation of the Greek word **hades**. The effort in this, apparently, is to conceal the fact that the Bible hell will give up its dead, for this would be contrary to the tradition of the Dark Ages. According to this tradition, those who go to hell must remain there forever, and even worse than that, suffer excruciating torment throughout the endless ages of eternity.

How thankful we are to have learned that there is no place of eternal torture, and that the hell of the Bible will release its prisoners, because Jesus, having the

WEEKLY PRAYER MEETING TEXTS

MARCH 6—"I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound."—Philippians 4:11, 12 (Z. '03-10 Hymn 110)

MARCH 13—"As many, therefore, as are perfect, should be of this mind; and if in anything you think differently, God will also reveal this to you; but to what we have attained, let walk by the same line."—Philippians 3:15-17 (Diaglott) (Z. '01-10 Hymn 208)

MARCH 20—"If ye continue in My Word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:31, 32 (Z. '03-61 Hymn app. O)

MARCH 27—"I pray for them... that they all may be one... that they may be made perfect in one... that the world may know that Thou hast... loved them as Thou hast loved Me."—John 17:9, 21-23 (Z. '03-79 Hymn 58)

"keys" of hell, will unlock its gates and set its captives free. This, of course, is just another way in which the Bible teaches the glorious doctrine of the resurrection of the dead; and the resurrection of the dead is the only hope of life beyond the grave that is held out to us in the Word of God. And it is a glorious hope!

We quite agree with Pastor Kinsolving's appraisal of the doctrine of eternal torture. It is, as he said, a God-dishonoring teaching which, through the centuries since it was foisted upon the professed Christian church, has done much harm. Indeed, as one writer described it, it is a "God-dishonoring, love-extinguishing, truth-beclouding, saint-hindering, sinner-hardening, damnable heresy." We are glad that here and there an occasional ministerial voice in the great churches of the land is being raised against it.

It would be much better, of course, if these learned gentlemen would give the public the benefit of their higher education and explain the manner in which the Bible has been mistranslated and misinterpreted in order to support this terrible doctrine. Just to say that they do not believe it does not go to the root of the matter, but how much the educated clergy could do, if they would, to enlighten the general public concerning the truth on this subject.

Perhaps this is too much to expect now. We do rejoice in the fact, however, that the time is coming, and soon, when the true knowledge of the Lord will fill the earth. Then the people will know that God truly is love.*

* NOTE: For complete information on the subject of hell, send for a free copy of the booklet, "The Truth About Hell." Dawn Publications, East Rutherford, N. J.

A STILL SMALL VOICE

"He speaketh, but it is with us to hearken or no. It is much, yea, it is everything, not to turn away the ear, to be willing to hearken, not to drown his voice. "The secret of the Lord is with them that fear him." It is a secret, hushed voice, a gentle intercourse of heart to heart, a still small voice, whispering to the inner ear. How should we hear it if we fill our hearts with the din of this world, its empty tumult, its excitement, its fretting vanities, or cares, or passions, or anxieties, or show, or rivalries, and its whirl of emptiness! A loud voice will often not reach an occupied heart. The voice of the Son of God in the flesh, though it wakened Lazarus from the dead, reached not those whose ears and minds were filled with love of the praise of men."

One in Christ

GOLDEN TEXT: "For He is our peace, who hath made both one, and hath broken down the middle wall of partition between us." —Ephesians 2:14

EPHESIANS 4:1-7, 11-16

THE Holy Spirit is one of the potential factors in bringing about unity in Christ. Paul wrote, "By one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." (I Cor. 12:13) In this text Paul mentions two powerful obstacles to unity which prevailed in the Early Church. One was the fact that some believers were Jews and some Gentiles; and the other, that some were "free," while others were "bond," or slaves.

It is the Jews and Gentiles that are referred to in our Golden Text as the "both" which are made one in Christ, the "middle wall," or "partition," that was between them being broken down in keeping with the progress of the divine plan as revealed through the written Word by the Holy Spirit. God continued an exclusive covenant with the Jews until three and one-half years after the death of Jesus. Then that "partition" was broken

down and believing Gentiles became fellow-heirs with the Jews to the covenants of promise.

Maintaining the "unity of the Spirit" between these two groups during the first years when this phase of the divine plan was designed to go into effect was a real test of Christian faith and understanding. It is this unity that Paul is particularly encouraging in verse 3, chapter 4 of the epistle by the statement, "Endeavoring to keep the unity of the Spirit in the bond of peace." This particular issue scarcely exists among true believers today, but there are other things which tend to divide. Wherever the Spirit of division, contrary to the doctrines, manifests itself, it should be put down, and the unity of the Spirit maintained.

With considerable detail Paul sets forth the basis of true Christian unity—"There is one body." There are not two bodies of Christ. There is one "Spirit," and the Holy Spirit does not lead some in one direction and others in another. "Ye are called in one hope of your

calling." In the Early Church, or since, believing Jews have not been called to one position in the plan and Gentiles to another. There is just one calling for all, and that is the "high calling of God in Christ Jesus." Phil. 3:14

There is "one Lord, one faith, one baptism." The thought is that the Jewish and Gentile believers did not have a separate Lord, that Jesus was the Messiah and Lord of all. They all had the same faith, the "most holy faith" "once delivered unto the saints," some of whom, by nature, were Jews, and others Gentiles." (Jude 20, 3) And "one baptism," the baptism into Christ's death, symbolized by water immersion.—Rom. 6:3

And then, as the background of all, is the fact that there is one God and Father of all who is above all, and through all and in you all." Believers in the Early Church were not called upon to reject the trinitarian god. They understood clearly, as enlightened Christians do today, that there is "one God," not three, and "one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all."—I Tim. 2:3-6

In the second part of our lesson Paul explains that in order to bring about this unity in the church the Lord has provided instructors, helpers. He lists them as apostles, prophets, evangelists, pastors, and teachers. The first of these wrote and spoke under inspiration of the

QUESTIONS

Who are the "both" referred to in our Golden Text?

Enumerate and explain the various truths which Paul mentions as the basis of Christian unity.

What provisions did the Lord make for the saints to enable them to attain "unity of the faith"?

What quality of character must we have and maintain in order to enjoy oneness of fellowship with the brethren?

Holy Spirit, and their messages are contained in the Word of God. The pastors, teachers, and evangelists, although not inspired, are nevertheless needed in the ministry of the truth, and their labors are an essential contribution toward the "perfecting of the saints" and the "edifying of the body of Christ."

There should be an endeavor to keep the unity of the Spirit even though there may be unimportant differences of understanding. But these differences should be reconciled as quickly and as fully as possible. In other words, we should endeavor to reach "unity of the faith, and of the knowledge of the Son of God."

Attaining to this position we will not be "tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness." The marginal translation of verse 15 gives us the word "sincere." If in sincerity and in love we seek to be guided in the way of truth and righteousness, the Lord, through his agencies, will help and sustain us.

The Church's Influence on Society

GOLDEN TEXT: "And let ours also learn to maintain good works for necessary uses, that they be not unfruitful."
—Titus 3:14

MATTHEW 5:13-16

THOSE who selected the caption for this lesson probably thought of the "church" as being represented in the great and imposing denominational institutions of our day. In this case, it could be said that the "church" does exert a wholesome, morial influence in human society. They serve a good purpose as social centers where the young and the old may meet and co-operate in community betterment. But this is not the true church of the living God, composed of those whose names are written in heaven.

This true "church" of the New Testament is given little or no recognition in the world, and her influence over human society is extremely small. Jesus said to the first members of this church, "In the world ye shall have tribulation." (John 16:33) John wrote, "The world knoweth us not, because it knew him not." (I John 3:1) Certainly those who are not recognized, and frequently persecuted by the world, cannot exert much influence over the present social order.

Nor is this view out of harmony with Jesus' statements to his disciples that they were to be the "salt of the earth" and the "light of the world." Throughout the Gospel age and in the so-called civilized world, the ethical teachings of the Bible, as reflected through his disciples slowed down to some extent the headlong rush of the people over the "broad road" of sin and destruction. The Ten Commandments, for example, constitute the basis of justice in the laws of most countries in the so-called "free world" of today. However, human selfishness and lust are destroying these foundations, with the result that morality is breaking down all around us.

Jesus said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." The only true light in the world is that which shines out from the Lord's consecrated people. A few recognize this light and glorify God, but the vast majority do not. It is as true now as it was in Jesus' day that the darkness hateth the light.—John 3:19,20

The Church and Community Evangelism

GOLDEN TEXT: "Therefore said He unto them, The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that He would send forth laborers into His harvest."
—Luke 10:2

MARK 5:18-20

THE expression, "community evangelism," as used in the caption to this lesson, is evidently designed to distinguish the local work of Christians from what is referred to in denominational circles generally as "foreign missions." Certainly every consecrated child of God should let his light shine in the community in which he lives. This personal witness work to friends, relatives, and fellow-workers is a very vital and essential part of every Christian's life.

Jesus' instructions to the man who had been possessed of devils and was delivered, are very interesting and revealing. This was an extremecase, and the man's lot was a pitiful one. When delivered by Jesus it was but natural that the man should want to remain in the company of his benefactor. But Jesus "suffered him not." Instead he "saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee."
—vs. 19

With many who, through the truth, come to a knowledge of God's grace, and the marvelous provisions made for them in the divine plan, the first impulse may well be the desire to remain with the Lord in meditation and prayer. This is good, but we all learn that divine grace brings responsibility, the responsibility of telling our friends far and near "what great things the Lord hath done for us."

LUKE 10: 1,2

IN ADDITION to the twelve apostles who were co-laborers with Jesus, he employed the service of seventy others, sometimes referred to as evangelists. These were to go up and down the country visiting "every city and place, whither he himself would come." This would appear to be more than "community evangelism," for it embraced the entire country of Palestine.

In addition to sending out these seventy workers, Jesus asked them to pray that more laborers might become available, for, as he said, the harvest was truly great, and the laborers few. We gather from this

that as any of these seventy found those who accepted their message concerning Jesus being the Christ, they were to urge these to carry the message to still others. Those truly consecrated to the Lord will always rejoice to see others engage in the service.

Palestine was not a large country, and when we consider that Jesus, his twelve apostles, and the other seventy carried on such an active ministry, it would appear that the people of the land were given every opportunity to hear and to believe. However, as we know, the visible results at the time were small. So it has always been in the case of those who have proclaimed the true Gospel of the kingdom.

ACTS 5:42

THE Gospel of Christ was no more popular among the people after the death and resurrection of Jesus than it was before, with the result that the witnesses of Jesus were almost continuously confronted with opposition. There were however, times when they enjoyed a measure of liberty. This was the case after "Gamaliel, a doctor of the law," ruled that the disciples should be let alone, with the explanation that if "this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it."—Acts 5:34

The disciples took advantage of this favorable ruling, "and daily in the temple, and in every house,

QUESTIONS

Do the Scriptures limit the territory in which Christians may bear witness to the truth? Explain the lesson brought to us by Jesus in Luke 10:1,2.

What circumstances gave the disciples freedom of expression as indicated in Acts 5:42?

In what manner did the brethren of Thessalonica serve as "ensamples"?

they ceased not to teach and preach Jesus Christ." This simply means that wherever hearing ears were found they faithfully proclaimed the message. They bore witness in the temple if opportunity offered, but to them every humble home of the interested was a temple in which they delighted to proclaim the glad tidings.

I THESSALONIANS 1:6-10

IN WRITING to the brethren at Thessalonica Paul referred to their "work of faith," their "labor of love," and their "patience of hope." (ch. 1:3) "Ye became followers of us," he wrote, "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."

Seemingly the "community" in which these faithful saints bore witness to the truth was a sizable one, for, Paul continues, "Not only in Macedonia and Achaia, but also in every place your faith to Godward is spread abroad; so that we need not speak anything." Truly the brethren of this ecclesia were faithful evangelists.

The Church and World Evangelism

GOLDEN TEXT: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit."

—Matthew 28:19

MATTHEW 28:18-20

WHEN Jesus first sent his disciples into the ministry he limited the territory in which they would be privileged to serve. He said, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not. (Matt. 10: 5) This was in keeping with God's exclusive covenant with the natural descendants of Abraham. Jehovah had expressed the implications of this covenant, saying of Israel, "You only have I known of all the families of the earth."—Amos 3:2

But the Lord placed a time limit upon this exclusive arrangement. This is prophetically set forth in Daniel 9:25-27. In this prophecy a total of seventy symbolic "weeks" are mentioned, each one of which is a period of seven years. The last of these, the seventieth began at the time of Jesus' baptism. Three and one-half years later, or in the "midst" of this "week," he was "cut off" in death as the world's Redeemer. But the covenant was to be confirmed with "many for one week," or until the

full end of this seventieth week.

This meant that after Jesus was raised from the dead there were only three and one-half years remaining for the Gospel to be confined exclusively to the Israelites. It was in anticipation of the change which was so near that Jesus now commissioned his disciples to go "and teach all nations," not merely the one nation of Israel. Later, when Jesus appeared to his disciples for the last time, he confirmed this wider commission. (Acts 1:8) However, it was not until Peter was specially directed to visit Cornelius that this "all nations" commission became operative.

The commission was not to convert all nations during the present Gospel age, but to witness to them—to all nationalities, that is, in contrast with the former restricted commission. The disciples of Christ were to be found in every part of the world, and in all walks of life. This was to be the promised "seed" which later would bless all the families of the earth. (Gal. 3:8, 16, 27-29) The promise, "Lo, I am with you always, even unto the end of the world [Greek, age]," is Jesus'

assurance of his blessing and help, as his disciples faithfully carried out his commission.

ACTS 13:1-3

THE spirit of evangelism was manifested in the church at Antioch. This congregation had grown, and from verse one it is evident that the ecclesia was abundantly blessed with capable servants. The "Holy Spirit" indicated that all these servants were not needed in the one congregation, and that Paul and Barnabas should be "separated," or selected, for a wider ministry. So they were sent forth on what was Paul's first missionary journey.

Just how the Holy Spirit directed in this matter we may not know for certain. The record says that it was "when they had fasted and prayed" that the brethren laid their hands on the two chosen ones. This laying on of hands was not Paul's appointment as an apostle. God had made this choice, and had already authorized him for this service. It was simply that now, together with Barnabas, he was to go forth as the representative of the Antioch church. And the Lord's blessing was richly upon the labors of these two sacrificing saints.

ROMANS 1:14-18

PAUL wrote, "I am ready to preach the Gospel to you that are at Rome also." This is the true spirit of Christian evangelism. It is the spirit which says, "I'll go where

QUESTIONS

Did Jesus expect that his disciples would convert the world during this age?

How was the spirit of evangelism manifested in the church at Antioch?

Explain how the Gospel of Christ is "the power of God unto salvation."

you want me to go, dear Lord."

The "Gospel of Christ," Paul explains, is the "power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek." The word "Gospel" simply means good news, but this good news, is that Jesus came to be the Redeemer and Savior of the world in fulfilment of God's promise made to Abraham in the blessing of all the families of the earth. But it is necessary to accept this provision by faith, and to conform one's life in harmony with it in order to receive salvation.

We read of Abraham that he believed God and that his belief, or faith, was counted unto him for righteousness. (Rom. 4:3) On this basis he became "the friend of God," but he did not receive life. (James 2:23) He was not released from adamic condemnation. But in this age the merit of Christ's blood is applied to consecrated believers, and they receive "justification of life." (Rom. 5:18) It is through Christ that the "righteousness" or justification provided by God is revealed "from faith to faith: as it is written, The just shall live by faith." —vs. 17

The Ordinances of the Church

GOLDEN TEXT: "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."
—1 Corinthians 11:26

ROMANS 6:3,4

JESUS enjoined two ordinances upon his followers, and only two. One of these is baptism, and the other the memorial of his death. These ordinances are symbolic. Baptism means to bury, and the ordinance calls for burial in water. But this is not the real baptism mentioned by Paul in our lesson when he wrote, "Know ye not, that so may of us as were baptized into Jesus Christ were baptized into his death?" To this Paul adds, "Therefore we are buried with him by baptism into death."

It will be noticed that in these references to "baptism" nothing is said about water. Nor, indeed, is Paul discussing water baptism. The "burial" he mentions is into Christ's death, not into water. It is the burial of the individual's will into the will of God as expressed through Christ, and the acceptance of the divine will as the only and true guide of life. This means burial in death, for the will of God is that every disciple of Jesus shall suffer and die with him.

This, Paul explains in verse 5, is a planting together in the "likeness

of Christ's death. Jesus did not die as a sinner, but sacrificially as a sin-offering. To die as he did means that we also die sacrificially. This is made possible by virtue of the fact that through the blood of Christ the believer is released from adamic condemnation. Thus he is able to present his body a "living sacrifice," in the confidence that through the blood it will be holy and acceptable to God.—Rom. 12:1

Water baptism, as an ordinance, is enjoined upon the consecrated. But this we understand to be but a symbol, or picture, of the true baptism into Christ's death. And it is a beautiful symbol. As the candidate puts himself into the hands of the immerser and is lowered into the water, he is helpless except as he depends upon the immerser to raise him up out of the water. Thus is shown our willingness to go into death with Jesus, in the hope of being raised to newness of life now, and to divine life in the "first resurrection."

I CORINTHIANS 10:14-22

"HOLY communion," or the Eucharist, is the name given to the

other Christian ordinance by most denominational churches. Some refer to it as the "Lord's Supper." Perhaps the most appropriate name would be, "Memorial Supper." Actually, the Bible gives no specific name to this ordinance. In our Golden Text Paul explains the significance of the Memorial Supper—"For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."—I Cor 11:26

The expression, "As often as ye eat this bread, and drink this cup," has been construed to mean that believers are at liberty to partake of the Memorial Supper as frequently or as infrequently as they may feel disposed. But we do not think this is the correct thought. As the sacrifice of the passover lamb, which pointed forward to Christ, was a yearly occurrence, so we believe that the memorial of Jesus' death as the antitypical passover Lamb can be properly observed but once a year, and as nearly as possible on the exact anniversary of Jesus' death. This year that date will be April 3.

The "bread" and the "cup" symbolize the broken body and shed blood of our dear Redeemer—broken and shed on our behalf. Both symbolisms are of death. The "cup," symbolizing the blood of Jesus, reminds us that his blood was poured out, or shed, for us. The bread, representing Jesus' body, reminds us that it was his humanity, a perfect human life,

QUESTIONS

What two ordinances are enjoined upon the followers of Jesus?
 Explain the difference between water baptism and baptism into Christ's death?
 In the Memorial Supper what is represented by the "bread and the cup"?

that was sacrificed on our behalf. By partaking of these symbols we testify of our rejoicing in the glorious provision of life that has been made for us through Jesus.

Paul adds a further significance to the Memorial Supper. We quote, "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread."—I Cor. 10:16,17

As we have seen in the discussion of Christian baptism, the followers of Jesus have the high privilege of suffering and of dying with him, of being co-sacrificers with him. Thus we have a "communion," or common participation in that which is represented by the bread and the cup.

In partaking of the Memorial Supper there is also the satisfaction of heart and mind in knowing that Jesus was not only the satisfaction for our sins, but also "for the sins of the whole world." (I John 2:2) Because this is true we know that in God's due time all mankind will, by believing, be restored to human perfection and life.



Paul's Second Missionary Tour

AFTER completing his first missionary tour, returning to Antioch from where he started, Paul and Barnabas his companion, remained for some time with the brethren in Antioch. Then this flourishing congregation of disciples was visited by immature brethren from Judea who said, "Except ye be circumcised after the manner of Moses, ye cannot be saved." (Acts 15:1) Paul and Barnabas withstood their teaching, and the brethren of the Antioch church sent them to Jerusalem "unto the apostles and elders about this question"—vs. 2

On their way to Jerusalem they visited the brethren in Phenice and Samaria, and brought great rejoicing to them by reporting the fact that in many places Gentiles were now accepting Christ. Reach-

ing Jerusalem they gave a full report to the brethren of the wonderful manner in which the Lord had blessed them on their first missionary journey, and in Antioch.

In Jerusalem, also, there appeared among the brethren "certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses." (vs. 5) Then a conference of the elders and apostles was called to consider the question. The record speaks of there being "much disputing" over this subject. Probably some endeavored to deny that Gentile believers were being accepted by God at all, while others insisted that in any event they should be circumcised. Doubtless other viewpoints were also pressed at this assembly.

Finally Peter, who had been sent by the Lord to Cornelius, the first Gentile convert, gave his report of that experience. Then James asked to be heard, and stated, in keeping with Peter's testimony, that God was indeed now visiting the Gentiles, the purpose being "to take out of them a people for his name." James explained that this was in agreement with the words of the Prophet Amos.—ch. 9:11, 12; Acts 15:13-17

After further deliberation it was decided to dispatch letters to the Gentile disciples asking them to "abstain from pollutions of idols, and from fornication, and from things strangled, and from blood." (Acts 15:20) It was further decided to commission two brethren—"Judas, surnamed Barsabas, and Silas"—to go to Antioch with Paul and Barnabas, bearing the authorized letters of instructions to Gentile converts.

So now we find Paul and Barnabas back in Antioch, where the Lord continued to bless the general ministry of the brethren. Realizing that they were not specially needed in Antioch, where there were other capable brethren willing and ready to serve, Paul proposed to Barnabas that they start out on another journey, with the object particularly of visiting and confirming those who had become believers during their first missionary tour.—Acts 16:36-39

Barnabas was quite willing to do this, but he insisted that they

take Mark as a helper. Paul did not agree with this. Mark had deserted them soon after they started their first missionary tour, so Paul was unwilling for him to accompany them the second time. The contention over this was sharp between Paul and Barnabas, so that they parted company, and Paul chose Silas instead to accompany him, the latter now being in Antioch at the behest of the elders and apostles of Jerusalem.

Luke, the historian, bridges over the first part of Paul's second journey with the statement, "He went through Syria and Cilicia, confirming the churches." (Acts 15:41) "Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek."—ch. 16:1

It may be assumed that Timotheus, or Timothy, became a believer either directly or indirectly as a result of Paul's first missionary tour, although we have no scriptural record of it. This young man, and believer, we are informed, was "well reported of by the brethren at Lystra and Iconium." (vs. 2) This confidence was justified, for Timothy was destined to become one of the outstanding servants in the Early Church.

He became a valuable co-worker with Paul. The apostle loved him dearly, and referred to him as his son Timothy. To Timothy Paul wrote two of his epistles, the last

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from prison in Rome where he expected soon to be executed.

It was on Paul's second missionary tour that he invited this spiritual son to be a fellow-worker, and Timothy accepted the invitation. Paul was one who believed in giving as little cause as possible for offense among those with Jewish background and training, so he arranged to have Timothy circumcised. The Jews in "those quarters" knew that Timothy's father was a Greek, and therefore had not had his son circumcised.

This detail attended to, the three, Paul, Silas, and Timothy now went forth together. As they went from city to city establishing the brethren in the faith, they also delivered the decree given to them by the elders and apostles at Jerusalem outlining the minimum requirements of Gentile believers so far as the law of Moses was concerned. (vss. 4, 5) A brief summary of another part of this journey is presented in verses 6-8, with the information that they were forbidden to continue preaching the Gospel in Asia—Asia Minor, that is.

This was a temporary measure, and for a good purpose. There was another field which was, at the time, more important to serve. This was brought to Paul's attention in a dream, or vision, in which he heard the voice of a "man" saying, "Come over into Macedonia, and help us." (vs. 9) In verse 10 we read, "And after he had seen the vision, im-

mediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the Gospel unto them."

This vision came to Paul at Troas, and hereafter an interesting sidelight appears in the record, through the use of the pronouns "we" and "us." Luke is the historian, and it seems evident that he joined the party at Troas, and thus included himself in the record.

From Troas, Luke wrote, "we came with a straight course to Samothracia, and the next day to Neapolis; and from thence to Philippi, which is the chief city of that part of Macedonia." (vss. 11, 12) This brief statement reveals the dispatch with which Paul responded to the call of the Holy Spirit to go into Macedonia. Thus did this great apostle always respond to the leadings of the Lord. He knew not what awaited him in Macedonia—how he would fare from a material standpoint, what persecutions he might encounter, or joys he would experience. He simply knew that the Lord wanted him to go to Macedonia to preach the Gospel of Christ and of the kingdom, so he went.

First Macedonian Convert

Arriving in Philippi, Paul and his companions remained there "certain days," apparently to survey the situation, and to decide the best method of reaching those who would be likely to give a "hearing ear" to their message. They learned

that there was a place outside the city by the side of the river, "where prayer was wont to be made." They concluded that here they would find the truly devout people of the city, especially on the sabbath.

Their conclusions were right. They went to this place of prayer on the sabbath and "sat down, and spake unto the women which resorted thither." (vs. 13) "And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshiped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul."—vs. 14

A vital truth is expressed in this brief narrative which is often overlooked by those who proclaim the Gospel. It is contained in the statement, "whose heart the Lord opened," referring to Lydia. Jesus said that no man could come unto him unless drawn by the Heavenly Father. (John 6:44) Even when the great Apostle Paul, with all his eloquence, was the speaker, he could convince none except those drawn by the Father, or, as Luke expressed it, whose hearts are opened by the Lord.

But the fact that the Lord did open Lydia's heart to the message would encourage Paul, for it would help him to understand why he had heard the call, "Come over into Macedonia, and help us." He could see from this experience that there were those in Macedonia

whose hearts the Lord had prepared to receive the Gospel. Yes, the Lord was directing his work, and how Paul must have rejoiced.

Writing further concerning Lydia, Luke explains, "When she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us." Apparently those of Lydia's household also accepted the Gospel. This was quite a common thing in those days. Seemingly in many instances the family and servants in a home held the head of the household in high esteem, and were greatly influenced thereby.

Paul and his companions accepted Lydia's hospitality, and it was in her home that the church at Philippi was founded. This was the first congregation of Christian believers in Macedonia and, in fact, in Europe. Lydia was a Gentile who had been converted to the Jewish faith, hence the reason for her being at prayer on the sabbath day.

When Paul was first converted the Lord said to Ananias concerning him, "I will show him how great things he must suffer for my name's sake." (Acts 9:16) Paul experienced the reality of this forecast concerning him, for in practically every place he visited, suffering of one sort or another was inflicted upon him. It was so in Philippi.

With an ecclesia established in

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Lydia's home, this little missionary group must have rejoiced. But they soon began to experience the "bitter" with the "sweet." Luke writes, "It came to pass as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying. The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which show unto us the way of salvation."—vss. 16,17

This happened, Luke reports, while they were on the way to prayer. It would seem that prayer meetings were being held in Lydia's home, and daily, for in verse 18 we are told that the damsel with the spirit of divination repeated her performance "many days." It was true enough, as the damsel announced day by day, that Paul and his companions were the "servants of the most high God, which show unto us the way of salvation." However, with his miraculous insight Paul recognized that this was not actually the damsel speaking, but an evil spirit speaking through her.

Paul knew that no good could come from the proclamation made by an evil spirit; that, instead, some evil design had been plotted by Satan through this spirit, which was one of his "angels." (Matt. 25: 41) Recognizing it to be the work of Satan, Paul commanded that the spirit leave the damsel, "and he came out the same hour."—vs. 18

The damsel was in the employ of "masters" who were using her divinations as a source of revenue. Naturally, when her powers were taken away their business was destroyed. So they "caught Paul and Silas, and drew them into the market place [margin, court] unto the rulers; and brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city, and teach customs which are not lawful for us to receive, neither to observe, being Romans."—vss. 19-21

The customary mob was stirred up against these servants of God, and to satisfy the "popular" demand of the citizens, they were beaten and thrown into prison. The magistrates commanded the jailer to keep them "safely, who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks."—vss. 22-24

What was Paul's reaction to this treatment? Did he begin to complain and question as to whether or not the Lord had really wanted him to serve in Macedonia? No, for he realized that the Lord had already placed his seal of approval upon the Macedonian ministry, for had not Lydia and her household accepted the Gospel? Also, an ecclesia had been established in her home. This blessed fruitage of their labor in Philippi was worth all the suffering that now might be heaped upon them.

So, instead of bemoaning their

dreadful plight, at midnight they "prayed, and sang praises unto God." There in the prison, with their feet locked in the stocks, and not knowing what fate awaited them in the morning, Paul and Silas had their own "prayer" and "praise" service. And we can well imagine that one of the things for which they praised the Heavenly Father was the opportunity he had given them, as he reminded the Philippian brethren later, not only of believing on Christ, but also of suffering for his sake.—Philippians 1:29,30

We know that the Lord heard the prayers and praise of these two beloved servants, "and the prisoners heard them" also. The prisoners were helpless to do anything about it, even if they had wanted to. But the Lord's arm was not shortened, for "suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and everyone's hands were loosed."—vss. 25, 26

Then "the keeper of the prison awaking out of his sleep, and seeing the prison doors open, . . . drew out his sword, and would have killed himself, supposing that the prisoners had been fled." (vs. 27) "But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here." (vs. 28) The jailer was greatly impressed, as anyone would have been under the circumstances. He fell down at the

feet of Paul and Silas, and said, "Sirs, what must I do to be saved?" —vs. 30

Paul's answer to this question was brief and to the point—"Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." (vs. 31) This does not imply that the jailer's household would be saved through his belief? No, the same conditions applied to them as applied to the jailer. They, too, must believe.

Nor was this simple statement of fact all that Paul said to the jailer and his household. Verse 32 informs us that Paul spoke the word of the Lord both to the jailer and to his household. The Word of the Lord concerning man's sinful state, his condemnation to death and his redemption through the blood of Christ, can be clearly set forth in a short time. This blessed theme of salvation through Jesus can be amplified, and its details set forth in harmonious array at great lengths. But all the beautiful details of the divine plan do not need to be understood in order to believe on Christ, and, through him, receive justification to life.

Full belief includes surrender to the Lord and obedience to his will. This is revealed in the account of the jailer and his household by the fact that that they were all baptized, or immersed in water, as a symbol of their dedication to the Lord, the burial of their will into his will. The genuineness of the jailer's belief is further attested by

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the fact that he took Paul and Silas into his home, dressed their wounds, and fed them. He did all he could to make amends for his part in the suffering which had been inflicted upon these two soldiers of the cross.

Release and Departure

The next morning, the magistrates, having heard what happened in the prison during the night, became fearful, and sent their "sergeants" to the jailer with message, "Let those men go." This message was relayed to Paul and Silas, and they were told to "depart, and go in peace."—vss. 35, 36

Imagine the surprise of the jailer, and more especially of the magistrates, when Paul refused to leave the prison unless escorted by those who had been responsible for his arrest. He took this stand because of being a Roman citizen. Paul, being a lawyer, knew his rights under the Roman law, so the magistrates were obligated to do as they were requested.

It was a brief, but trying experience for Paul and Silas. Actually, they were in the prison only the one night. But while much physical suffering was involved, and humiliation, the results were glorious, for out of that experience came the conversion of the jailer and his household. The cost of every true conversion throughout the age has been high. That is one reason every saint of God is as a precious jewel to him; and we also

should esteem them very highly.

The magistrates in Philippi had been placed in a very embarrassing position, which probably would have continued, and perhaps have become even more humiliating had Paul and Silas remained in the city. So, while they publicly escorted these two servants of the Lord out of the prison, as demanded by the apostle, they, nevertheless, requested—for they knew that they could not command—they to leave the city.

In this situation we again see the magnificent nobility of the great Apostle Paul. It was probably on behalf of the brethren in the new ecclesia in Philippi that he insisted on vindication for himself and Silas. Had he not done this, every believer in Christ in that territory might well have been considered an outlaw, and treated as such. Now it would be different, at least for a while, for the first converts would be looked upon as the followers of a Roman citizen, even though, as doubtless many would conclude, a deluded one.

But having accomplished his purpose in this respect, Paul did not insist on further embarrassing the magistrates, so he willingly complied with their request to leave the city. Before doing so, however, they went to the home of Lydia and enjoyed a farewell meeting with the brethren assembled there. The hymn, "God Be with You till We Meet Again," had not yet been composed; but we can

well imagine that this was the sentiment of their hearts as they prayed and sang praises together.

An interesting sidelight appears in connection with this farewell gathering of the brethren in Philippi. Concerning Paul and Silas, Luke wrote, "When they had seen the brethren, they comforted them, and departed." (vs. 40) We might well suppose that, under the circumstances, Paul and Silas would be the ones who needed to be comforted, but not so. These two faithful ambassadors of Christ, who had been beaten and jailed, and now were requested to leave the city, comforted the other brethren who had not suffered, except in the sense of being the "companions" of those who were so used.—Hebrews 10:33

So Paul's first visit to Philippi came suddenly to an end. Many years later, while a prisoner in Rome, he wrote a letter to this little group of faithful brethren and reminded them of this "day" of sweet fellowship, and of how much it had continued to mean to him. "I thank my God upon every remembrance of you," he wrote, "always in every prayer of mine for you all making request with joy, for your fellowship in the Gospel from the first day until now; being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ."—Phil. 1:3-6

What sweet memories Paul must

have held of his experience on the river bank where Lydia heard and believed the Gospel! Just as Luke reported that the Lord had opened her heart, so now Paul wrote that it was the Lord who had begun the good work in the hearts of all the Philippian brethren. He knew that this was true of Lydia, and of the others as well.

We may not know just what experiences the Lord may permit, or even direct, in order to open the hearts of those whom he calls by the Gospel. The record does not reveal how it was accomplished in the case of Lydia, but doubtless the earthquake which shook the prison in Philippi and released the prisoners that night when Paul and Silas were praying and praising the Lord, had much to do with preparing the jailer to be receptive to the Gospel.

Paul realized at all times that the fruitage of his labor depended on the Lord; and this is one of the most important lessons for every ambassador of Christ to learn. Without this knowledge, success may well lead to pride and vain-glory, and failure to discouragement. But, fortified with the knowledge that it is God "who giveth the increase," we can continue to sow the seeds of truth knowing that the God of all wisdom will bless our efforts as seems good to him, which, in turn, will be the very best for us.

(To be continued)

The Appearing and Revealment of Jesus Christ

"Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." —TITUS 2:13

A TRAGIC sense of loss must have filled the hearts of the disciples when Jesus, having appeared to them for the last time before his ascension, suddenly departed, and in a manner which left no doubt that the short seasons of fellowship they had been enjoying with him subsequent to his resurrection had come to an end. Two angels appeared and said to them, "This same Jesus... shall so come in like manner," thus giving them assurance that he would one day return, yet they knew that for the time being they must carry on without the help of his personal presence.

Under these circumstances, and because they realized that all they hoped for in and through him would not be realized until he did return, his coming again took on an aspect of tremendous importance to them. Christ's return and coming kingdom, together with their hope-for share in his kingdom, was indeed a "blessed hope." In fact, it was the center of all their hopes. Just as Paul reasoned that if there were no resurrection of the dead the Christian's faith and preaching are vain, so it would be if Christ did not return; for it was after his return that the promised resurrection of the dead, of both the church and the world was to take place.

It was not until the foretold falling away from the true faith of the Gospel occurred and the nominal church joined hands with the state, thinking thus to establish Christ's kingdom apart from his personal presence, that the hope of his return began to lose its

lustre, and ultimately ceased to be a vital factor in the lives of nominal Christians. But the spurious and misguided efforts of man have not changed the divine plan concerning the return of Christ and the establishment of his kingdom. To those who take God at his word, this aspect of his plan is still of fundamental importance, and they are anxious to become as well acquainted with its details as possible.

God's providences at times permit important features of his plan to be brought into disrepute through misunderstandings. Jesus, for example, was born in the honorable town of Bethlehem, yet he was reputed to come from the less honorable town of Nazareth, causing Nathanael, who considered following him, to inquire, "Can any good thing come out of Nazareth?" (John 1:46) So during the nineteenth century some of God's earnest people formulated false conceptions of the second coming of Christ, and proclaimed them widely. Their views on the subject were wrong, and their expectations failed. This brought odium on the subject of the second advent. In view of this, only the honest-hearted who are determined to know the truth, and are willing to have it cost them ignominy, are likely to make a serious study of this aspect of the "blessed hope" referred to by Paul in our text.

Improved Translations

For many centuries during the Middle Ages the Bible was virtually buried in dead languages. During this period many strange notions developed concerning God's design toward his human creation. When the Bible began to be translated into the languages of the common people these distorted views influenced the work of the translators to a considerable extent. An example of this is found in the English translations of the Hebrew word *sheol* and the Greek word *hades*. Both words simply mean the state of death, but in many instances they were translated in a manner seemingly to support the traditional theory of eternal torture for the wicked.

The effect of error on the work of the early translators is also apparent in many of the prophecies pertaining to the return of Christ. The theory which developed during the Dark Ages held that Christ would return to earth as a sort of glorified man. In this form he was suddenly to appear in the sky, be visible to the

entire human race for a short time, and then as he approached closer to the earth it was to be enveloped in flames, the unconverted of the human race whisked off to a place of torture, while the saints would be taken to heaven. All of this was to begin and to be completed within one twenty-four hour day.

This distorted conception of the return of Christ, and its purpose, caused the scholars to translate one of the Greek words used in the New Testament prophecies by our English word "coming," when its real meaning is "presence." In their twisted theology there was simply no way in which Christ could be present in the earth for more than a few hours. He was to return, and go almost immediately away again, so they could not use the word presence.

The Greek word to which we have reference is *parousia*. This word is used twice in the New Testament when it does not apply to Jesus, but to the Apostle Paul. These uses of the word establish its real meaning. Paul expresses others' appraisal of him, saying, "His letters, say they, are weighty and powerful; but his bodily presence [*parousia*] is weak." (II Cor. 10:10) And again, writing to the "saints" at Philippi, Paul says, "Wherefore, my beloved, as ye have always obeyed, not as in my presence [*parousia*] only, but now much more in my absence, work out your own salvation with fear and trembling."—Phil.2:12

It can be seen at once that the use of the word "coming" to translate the Greek word *parousia* in either of the foregoing texts would have given an entirely wrong meaning to Paul's words. In these texts it is the presence of a human being that is involved, so we understand what Paul means. He is not discussing his coming or arrival, but his actual presence. So we need only to reason from the understandable into the realm in which we do not fully understand in order to realize what the prophecies mean which discuss the second *parousia* of our Lord; that meaning being his actual presence, not his coming.

The first time the Greek word *parousia* is used in the New Testament prophecies is in Matthew 24:3. In this text the disciples asked Jesus, "What shall be the sign of thy presence," *parousia*? This means that all the signs which Jesus outlined in response to this question are not signs that he would soon return, but evidences that he had already returned, and was present.

Another interesting text in which *parousia* appears is I Corinthians 15:22, 23. It reads, "As in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterwards they that are Christ's at his presence." *parousia*. Here the reference is to the thousand years of Christ's presence, the thousand years of his reign. During that time the whole world will have an opportunity to repent, obey the laws of the kingdom and, through Christ who redeemed them from adamic death receive everlasting life.

Another very interesting use of the Greek word *parousia* is by the Apostle Peter. We quote, "We have not followed cunningly devised fables, when we made known unto you the power and presence [*parousia*] of the Lord Jesus Christ, but were eyewitnesses of his majesty." (II Pet. 1:16) Here Peter is referring to his experience on the Mount of Transfiguration, when, together with James and John, he saw Christ transfigured before him. He did not see Jesus coming, but *present*. He was there with them, and Peter uses the word *parousia* to describe this blessed experience. Peter uses this experience on the Mount of Transfiguration as an illustration of the power and majesty of Jesus during the thousand years of his second presence and kingdom.

Peter again uses the word *parousia* when, discussing the subject of Christ's presence, he writes, There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise [evidence] of his presence [*parousia*]? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." (II Pet. 3:3, 4) No "scoffer" has ever questioned the fact that the Bible promises the return of Christ, which is the implication of the King James translation in which the word "coming" incorrectly translates *parousia*. The question raised by the "scoffers" is whether or not we can believe that Christ has returned, and is present, since everything in the world, as they see it, seems to go along as usual.

Epiphania

Another Greek word used in the New Testament reference to Christ's return is *epiphania*, which means manifestation, or bright shining. It is used in prophecies which directly or indirectly refer to the manifestation of the fact that the Lord is present. One of

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the most significant uses of this word is in II Thessalonians 2:8. We quote: "Then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness [*epiphania*] of his presence [*parousia*]."

The "wicked" one referred to in this text is the great antichrist system, the "man of sin," the "mystery of iniquity." It is a system which came into being through the union of church and state. It is not merely a false church, but the illicit union of the false church with civil power. This union, it was claimed, was the kingdom of Christ on earth. Its principal headquarters was in Rome.

Paul explains that this system would be destroyed by the *epiphania*; the bright shining, that is, of Christ's *parousia*, or presence. This "bright shining" is not a glare of literal light from the sky, but rather is that great "increase of knowledge" foretold by the Prophet Daniel. (Dan. 12:4) Nor does it imply that all ungodly civil and religious authority in the earth would at once be destroyed. It was to be of gradual accomplishment.

Through the printing press, radio, television, world travel, and in other ways, the prophetic "increase of knowledge" is helping to break down superstition, and thus to weaken the power of false systems of religion over millions of people. It has led to the separation of church and state in practically every country of Europe, even in Italy, where the pope's civil authority is limited to the Vatican City. Thus the union that formed the antichrist is already essentially broken. Other forms of Government have taken its place throughout most of the old Roman world.

The ecclesiastical aspect of this union is symbolized in Revelation by a harlot "women." This "woman" is still making boastful claims, and deluding almost countless millions with her superstitions. But even so, in Italy today, unlike the past, there are millions who are not afraid to vote contrary to the wishes of the church. And, the Gospel of the true kingdom of Christ can now be preached in Italy, which was a thing impossible in the heyday of antichrist's power.

But this is only the beginning. As the prophetic "increase of knowledge" continues, the people will become more and more enlightened so that eventually every vestige of superstition's power over the people will be completely destroyed. The threat of purgatory, for example, will then no longer strike fear into the heart

of a single individual, for all will have learned that there is no purgatory and that the great Creator of the universe is a God of love and mercy. Then the knowledge of the Lord will fill the earth as the waters cover the sea.—Isa. 11:9; Hab. 2:14

Thus we see that the *epiphania* of the Lord's *parousia* refers to the circumstances which make manifest the fact that Christ has returned. There might be an object in a dark room, its presence not realized by those in the room until the light was turned on. Then the object would be manifested by the light. The "light" that manifests the presence of Christ is the foretold "increase of knowledge."

However, this increase of knowledge takes place, not alone in the fields of science and invention, but in the hearts and minds of the Lord's own people as well, enlightening them with a clear understanding of the divine plan of the ages as revealed in the Bible. In this respect, the increase of knowledge is described by Jesus as "meat in due season," (Matt. 24:45; Luke 12:37) Concerning it Daniel wrote, "None of the wicked shall understand; but the wise shall understand." (Dan. 12:10) The reference here is, of course, to those who are made wise by the wisdom that cometh from above.

One of Jesus' references to "meat in due season" is recorded in Luke 12:37. The text reads, "Blessed are those servants, whom the Lord, when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them." In verse 42 Jesus gives us an additional thought: "Who then is that faithful and wise steward, whom his Lord shall make ruler over his household, to give them their portion of meat in due season?"

Here is confirmation of the fact that during the early part of Jesus' second presence only his own true followers would know about it. In this prophecy there is no reference to the world at all. It is as though Jesus returned only to his own people. What he does for them is to provide "meat in due season." There is a further reference to this in Matthew 24:45-47. In verse 48 of this chapter reference is made to the possibility that an "evil servant" would charge that the Lord had delayed his coming. If the return of Christ were accompanied literally by a burning earth and flaming

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heavens no one would charge that he had not come. It is because his presence would, to begin with, be known only to the faithful watchers, and the fact grasped by them upon the basis of faith, that some could say it is not true.

And what is this first evidence that manifests his presence, that for the watchers constitutes the beginning of the *epiphania*, or bright shining of his presence? It is the fact that "meat in due season" is provided for the "watchers." "Meat" is used in the Bible as a symbol of truth, the truth of God's plan, the divine plan of the ages. In this reference the additional thought is given that the truth would be in "due season," seasonable, that is, to the time in which it was revealed.

The Apostle Peter presents a similar thought by the expression "present truth." (II Pet. 1:12) In Noah's day it was "present truth"—"meat in due season"—that a flood was about to come. Nearly two thousand years ago it was "meat in due season" that Jesus was born, that he had been "made flesh," and that he gave his flesh, his humanity, in sacrifice for the sins of the world. The coming of the Holy Spirit at Pentecost, and later upon Cornelius and his family, the first Gentile converts, was to the Early Church "present truth."

At that time there was also another very important feature of truth revealed which particularly was "meat in due season" for the first disciples, and it continued to serve as nourishing spiritual food for the Lord's people throughout the entire age from then until now. It was the truth pertaining to what Paul refers to as a "great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him."—Heb. 2:3

This "great salvation" is also described by Paul as the "prize of the high calling of God in Christ Jesus." (Phil. 3:14) And again as the "heavenly calling." (Heb. 3:1) Peter speaks of it as "an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for us [margin]." (I Pet. 1:4) Paul said that this heavenly reward began to be spoken by Jesus, and it was. He said to his disciples, "I go to prepare a place for you, and if I go . . . I will come again, and receive you unto myself; that where I am, ye may be also."—John 14:2,3

This glorious, or heavenly, hope was not offered to the people of

God prior to the first advent of Christ. But with the first advent of Jesus it was the "due season" for it to be made known; for, in the plan of God, this glorious "prize" was to be offered to those willing to suffer and die with the Master, being inspired to do so by the hope of living and reigning with him.

Because it was then the "due time" for this "meat," this truth, to be served to the Lord's people, great stress was laid upon it by the apostles, and it captivated the minds and hearts of all the true believers in the Early Church. However, they did not overlook the fact that the divine plan also provided a hope of life on the earth for all mankind, and that this feature of the divine purpose would become operative during what Peter described as "times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."—Acts 3:19-21

But, as the apostles correctly understood the matter, "restitution" blessings were not due to reach the world until the work of the Gospel age was completed; the work, that is, of calling and preparing those who would be partakers of the "heavenly calling." This meant that the "times of restitution" were not due to begin until after the second advent of Jesus, and that it would be the major work to be accomplished during the thousand years of his second presence.

Since the hope of "restitution" applied to a future age, and not to the Lord's people of this age, it was but natural that it should be more and more overlooked by the Lord's people to whom it did not specially apply. Consequently, shortly after the apostles fell asleep, the hope that the world of mankind would be restored to human perfection on the earth following the return of Christ was soon almost completely ignored. And even worse, it became buried and thus hidden in the rubbish of human tradition

How could there be "times of restitution of all things" and also eternal torture for all who did not qualify to be in heaven with Jesus? How could mankind be restored to perfect human life on the earth, if the earth were to be destroyed at the second coming of Christ? How could Jesus be "made flesh" and give his humanity for the life of the world, thus opening the way for human "restitution," if he were God himself, or a third part of a trinity of of gods?

However, for the Lord's true saints throughout the age, few in number though they were, the heavenly hope continued to shine. It lost some of its lustre from being seen apart from other jewels of truth which constitute that glorious galaxy which is the divine plan of the ages. But it was still a glorious hope to the "Wheat" who, as "children of the kingdom," stood alone among the overwhelming number of "Tares" which, as a result of Satan's planting, grew up around them.—Matt. 13:24-30, 36-43

Knowledge Increases

It was about the beginning of the nineteenth century that the Bible, through its translations into various languages, and by means of the printing press, began to come into general use. Various facets of truth and half-truths were discovered and emphasized by different reformers. Indeed, this began much earlier. But it was not until the nineteenth century that there was any large degree of freedom for Bible study; and this freedom was particularly operative in America.

Outstanding among the students and exponents of the Bible during the nineteenth century was Mr. William Miller. He did much to revive interest in the prophecies pertaining to Christ's second advent. There were millions who professed to follow his teachings along this line. Mr. Miller found time prophecies in the Bible which he believed pointed out the exact hour in which Jesus would return to earth. He set the date and proclaimed it. This was due to occur in 1844. But Jesus did not come as expected, and there was great disappointment.

Although Mr. Miller learned much truth from the Bible, and proclaimed it, he did not understand the real purpose of Christ's return. He continued to believe the truth-beclouding tradition of the Dark Ages that Jesus would suddenly appear in the sky, snatch up his followers to himself, and then set the earth on fire and thus make an end of human experience.

But out of the bitter disappointment resulting from the failure of Brother Miller's predictions came a great searching of the Scriptures for more and better information. Among those who thus earnestly studied the more "sure word of prophecy" was a small group in Alleghany, now Pittsburgh, Northside, Pennsylvania. Out of this searching of the Word came startling discoveries of truths,

not new truths, but truths which had lain almost completely hidden and ignored throughout the centuries.

Pastor C. T. Russell, who was one of those who participated in this group study, reported that one of the most significant truths they learned was that the purpose of Christ's return was not the destruction of the earth and of the unbelieving human race, but the ushering in of what Peter had foretold as the "times of restitution of all things." Naturally, the proper understanding of this basic truth of God's Word helped to clarify all the other features of the divine plan.

To realize that it was God's purpose to restore the human race to perfection as it was enjoyed by Adam, helped to clarify the doctrine of the ransom. It was discerned that the word "ransom" really implies a substitution, and that Jesus gave his perfect humanity as a substitute for the perfect life of Adam. This, in turn, meant that Jesus could not be resurrected as a man. Therefore that his second coming would not be as a man, but as a glorious divine being, invisible to human eyes.

It was then, also, that the "great salvation" offered to the followers of Jesus during the present age began to take on a more brilliant lustre. Now it was seen that the heavenly hope implied much more than merely being saved. It was now discerned that those who make their "calling and election" sure, and receive an abundant entrance into the heavenly phase of Christ's kingdom, will reign with him for a thousand years, and share in the work of restoring the remainder of mankind to life on the earth.

The Due Time

So, while "restitution" was the one great truth which came to light in that study of the "watchers" in the early seventies of the last century, its discovery helped to bring into proper focus every precious doctrine of the divine plan as revealed in the Bible. Besides, the hope of restitution was indeed "meat in due season," because it was revealed to the watchers as the Gospel age was drawing to a close; and the millennial age, during which restitution was to be offered to believers, was about to begin. It was "present truth" indeed for the turning point between the ages.

While church historians reveal that from time to time the idea of human restoration, or restitution, was suggested by an occasional

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individual, certainly it was not clearly understood. It is possible that a dim outline of this great truth was held in the hearts of more than those who feebly and confusedly gave voice to it. But when, in the end of the age, the "watchers" discovered it, and at the same time realized how it brought harmony to the entire Bible, it was no longer possible to keep it a secret.

There was one of those faithful watchers—Pastor Russell—whom the Lord providentially, had placed in a position to do something about it. Fired with enthusiasm and love, Brother Russell had the message printed and delivered to churches throughout the entire United States as "Food for Thinking Christians." Thus the great trumpet began to sound. The "meat in due season" began to be proclaimed throughout Christendom. As time went on, the hearts of thousands were caused to rejoice. Whether accepted or rejected, the import of this message was generally recognized. Its enemies dubbed it Millennial Dawnism. They knew that it pertained to the dawn of the Millennium, that is, the thousand years of Christ's reign. The fact that all mankind were to have an opportunity to be restored to human perfection was sneeringly referred to as the doctrine of the "second chance." But whether they believed or disbelieved, Christendom heard the "trumpet."

Christ's Presence Recognized

As we give close consideration to these facts, and realize that a group of faithful "watchers" were given "meat in due season," the implication is that the Lord's second presence, his *parousia*, must have then begun, for this was to be the first manifestation of his return. This, we believe, is the only logical conclusion that can be reached. What it means is that Christ did return, and that the bright shining of his *parousia*, his *epiphania*, manifested his presence to the watchers.

So we see that the fact of Christ's presence is one thing, while the manifestation of this fact to the people of God is necessary if they are to rejoice in this glorious forward step of the divine plan. So, from that time in the seventies of the last century "watchers in Zion" have recognized the bright shining of the Lord's presence, his *parousia*; for, through the truth of the divine plan, and by the fulfilment of prophecies pertaining to world events, Christ has manifested himself to them.

But the presence of Christ has not yet been manifested to the world in general. The bright shining of his *paruosia* must and will continue to increase, until the presence of the great King of the new world is manifested to all. Paul wrote to Timothy, saying, "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing [*epiphania*] and his kingdom." (II Tim. 4:1) This text has particularly to do with the time when the presence, the *parousia*, of our Lord will be manifested to the world, through the work of judgment and the functioning of the messianic kingdom.

In our text Paul said, "Looking for that blessed hope, and the glorious appearing [*epiphania*] of the great God and our Savior Jesus Christ." (Tit. 2:13) In a limited way this text is now being fulfilled in the experiences of the "watchers" to whom the presence of Christ has been manifested. However, the "blessed hope" of all Christ's true followers is to see him face to face. But this will not be while they are in the flesh. John wrote, "It doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is." (I John 3:1-3) It will be then that Christ will be fully manifested to those who are to live and reign with him.

Apokalupsis

There is still another Greek word used in the promises and prophecies of the New Testament. It is *apokalupsis*. The literal meaning of this word is to reveal, by uncovering, or unveiling. Like the word *epiphania*, it means to make manifest that which already is present. With *epiphania* this manifestation is by a bright shining, whereas with *apokalupsis* it is by uncovering, or unveiling. So far as the results accomplished are concerned, there is actually not too much difference in the meaning of the two words.

As with Christ's *epiphania*, so with his *apokalupsis*, this manifestation, this revealment to the watchers through fulfilled prophecies, is only the beginning. It will be continued until he is revealed to the whole world of mankind. One of the prophecies referring to this, reads, "The Lord hath made bare [uncovered] his holy arm [Christ] in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God."—Isa. 52:10

To begin with, the presence of Christ will be revealed to the

world under severe circumstances. Paul wrote, "To you who are troubled rest with us, when the Lord Jesus shall be revealed [*apokalupsis*] from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of the Lord Jesus Christ.—II Thess. 1:7

"Rest with us," Paul exhorted. The well-nigh unhampered reign of evil throughout the world has always been a severe test upon the people of God, who wonder why God allows his name to be blasphemed, and his people to suffer. Paul's assurance was that this would not continue forever, that Christ would return, and would be revealed in power and great glory to the world; and in the exercise of his power, would destroy all evil and evildoers.

Peter describes the time of Christ's second presence as "the day of judgment and perdition of ungodly men." But Peter adds that the "day" he refers to is a thousand years in length, then explains that God is "long-suffering to us-ward, not willing that any should perish, but that all should come to repentance."—II Pet. 3:7-9

So, Christ will be revealed to the world in "flaming fire"—not literal fire, but the fire of God's jealousy, or zeal, against the unrighteousness of Satan's rulership over the earth. To begin with, this fire will be manifested in a "time of trouble such as never was since there was a nation." (Dan. 12:1; Zeph. 3:8) Jesus referred to this "time of trouble" as "distress of nations, with perplexity," and foretold that it would cause "all the tribes of the earth" to mourn because of him, because of his presence, that is.—Luke 21:25; Matt. 24:30 This time of destroying trouble upon the world marks the turning point between the time when God permitted evil to go unpunished, and the time during which all evil and evildoers will be destroyed. That will be the world's day of judgment, and it will be a day of perdition, or destruction, for all who, when given a full opportunity under the enlightenment and regulations of that time, prove to be incorrigible sinners.

Jesus' parable of the Sheep and the Goats, illustrates this. (Matt. 25:31-46) In the introduction to this parable Jesus said, "When the son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." (Matt. 25:31) In the text already quoted (II Thess. 1:7, 8), Paul expresses a similar thought saying that "the Lord Jesus shall be revealed

[*apokalupsis*] from heaven with his mighty angels." And here we have a further precious truth with respect to the *apokalupsis* aspect of our Lord's second presence; namely, that when his presence is revealed to the world, and his power and great glory are unveiled before all nations, his footstep followers, raised from the dead in the "first resurrection," and exalted to glory, honor, and immortality, will be with him, and share in the glory of his revelation.

Peter wrote, "Hope to the end for the grace that is to be brought unto you at the revelation [*apokalupsis*] of Jesus Christ." (I Pet. 1: 13) Paul wrote, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature [the earthly creation] waiteth for the manifestation [*apokalupsis*, revelation] of the sons of God." (Rom. 8: 18, 19) The "sons of God" here referred to are those who constitute God's ruling house of sons composed of Jesus and his true followers. It will be through these, and during the thousand years of the kingdom, that all creation, "all the families of the earth," will be blessed.

It is truly a wonderful privilege now to be living in a transition period between two ages, yes, even between two worlds. The Gospel age is rapidly drawing to a close, and the thousand-year age of Christ's kingdom is opening up. More than that, a world is also coming to an end, and a new world is being established, a world in which will dwell righteousness. (II Pet. 3: 13) How honored are the Lord's watchers at this time who, by the eye of faith, are able to discern in the momentous events of our time, the presence, the *parousia* of our Lord!

Let us rejoice also that while, as yet his presence is known only by the few, in God's due time, which is near, it will be manifested to all mankind. If to the Early Church the promise of Christ's appearing constituted a blessed hope, as our text states, how much more blessed it is now to realize that that hope is being translated into reality, and that soon the glory of his presence will be revealed to all mankind, when the world will say, "This is our God; we have waited for him, . . . we will be glad and rejoice in his salvation."—Isa. 25: 9

"Faith not only believes that God can, but that he will."

The Memorial of Our Lord's Death

IN HIS first letter to the church of God at Corinth (chapter 5, vss. 7 and 8), the Apostle Paul writes: "Christ our Passover is sacrificed for us: therefore let us keep the feast, not with old leaven [of sin and corruption], neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." And in the tenth chapter, verses 16 and 17, he raises the question: "The cup of blessing which we bless, is it not the communion [common union, partnership] of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" Then he goes on to say, "For we being many are one bread, and one body: for we are all partakers of that one bread."

In the eleventh chapter, verses 23 to 26, he further states: "I have received of the Lord that which also I delivered unto you, That the Lord Jesus Christ the same night in which he was betrayed took bread: and when he had given thanks, he brake it, and said, Take,

eat: this is my body, which is broken for you: this do in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."

As we are met together to celebrate this most important and profoundly meaningful event in the earthly experience of our Lord; namely, the memorial of his death, let us bear in mind the four great particulars connected therewith:

1—The death of our Lord Jesus as the Passover Lamb that taketh away the sin of the world.

2—Our relationship or participation with him in the sufferings of Christ, being broken with him and sharing his cup.

3—We celebrate incidentally and prospectively the great deliverance which soon will follow this passing over of the present nighttime of sin and death. The deliverance will affect, first of all, those passed over, the church of the firstborn, which are written in heaven (Heb. 12:23), comprising the elect overcomers, the "little flock" of 144,000

and the "great company" (Rev. 7); these two, the elect overcomers and the "great company" being the antitypes of the priesthood and the Levitical host, dedicated to the service of the Tabernacle in the Wilderness. The deliverance of the firstborn ones is, first, from the condemnation of sin and death resting upon humanity so that they can walk in newness of life, and now, that we have reached the dawning or beginning of the resurrection morning, the millennial morning, to the glorious spiritual estate in Christ's kingdom, ultimately to be established in all the earth.

4—We also incidentally commemorate the great "feast of fat things" foretold in Isaiah 25:6, which will follow the passing over of the church, when the passed-over ones shall be associated with their Lord in his heavenly kingdom as the antitypical Prophet, Priest, Judge, Mediator, and King over all the earth, to bless and uplift humanity through the same precious blood which he now permits the passed-over ones to participate in sacrificially, after the imputation of its merit has made them worthy of acceptance in the Beloved.

These four different points should be kept in mind, separate and distinct from each other, if we would have the greatest blessing from this memorial.

The apostle says, as we have read, "Christ our Passover is sacrificed for us: therefore let us keep

the feast." This signifies not only that the Passover is of vital interest and particular importance to us as his followers, but also, that this time of the year is the appropriate time for commemorating the death and resurrection of our Lord, as we consider what is generally known as the "last supper," the eucharist, holy communion: for the typical unblemished lamb, separated and selected on the tenth day of Nisan, or Neesan as the Jews pronounce it, the first month of their sacred year, was slain on the fourteenth day. Hence it was on that fateful fourteenth of Nisan, A. D. 33, that Jesus died the Just for the unjust, becoming what John the Baptist heralded as the Lamb of God that taketh away the sin of the world; and those happenings of that eventful night and following day in Egypt vividly disclose the purpose of God with reference to his people.

Our Jewish friends, in celebrating the feast of the Passover, the seven-day feast of unleavened bread beginning on the fifteenth day of Nisan, do so in commemoration of that great deliverance of Israel of old from their Egyptian taskmasters, at the hand of God through Moses. We celebrate or commemorate the great gift of God, our Lord Jesus as the antitypical Lamb which, when properly recognized, shall be to all people as announced by the angel at the time of the Savior's birth in Bethlehem (Luke 2:10); the result of his death and resurrection being, first, our de-

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liverance from this present evil world (Gal. 1:4) under the administration of the great taskmaster Satan and from the condemnation of sin and death; and finally, when all such as have been called of God in this Gospel age and have made their calling and election sure by faithfully following in Christ's steps, the complete deliverance and restoration of favor to natural Israel, and through Israel blessings and favor to all the families of the earth, as originally promised to Abraham.

That remarkable demonstration of the power of God to deliver his ancient people Israel from Egyptian bondage well illustrates or pictures the deliverance of all who will become his people down to the end of the millennium. However, let us always bear in mind that before deliverance could come, Israel was required to carry out the instructions of God with respect to the Passover, the first feature of their miraculous deliverance. Had they failed to comply with the instructions given them by Moses, their Mediator—which means so much more to us who, together with our Lord and Head, are offering up ourselves to God as the better sacrifices of this Gospel age—there would have been no deliverance for Israel.

During that fateful night in Goshen, Egypt, their firstborn, the heirs, were in danger of death, and had not the blood of the unblemished male lamb appeared on the

doorposts and lintels of their homes, their firstborn would have perished as did all the firstborn of the Egyptians. Hence, it was the firstborn of Israel who foreshadowed the firstborn, the heirs of God and joint-heirs with Christ of this Gospel age, as mentioned by the Apostle Paul in Romans 8:17, which indicates that only these are on trial for life or death. However, instead of the blood of the paschal lamb being sprinkled on the doorposts and lintels of our homes, as the Jews were required to do, the apostle in Hebrews 10:22 calls our attention to the fact that our hearts are sprinkled from a consciousness of evil; that is, we are freed from the condemnation of sin and death resting upon all men through original sin, adamic sin, by virtue of our faith in his shed blood. The apostle makes this very clear to us in Romans 5:1, 2, where he writes, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom we have access by faith into this grace [favor] wherein we stand, and rejoice in the hope of the glory of God." And in Romans 8:1 he writes, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

Then, after the sprinkling of the blood of the lamb on the doorposts and lintels of their houses in Goshen, Egypt, for the preservation of the lives of their firstborn, the

lamb was to be roasted and eaten in haste that night with unleavened bread and bitter herbs, and the Israelites were to have their loins girt about, their shoes on their feet, their staffs in hand, ready for their deliverance as a people the next morning. Nothing of that lamb was to be left over, but entirely consumed—the parts not eaten destroyed—illustrating that with the passing over of the firstborn and the partaking of the lamb, the atoning work of this Gospel age would be completed; that is, the reconciliation would have been effected for all the household of faith. The fact that they were to be girded and ready for their journey would seem to typify that we, as the Lord's followers, are pilgrims and strangers in the earth, that here we have no continuing city, but we seek one to come. The apostle tells us in Hebrews 13:14 and in Philippians 3:20 that our citizenship is in heaven from whence we look for the Savior, the Lord Jesus Christ. The eating of the paschal lamb and the unleavened bread with the bitter herbs well illustrates our acceptance and appropriation of the merit of the sacrifice of our Lord's perfect, unblemished human life as represented by the unblemished lamb and the unleavened bread, affording us the strength and fortitude to press toward the mark for the prize of the high calling of God in Christ Jesus, as indicated by the Apostle Paul in Philippians 3:14; the bitter

herbs, emblematic of those trying experiences designed to make us more appreciative of the value of his perfection, and the realization that he of God is made unto us wisdom, and righteousness (justification), sanctification and redemption (deliverance), that if there is anything wherein we have reason to glory or to boast, it is in him alone, as the apostle writes in I Corinthians 1:30, 31.

Beyond the general picture relating to the antitype of the passing over from death to life of the firstborn and the subsequent release of all mankind from sin and death in the millennial morning and beyond to its end, through the sacrifice of the lamb of God—the enemies of God and mankind being destroyed in the second death, pictured by the overwhelming of Pharaoh and his horsemen in the Red Sea—there is another very forceful picture or illustration. It is that each household represented the household of faith; each lamb, the Lamb of God; and the firstborn, the church of the firstborn, written or enrolled in heaven. Since later on the tribe of Levi, with its priesthood chosen from it, was substituted for the firstborn of Israel, the illustration would carry beyond the baptism of Israel into Moses in the cloud and the sea (I Cor. 10:2) into the wilderness of Sinai, also called Zin, and their battlings beyond the Jordan. The antitype of this can be seen in our baptism into Christ, into his vol-

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untary, sacrificial death, and our being raised to walk in newness of life as new creatures, with the battlings within and without, until the church militant shall become the church triumphant in the glory beyond.

As a Jew under the Law Covenant, it was incumbent upon our Lord to celebrate the Passover at the proper time, and this he did with his disciples in that upper room in Jerusalem. Then, after the supper was over, he took the unleavened bread left over from the Passover, as the account shows, and after giving thanks, broke it and gave it to his disciples saying that it represented his body broken for them, his disciples, and for all mankind. Then he took the cup containing the fruit of the vine and, after giving thanks, gave it to them to partake of it, declaring that it represented his blood of the New Covenant, shed for the remission of sins. The beloved Apostle John, writing in I John 2:2, indicates how all-inclusive and all-comprehensive his blood of the New Covenant for the remission of adamic sin is when he states that "he is the propitiation, or satisfaction, for our sins [the church's] and not for ours only, but for the sins of the whole world." How comprehensive is this statement of the extent of the merit of Jesus' sacrifice.

The broken, unleavened bread and the cup containing the fruit of the vine that he gave his disciples

was something new and different from the Passover Supper in which they had already participated. He said this was in remembrance of him, of his sacrificial death. With them thereafter it was to supplant the Jewish Passover, but not as another and higher type of the Passover, because that type of the slain lamb was then in process of being fulfilled in the death of Jesus, the antitypical Lamb of God. It was and still is a memorial, a remembrancer of the antitype—the slain Lamb of God, Christ Jesus. As the Apostle Paul says, "as often," year after year, at this time, as this memorial is celebrated, "it shows forth the Lord's death till he come;" that is, until his kingdom is established in power and great glory and we, as his faithful followers, share it with him in the glory beyond the veil.

As quoted at the outset from the Apostle Paul's first letter to the church of God at Corinth (10:16, 17), the question he raised was: "The cup of blessing which we bless, is it not the communion, [common union, partnership] of the blood of Christ?" That is to say, does this not show that we all have not only a common interest in this arrangement, but all of us are related to each other in it as a whole? He further raises the question, "The bread which we break, is it not the communion of the body of Christ?" Then he goes on to relate: "For we being many are one bread [or loaf], and one

body; for we are all partakers of that one bread." That makes us joint-sharers with him in our voluntary sacrifice and suffering for righteousness sake; also, that all of us together with our living Head, Christ Jesus, go to make the whole or complete sacrifice because of sin. Therefore we can sing with heart and voice, "Blest be the tie that binds our hearts in Christian love," and we might add the words, "and service."

While the cup pictures suffering and ultimate death as his disciples, it also represents a cup of salvation, a cup of blessing, as the Apostle Paul calls it, and this is especially so when we realize that we are living in the closing days of the Gospel era, and the beginning of what the Apostle Peter (II Pet. 3: 13) calls the "new heavens and new earth, wherein dwelleth righteousness," and when we shall be with our Lord, see him as he is, the glorified, divine spiritual being, and share his glorious reign as priests and kings a thousand years for the uplift of humanity to the perfection of human life lost in father Adam.

What a glorious privilege is ours of thus being associated with our Lord Jesus Christ in suffering with him as his devoted followers in bearing our crosses that we may also be glorified together with him. May we always give consideration to his words of spirit and life, and endeavor to fashion ourselves into

his likeness, recognizing and realizing that to do so will assure us of a place in his kingdom to come in all its glory.

Let us show our gratitude, our appreciation of this opportunity of entering into the joys of our Lord by doing as he so earnestly requested, remembering his costly sacrifice for us and all mankind, by partaking conscientiously and understandingly of these emblems, the broken unleavened bread and the cup bearing the fruit of the vine, with their depth of meaning to us, and, by so doing, indicate our complete devotion and rededication to the will of God as it has been disclosed to us in the person and teaching of our Lord and those of his personally chosen apostles. We recall his words as found in Matthew 26:29: "But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." Also, his words recorded by the beloved Apostle John (6:53-58): "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. This is that bread which came down from

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heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live forever."

This was unusual language and difficult for the Jews to understand. Even those who were his disciples seemingly could not fully comprehend the meaning of his words, and the account states that "many therefore of his disciples, when they had heard this, said, This is a hard saying: who can hear, or understand it?" But he turned to his immediate disciples, those whom he had specially chosen, and reassured them of its meaning. However, the account shows that many of his disciples went back, and walked no more with him. But, dear friends, to us who have been with Jesus and have learned of him through his words of truth and life, we, like Peter at that time, realize that he alone of all the philosophers, sages, and wise men of earth, has the words of eternal life. He alone, as the Prophet Isaiah indicated in 63:3, has trodden the winepress alone; that is, he experienced the ignominy and shame attached to death upon the cross, taking upon himself the iniquities of us all. Surely we can realize what he did for us and all men in laying down his perfect human life that we and all mankind might have life with abundance in his great day of salvation—the last day of one thousand years, in the forepart of which we are now privileged to be living. Yes, we realize there can be no

eternal life apart from him and that, by accepting the terms of discipleship and fulfilling them, we are imbibing of the devoted, consecrated life of Jesus and are begotten by and anointed with the same Holy Spirit of God. And that is exactly what these emblems of the broken unleavened bread and the cup containing the fruit of the vine mean to us—an intellectual appreciation of and a heart reliance upon the exceeding great and precious promises of God to us-ward who believe.

Yes, "Christ our Passover is sacrificed for us, therefore let us keep the feast." But let us not partake of this sacred and meaningful feast unworthily. Let us rid our hearts, our desires, of anything and everything that might interfere with our communion and fellowship with our Lord and with one another on this, both solemn and joyous occasion, and also during the days to follow.

May we all look forward with renewed confidence, faith and hope to that time when we shall be forever with our blessed Lord and all the saints in that glorious assemblage to which we are rapidly approaching, beyond this veil of tears and heartaches!

May God's rich blessing attend us as we partake of this blessed feast and may it continue ever to be a stimulus and encouragement to us to press on until we shall have gained our great objective—the crown of life, the divine nature.

Endurance

AS FOOTSTEP followers of Jesus we have learned from the Scriptures that we are to develop and maintain endurance in the carrying out of our consecration vows. The quality of endurance has been well defined as "continuing under pain or distress without impatience and without sinking."

The condition of "pain or distress" referred to in this definition may well come upon us as soldiers of the cross in suffering for righteousness' sake. This could be in the form of persecution, either by revilings, or by the infliction of actual bodily harm. Christian suffering may also take the form of weariness, or other infirmities of the flesh which result from our faithful and enduring efforts to proclaim the true Gospel of the kingdom.

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

as compared with traveling today. Even though Jesus was a young and perfect man, his ministry is generally recognized as an exceptional feat of endurance.

It is also very apparent from the Scriptures that the healing of the sick, as performed by Jesus, although through the use of the divine miracle-working power which was at his command, was not without expending his own energy in his healing ministry, giving out his own vitality. (Mark 5:30; Luke 6:19, **Diaglott**) It could be truly said of Jesus that he "took our infirmities, and bare our sickness."—Matt. 8:17

And Jesus thus gave himself faithfully and with endurance. He cheerfully endured pain and suffering, desiring only that the Father's will be done in and through him. He knew that faithful endurance also called for continuance in the work of bearing witness to the truth; that not until he had thus been faithful unto death would his part in this great work be accomplished.

Paul's Example

Another faithful servant who endured prolonged physical suffering for the Lord's sake, ever willing and glad to "spend and be spent," was the Apostle Paul. (II Cor. 12:15) His general pattern of exper-

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iences in every place he visited on his various missionary journeys, included revilings, and often the inflicting of physical pain by one means or another. Writing about this Paul said of himself:

"In labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, that which cometh upon me daily, the care of all the churches."—II Cor. 11:23-28

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

Paul added a wonderful testi-

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

It is important to note that in spite of Paul's zeal for the Lord, and his resolute determination to carry out all that was required of him, his experiences were not endured in his own strength. He had special help from the Lord, as indicated in his exhortation to Timothy: "Join me in bearing suffering for the Gospel, by the power of God." (II Tim. 1:8, **Moffatt**) What Paul meant by this was that he was able to bear the suffering which came upon him in the service of the truth because of the help supplied by the Lord.

This special help was through the Holy Spirit, a holy power; and we are similarly to be "strong in the Lord, and in the power of his might." (Eph. 6:10) As in the case of all the faithful ones who have gone before, our Heavenly Father is able to do for us "exceeding abundantly above all that we ask or think, according to the power that worketh in us."—Eph. 3:20

In contrast to the experiences of some in the Early Church, we today are not called upon to make

or even fifty miles, on foot, in order to carry out our commission to proclaim the Gospel of the kingdom. In many respects our experiences as followers of the Master result in much less suffering than was endured by many who preceded us. But this is all the more reason for holding back nothing in the way of time or strength as we endeavor by all the means at our disposal to prove our willingness to endure whatever suffering may result from our faithfulness.

How true are the words recorded on page 207, Volume III, of "Studies in the Scriptures:" "To walk in this way, as our Lord set us an example that we should follow in his steps, implies not only a passive conformity to his disposition or spirit, but also an active, energetic zeal in the promulgation of his truth at all hazards."

While the hazards or risks of danger to which we are exposed today in witnessing to the truth are vastly different from those of the early disciples of Jesus, yet there are dangers. Many of these are subtle, deceptive, discouraging, and, if we are not watchful, will cause us to stumble as well as to be unfruitful and unfaithful in the Lord's service.

Let us not permit any deceptive human philosophy to convince us that we need no longer endure self-sacrifice in the service of the Lord, the truth, and the brethren. Theories which offer plausible excuses for not continuing to endure

hardness in the proclamation of the truth are very tempting to the flesh. Nothing but the sincerity of our consecration, and the determination to endure faithfully to the end, will safeguard us against such delusions. The attitude of endurance and faithfulness which will keep us faithfully in the truth, and loyal to it, was so well expressed by Brother Russell when he wrote:

"We who have come to realize our Father's unspeakable favor to us as better than this present life with all it could have or give, we who have faithfully laid upon his altar every earthly good thing, every hope and ambition, every power of our being, rejoice to tell the good tidings to others. We rejoice to sound forth the praises of him who hath called us out of darkness into this marvelous light. The message is too good to keep! If we could not proclaim it, it would be as a burning fire shut up in our bones, so we must tell it. And we are willing that the telling of it cost us something—cost us money, cost us the misunderstanding and persecution of former friends, and possibly the breaking of home ties. We are willing that it shall cost us the frown of the world and of organized Christianity."

Today, as in the past, we have the privilege of witnessing to the truth by word of mouth in private conversations, and in public assemblies. We also have the privilege of writing letters to friends and rel-

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atives when it seems opportune to do so. And now we are further blessed by the availability of the printed message of truth. Then there are the radio and the television which we can help to support, and in the follow-up of which we can participate. By all these means the Gospel of the kingdom continues to go out to all the world "for a witness unto all nations," and we rejoice.

The great variety of ways now available for witnessing, including the recorded lecture service, en-

abling us all to have some part in our Master's great and glorious service, inspires confidence and gives us courage—courage to endure faithfully as ambassadors of Christ. Surely all who are standing firm in the one spirit will delight to co-operate in one way or another as the Lord gives them opportunity. All certainly will be able to contribute through their prayers on behalf of this service of "vigorously co-operating for the faith of the glad tidings."—Phil. 1: 27, **Diaglott**

Encouraging Letters

Great Blessing

Dear Brethren: I see that my subscription for The Dawn Magazine is due, so my usual postal order is enclosed. It is a great blessing to receive it month by month. There have been none of the articles to which I could take exception. I feel sure the Lord is with you. Yours by his grace.—A. W. Scotland

Recordings Appreciated

Dear Brethren: Christian love and greetings to you all! Many thanks for the special birth of Jesus message on tape. All the Belfast brethren greatly appreciated this tape, and a copy was taken to the Londonderry brethren. I would wish once again to thank you for your help in sending this tape, and the many others which have been a

source of blessing. They have been greatly used by the Lord to strengthen and uplift the "feeble knees." May I once again have a Memorial tape? Last year the Memorial tape arrived when it seemed that we were to be without a speaker for our Memorial service; and all the brethren said that it was a most helpful service. Also, we were able to use the recording to minister to one sister who could not attend the class because of infirmity; and she also wishes her thanks to be conveyed with ours."—V. M. Ireland

Comforting

Dear "Frank and Ernest": Herewith my renewal subscription for The Dawn Magazine, which I would not wish to be without for anything in the world. I enclose check; and for the surplus amount, shall be glad to receive any of your booklets, which I will be pleased to pass on to others as opportunity offers. With more thanks than I can say for your clear and comforting revelations from the Bible. Yours very sincerely.—W. M., Erie

"True light is in harmony with all previous light, or truth."

THE BRITISH SECTION

J. H. MURRAY

Guildford	March	9
Liverpool	March	30
Lincoln	April	20

SPEAKERS' APPOINTMENTS

C. A. CORNELL

Southend	March	23
Eastleigh	April	13

G. A. FORD

Letchworth	March	30
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E. HALTON

Dewsbury	April	27
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J. LESLIE MC KEOWN

Belfast	March	16
Dublin	April	13

E. TERRY NADAL

Luton	March	9
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W. E. PAMPLING

Letchworth	March	9
Yeovil		30
Letchworth	April	27

CONVENTION at Portrush, N. Ireland, Whitsun, May 24-26, 1958. Write to Mr. T. R. Lang, 41, Clooney Terrace, Waterside, Londonderry, N. Ireland for accommodation and other details. Brother W. N. Woodworth will be one of the speakers.

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98 Seel Street

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"Thus Saith the Lord"

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." —Matthew 4:4

AT TIMES we are asked if the Dawn Bible Students Association claims to be an exclusive channel of truth. Then, again, some who misunderstand our position, charge that we do claim to be the only ones who today are authorized by the Lord to dispense the truth of the divine plan as set forth in his Word. We desire emphatically to deny any such claim, and to affirm our position once more that in our opinion the only exclusive and inspired source of truth with respect to the plans and purposes of God is the Bible. We contend that regardless of who may be involved, or what one's belief may be, a "thus saith the Lord" is required in order to establish any truth in the sense of making it an essential and fundamental element of the "faith once delivered unto the saints."

In his listing of the various servants whom the Lord has provided for the edification of the body members of Christ, the Apostle Paul mentioned pastors, teachers, and evangelists, in addition to such inspired servants as apostles. (Eph. 4:11-13) From this it is apparent that God designed there should be lesser servants in the church than those who wrote and spoke under the inspiration of the Holy Spirit. Since this was God's arrangement, we should recognize the need of the encouragement and help we receive from one another as fellow-members of the body of Christ, but should never recognize any as speaking authoritatively for Jehovah except Jesus, the prophets, and the apostles.

This is a fundamentally important principle in God's dealings with us as his people; a principle, nevertheless, which has been difficult for many of the professed followers of the Master to rec-

substance of things unseen, and the instructions and promises of reasons for this is a weakness of faith. Faith is the evidence, or ognize, and by which to be guided. Perhaps one of the primary God's inspired Word are quite "invisible" apart from the eye of faith. It is much easier to believe them when they are presented to us, or interpreted for us, by a visible teacher, or leader.

This is probably one reason the history of the church reveals that so many millions of professed Christians were hardly more than followers of some human leader or head. It would seem that not many in any generation of the Gospel age have been able to trust themselves wholly in the hands of the Lord, with the assurance that he would guide them in the way of truth through the instructions of his inspired Word. The multitude has said, We will look to Luther, or perhaps Wesley, or some other trusted leader. Thus they felt secure, believing that in this position they would be guided by a superior mind; a mind, that is, superior to their own.

It has been this attitude that has fostered and made possible the development of human channelism. From the standpoint of a laudable desire on the part of the Lord's people to be humble, this attitude is understandable. But at the same time it is a shirking of one's responsibility before the Lord to prove all things by his inspired Word, and to hold fast only to those things which are good. Actually, as the consecrated people of God, we cannot properly accept any viewpoint related to divine truth, as being truth unless it is well supported by a "thus saith the Lord." To do otherwise is to be exercised by credulity instead of faith.

We rejoice in the realization that there are thousands of our readers who received their first clear understanding of the real truth of the divine plan through the co-operative efforts of the Lord's people with the Dawn Bible Students Association. We can understand why these dear ones appreciate the means by which this enlightenment has reached them. All the brethren who are in any way associated with the work, co-operating in this ministry, rejoice in the privilege they have had in helping these many to attain a knowledge of the truth. But we would be disappointed if we had failed in our responsibility of establishing the fact that the only inspired and exclusive channel of truth pertaining to God's plan and purposes is the Word of God itself.

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The interchange of thoughts among the people of God constitutes a sweet fellowship, which, as the poet has said, "is like to that above." In this interchange of viewpoints thoughts are often expressed which seem reasonable, but for which there are no definite proofs in the Word of God. This is not harmful so long as all concerned recognize that they are discussing merely opinions. On the other hand, there are certain doctrines, or teachings of the truth, which are fundamental, and made so because they are definitely taught in the Word of God. Here, for example, are what we understand to be some of the important basic teachings of the Bible:

The direct creation of man as a human in the image of God; the Creator's design being that he live on the earth in perfection forever.

Man's transgression of divine law, and his sentence to death—death being the absence or antithesis of life, not separation from God in a place of torment.

God's provision for the restoration of life through Christ—formerly the Logos—who was made flesh and gave his humanity in death as a substitute for the forfeited life of Adam and his race.

The return of Christ as a divine spirit being to reign on the earth for the purpose of subduing the enemies of God and man; of restoring all the willing and obedient of mankind to the perfection of life which was lost because of original sin; and the destruction in the "second death" of the incorrigibly wicked.

God's oath-bound covenant to bless all the families of the earth through the "Seed" of Abraham; this "Seed" being primarily Jesus and associated with him his footstep followers, who will live and reign with Christ a thousand years.

The Law Covenant made with the natural descendants of Abraham, which promised life to any who could live up to its terms. None except Jesus could keep this Law, yet it served as a "schoolmaster" to teach the need of a Redeemer from death.

Some proved faithful to the spirit of the Law and thereby qualified, together with faithful ones who predated them, to be "princes in all the earth," the human representatives of the divine Christ during the thousand years of the messianic kingdom; a "better resurrection" being promised these in order that they might be qualified thus to serve.

The Word of God during the Gospel age has been the means of select-

ing those who, as the faith "Seed" of Abraham, qualify for this high position by laying down their lives in sacrifice, being planted together in the likeness of Jesus' death, thus participating with him in the great sin-offering work; their sacrifice being acceptable because justified through the blood of Christ. Having suffered and died with Jesus, these will live and reign with him, not as humans, but as divine beings, exalted to this high station in the first resurrection.

The "great multitude" referred to in Revelation 7:9-17 is a class that will be rewarded with spiritual life in the resurrection, but not with the divine nature. They are to be servants in the kingdom, but not rulers. This class will consist of those who, through lack of zeal and the spirit of self-sacrifice, failed to qualify to be joint-heirs with Jesus in his kingdom.

The "little flock" and the "great multitude" together constitute the "general assembly and church of the firstborn, which are written in heaven," as mentioned in Hebrews 12:23, these two classes being typified by the tribe of Levi from which the typical priests were selected; the priests foreshadowing the "little flock" over which Jesus is the Head, and the remainder of the Levites the "great multitude." The tribe of Levi was substituted for the firstborn of Israel, hence Paul's expression, "church of the firstborn."

The New Covenant, typified by the original Law Covenant, is still future, and is to be made with "the house of Israel and the house of Judah," and is related to the work of reconciling the world of mankind to God during the Millennium.

In his second advent Jesus is a glorious divine being, invisible to human eyes, his return having already taken place; and now as "Chief Reaper" he is supervising the work of harvest, the harvest being the "end of the age." As King he is also now in the process of establishing his kingdom.

We hold that to those to whom the Lord, in this end of the age, has revealed "the mysteries of the kingdom of heaven," the foregoing are not controversial theories, but fundamental doctrines of the great divine plan of the ages, which are firmly established in the Word of God. Some may counter with the assertion that the Bible does not say in so many words that Christ is now present. Neither does the Bible say in so many words, "There is no eternal torture for the wicked." The Bible does not present the basic truths

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of the divine plan in such succinct form. Even the text which says that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish," needs to be understood in harmony with the general plan of God in order properly to be appreciated.

From one standpoint there are no noncontroversial truths. Millions do not believe that God exists. Other millions refuse to believe that he sent his Son into the world to be the Redeemer and Savior of mankind. Nearly all, even in the professed Christian world, deny that there will be "times of restitution of all things." Nevertheless to us who have been enlightened by the truth, these are not controversial truths; and the second presence of Christ is as firmly established by the prophecies as was his first presence which at the time, only a comparatively few believed.

Believing that the truths we have mentioned are fundamental, and that they are firmly established in the Word of God, we affirm that they constitute the basis upon which the work of The Dawn is conducted. All our literature is predicated on the belief that these doctrines are true and unalterable. Our radio and television programs are based upon them. The brethren whom we sponsor as traveling speakers to serve the Lord's people and to bear witness to the public are convinced in their minds and hearts that these doctrines are true.

We recognize at the same time that there are many finer points of truth, which, as it were, dovetail with these major doctrines, enhancing their beauty; but that these may be stated in slightly different ways without doing violence to the fundamental doctrines of the divine plan. We think that it is spiritually healthy for the brethren everywhere to enjoy complete freedom of expression on these finer points of truth, and that the charge should never be made that a person is "out of the truth" simply because he may not express himself exactly as we might do on some minor and nonfundamental idea.

Recognizing that there are certain basic doctrines of the truth which are unassailable as features of the divine plan, we also realize that, in the application of various texts of the Bible to these doctrines, there is, at times, opportunity for an honest difference of opinion. For example, the Prophet Isaiah speaks of a time when

the Lord will make a "feast of fat things" unto all people. (Isa. 25: 6) Inadvertently, a brother or a sister in the truth might be heard to say that at a certain convention the Lord provided a "feast of fat things." The thought is correct, but the particular text in which this expression is used does not apply to the present time. However, this does not imply that the person who applies it to present blessings of the Lord is "out of the truth." Differences of opinion can arise concerning the exact application of various texts of Scripture by those who see eye to eye on the doctrines of the truth. These, we believe, are spiritually healthy differences, because, viewed in the spirit of tolerance and love, they promote energetic and heart-searching Bible study.

One of the outstanding uninspired servants of the church in the entire Gospel age was our beloved Brother Russell, author of "Studies in the Scriptures." We are glad to acknowledge that it was through his ministry we learned the truth. Throughout his entire life of faithful service he repeatedly called our attention to the evils of binding ourselves to human leaders. He often referred to the manner in which the followers of various reformers drove a stake where their favorite leader stood doctrinally, and tied themselves to it, refusing to progress beyond this point. These, of course, fell into the error of adopting a "thus saith Luther," or some other human leader, as proof of their belief, rather than a "thus saith the Lord."

The lesson Brother Russell endeavored to have us learn from this was that we should not make the same mistake. This, we believe, is one reason he is referred to as "wise" and "faithful." Certainly we would be very disappointed if we had failed to establish this important principle in the minds of those who have received the truth through the ministry of The Dawn. If what you have learned through the feeble efforts of those who co-operatively through the years have continued to make known the glad tidings of the kingdom is in reality the truth—which we confidently believe it is—you do not need to say that such and such is the truth because I read it in The Dawn Magazine, or one of the booklets, or even that it was the "Studies in the Scriptures," from which it was learned. Rather, it should be said that this is what is taught in the Word of God.

It is more or less true of everyone, we think, that in discussing

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one or another aspect of the truth, either orally or in writing, "fill-in" thoughts are expressed. Often such thoughts are accompanied by the expression, "It seems reasonable to conclude," or, "Seemingly it is thus and so," or statements of similar import. When such expressions are used or implied it means that the thoughts to which they refer are not set forth dogmatically in the Scriptures. It is like travelers approaching a great mountain who, while the mountain itself is clearly discerned, cannot be too sure of exactly what they see on the mountain. So, in this area of the exchange of thoughts we should endeavor to be tolerant of one other, for, after all, the other brother's "seemingly so" may be nearer to the truth than our own.

By contrast, however, let it be noted that it is never necessary to use the expression, "It seems to be," when we assert that the immortality of the soul is not taught in the Bible; that eternal torture is not the "wages of sin"; that Jesus died as a ransom, or substitute, for the human race; that the work of the Gospel age is the selection of a "little flock" to whom it is the Father's good pleasure to give the kingdom; that the followers of Jesus share in the "better sacrifices," the sin offering; that the "great multitude" will be spiritual servants in the kingdom; that the New Covenant belongs to the Millennium; that Christ is now present; that the end-of-the-age harvest is now in progress; that the period of Christ's reign is the "times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began."

Let us endeavor to become better acquainted with these great fundamentals of truth, and to cherish them. To use a scriptural expression, let us bind these truths about our necks, and engrave them upon the tables of our hearts. (Prov. 3:3) As consecrated followers of the Master, we are dedicated to the laying down of our lives in the promotion of the divine cause represented in these great truths of the Bible. And how true it is that those who hold to these fundamentals, and rejoice in them, esteem it a privilege to labor together in telling the whole world these blessed tidings, as well as confirming one another in this "most holy faith."

It is not for us to say that those who do not accept all of these fundamentals of truth are not Christians. This is outside of our jurisdiction. Those who accept Christ as their Redeemer, and pro-

fess to be dedicated to his service, we accept as brethren. But it should be apparent that those who endeavor to work together in the proclamation of the kingdom message must agree as to what that message really is. How, indeed, can a people work together unless they be agreed? God asked this question of Israel with respect to their association with him.—Amos 3:3

We are indeed agreed as to what constitutes "present truth," and will continue to work together in the promotion of this glorious Gospel of the kingdom. In doing this we can be assured that the Lord will continue to bless us, even as he has in the past. We are living in a momentous time in the outworking of the divine plan. It is a "time," nevertheless, which is "short." There are too many important things to do in connection with the service of the Lord, and the making of our own "calling and election sure," to be wasting it in worldly pursuits and pleasures, or in controversy over nonessentials.

Let us continue to fellowship freely on all points of truth, but with understanding and tolerance. When we find that a favorite idea we may hold cannot be substantiated by a "thus saith the Lord," let us not insist that it is fundamentally important and endeavor, perhaps, in our "zeal," to destroy the confidence of the brethren in those who may not agree with us. The wholesome exchange of differing viewpoints often leads to a clearer understanding of details by all concerned. Thus real progress in the truth is made.

The basic doctrines of the truth are so clearly set forth in the Word of God that we need have no fear of their ever being successfully assailed. It only remains for us, through study of the Word in order to show ourselves "approved unto God," to be ready and able to give a reason for our hope, with meekness and with reverence. Those who, subconsciously perhaps, feel that their position is not strong, often, in self-defense become intolerant and accuse others of being wrong. On the other hand, if we make the truth our own, and become acquainted with the wonderful manner in which it is substantiated in the Word of God, we will enjoy a wonderful peace of mind and heart, and we always will be able to say, "I know," because the Bible says so.

Truly, through the inspired Scriptures, the man of God is "thoroughly furnished" unto every good word and work. (II Tim. 3:

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16, 17) Only by feeding upon the Word of God can we, as new creatures in Christ Jesus, mature and be made ready for "birth" into the spiritual phase of the kingdom, to live and reign with Christ. And, as our text declares, it is by "every word" of God that we live and grow strong in the Lord. We cannot properly grow spiritually on a partial diet of truth. We need it all.

May we, then, be real Bible students! Let us accept and rejoice in every means provided by the Lord to help us understand his Word, learning to lean upon the Bible, and to quote it, as the proof of our beliefs. Thus we will be as were the Bereans of old, "noble" in the sight of God, because we "search the Scriptures daily" in order to make sure that what we are told in our meetings, and what we read—from whatever source it may come—is really in harmony with the inspired Word.

Expanded Radio Witness

THE Lord's blessing continues upon the proclamation of the kingdom message over the radio. In his providence we have recently been able to arrange for additional radio stations in the United States to broadcast the "Frank and Ernest" programs. In conjunction with the Mutual Broadcasting System, the complete Intermountain Radio Network now carries the program. This network covers the states of Colorado, Utah, Idaho, Wyoming, and Montana, with one station in western Nebraska.

Individual stations have been added to the list in a few other places. One of these is WABI in Bangor, Maine. The New England Radio Committee, writing about WABI, gives us the following encouraging report:

"We want to tell you we are very happy about Radio Station WABI, The last lot of names we received had at least three times as many from Maine as we have been getting for a long time. WABI reaches almost all of Maine, and into Canada." This letter adds, "We had just twice as many requests for literature from the metropolitan Boston area this past year than during the year before."

The truth is again on the air in the Spanish language. Through the co-operation of Station KICO, Calexico, California, the Spanish witness is heard at 10:15 o'clock Sunday mornings. We are told that there are 300,000 Spanish-speaking people within the listening range of this station. The broadcasts are also now being heard in South America and in Spain—Spain is reached by Radio Internationale, Tangiers, North Africa.

TALKING THINGS OVER

The distribution of the monthly radio circulars is proving to be a rich blessing to those who participate in this work. We received 500 requests for the booklet, "When a Man Dies," as a direct result of the distribution of the January circular. Following is a list of the additional stations now carrying the "Frank and Ernest" program, including those on the Intermountain Network. The total number of stations now airing the program is approximately 300.

COLORADO				NEBRASKA			
Alamoso	KGIW	1450	10:00 a.m.	Scottsbluff	KNEB	460	10:00 a.m.
Canon City	KRLW	1440	10:00 a.m.				
Colorado Springs	KAFA	1460	10:00 a.m.				
Denver	KIMN	950	10:00 a.m.				
Greely	KFKA	1310	10:00 a.m.				
La Junta	KBNZ	1400	10:00 a.m.				
Pueblo	KGHF	1350	10:00 a.m.				
Salida	KVRH	1340	10:00 a.m.				
Sterling	KOLR	1490	10:00 a.m.				
Trinidad	KCRT	1240	10:00 a.m.				
IDAHO				NEVADA			
Boise	KGEM	1140	10:00 a.m.	Elko	KELK	1240	10:00 a.m.
Idaho Falls	KIFI	1400	10:00 a.m.	Las Vegas	KORK	1340	10:00 a.m.
Pocatello	KWIK	1240	10:00 a.m.				
Twin Falls	KLIX	1310	10:00 a.m.				
MONTANA				UTAH			
Billings	KBMV	1240	10:00 a.m.	Logan	KVNU	610	10:00 a.m.
Butte	KOPR	550	10:00 a.m.	Moab	KURA	1450	10:00 a.m.
Great Falls	KMON	560	10:00 a.m.	Ogden	KLO	1430	10:00 a.m.
Helena	KXLJ	1240	10:00 a.m.	Price	KOAL	1230	10:00 a.m.
Kalispell	KGEZ	600	10:00 a.m.	Provo	KOVO	960	10:00 a.m.
Libby	KLCB	1230	10:00 a.m.	Richfield	KSVC	980	10:00 a.m.
Livingston	KPRK	1340	10:00 a.m.	Salt Lake City	KALL	910	10:00 a.m.
Miles City	KATL	1340	10:00 a.m.	Vernal	KVEL	1340	10:00 a.m.
Missoula	KBTK	1340	10:00 a.m.				
				WYOMING			
				Casper	KVOC	1230	10:00 a.m.
				Cheyenne	KFBC	1240	10:45 a.m.
				Lander	KOVE	1230	10:00 a.m.
				Laramie	KOWB	1340	10:00 a.m.
				Powell	KPOW	1260	10:00 a.m.
				Rawlins	KRAL	1240	10:00 a.m.
				Rock Springs	KVRS	1360	10:00 a.m.
				Sheridan	KWYO	1410	10:00 a.m.

*"The easy path of the lowland hath little of grand or new;
But a toilsome ascent leads to a wide and glorious view.
Peopled and warm is the valley, lonely and chill the height;
But the peak that is nearer the storm cloud is nearer the
stars of light."*

SPEAKERS' APPOINTMENTS

Ministering the Glorious Gospel of Christ

SAMUEL BAKER

Flint, Mich. March 8
Saginaw, Mich. 9

JOHN BARACOS

Washington, Pa. March 16

DAVID A. BRUCE

Bakersfield, Calif. YMCA .. March 9
Tehachapi, Calif. 9
Riverside, Calif. (Morn.) 16
Ontario, Calif. (Aft.) 16

ALFRED BURNS

Milwaukee, Wis. March 9

CHARLES M. CHUPA

Flint, Mich. March 2

BERTRAM COOPER

Whittier, Calif. March 16
Covina, Calif. 23

JENS COPELAND

Eastman, Ga. March 13
Augusta, Ga. 14
Hendersonville, N. C. 16
Greensboro, N. C. 17
Roanoke, Va. 18
Lynchburg, Va. 19
New York, N. Y. 23
Syracuse, N. Y. 27
Pulaski, N. Y. 28
Rochester, N. Y. 30
Buffalo, N. Y. 31

L. PAUL DAVIS

Santa Cruz, Calif. March 22
San Jose, Calif. 23

ORLANDO D. DEIFER

Nanticoke, Pa. March 9

IRVING C. FOSS

Bakersfield, Calif. YMCA.... March 23
Tehachapi, Calif. 23

THEODORE HACK

Minneapolis, Minn. March 9

JOHN G. HULL, JR.

San Diego, Calif. March 9

GEORGE M. JEUCK

Allentown, Pa. March 16

ARTHUR H. KRUMPOLT

Washington, D. C. March 2
New Brunswick, N. J. 9

RAYMOND J. KRUPA

York-Lancaster, Pa. March 2

LUDLOW P. LOOMIS

Reading, Pa. March 2
Albany, N. Y. 9

EDWARD G. LORENZ

Bakersfield, Calif. YMCA March 2
Tehachapi, Calif. 2
Covina, Calif. 9

JOHN Y. MAC AULAY

Sunset, Tex. March 2, 3
Durant, Okla. 4, 5
Stigler, Okla. 6, 7
Enid, Okla. 9, 10
Tulsa, Okla. 11, 12
Oklahoma City, Okla. 13, 14, 16
Lubbock-Lamasas, Tex. 19, 20
Tucson, Ariz. 23
Phoenix, Ariz. Mar. 30, 31, Apr. 1

ADAM MISKAWITZ

La salle. Ill. March 2

MARTIN C. MITCHELL

Catawissa-Quakake, Pa. March 9
Boston, Mass. 23

DANIEL J. MOREHOUSE

Pittsburgh, Pa. March 30

SPEAKERS' APPOINTMENTS

EVERETT MURRAY

Birmingham, Ala.	February	25
Jacksonville, Fla.		27
Orlando, Fla.	March	16

GUSTIN P. OSTRANDER

Erie, Pa.	March	14
Cleveland, Ohio		16
Elyria, Ohio		17
Akron, Ohio		18
Coshocton, Ohio		19
Newark, Ohio		20
Millsfield, Ohio	21, 23	
Nelsonville, Ohio		24
Columbus, Ohio	25, 26	
Piqua, Ohio	27, 28	
Dayton, Ohio		30
Cincinnati, Ohio	Mar. 31, Apr. 1	
Muncie, Ind.	Apr. 2, 3	

HARRY PASSIOS

Duquesne, Pa.	March	2
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ROY E. POLAND

Zephyrhills, Fla.	March	23
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G. R. POLLOCK

Jacksonville, Fla.	March	11
Baltimore, Md. (Morn.)		16
Philadelphia, Pa. (Aft.)		16
Detroit, Mich.		27
Chicago, Ill.		28

RAYMOND RAWSON

London, Ont., Can.	March	9
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F. W. RICE

Bakersfield, Calif. YMCA ..	March	16
Tehachapi, Calif.		16

NORMAN RICE

Covina, Calif.	March	2
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GILBERT L. RICE

Santa Ana, Calif.	March	23
Los Angeles, Calif.		23

GEORGE P. RIPPER

Ventura, Calif.	March	9
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WILLIAM W. RYBA

Toledo, Ohio	March	16
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W. STROMBERG

Gary, Ind.	March	16
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AUGUST SWANSON

Covina, Calif.	March	16
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FELIX S. WASSMANN

Miami, Fla.	February	26
Orlando, Fla.	March	5
Charlotte, N. C.		7

GEORGE M. WILSON

Waterbury, Conn.	March	16
New York, N. Y.		30

HOWARD YOUNG

East Liverpool, Ohio	March	9
Monessen, Pa.		23

CHRISTIAN W. ZAHNOW

Flint, Mich.	March	14
Adrian, Mich.		18
Jackson, Mich.	19, 20	
Elkart, Ind.		21
South Bend, Ind.		23
Grand Rapids, Mich.	24, 25	
Gary, Ind.	26-28	
Aurora, Ill.	Mar. 31, Apr. 1	
Batavia, Ill.	April 2, 3	

LOUIS ZBIK

Adrian, Mich.	March	9
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ERRATUM: in our yearly report the names of W. A. Baker and J. A. Meggison were inadvertently omitted from the list of brethren who served in the pilgrim work.

MIAMI CONVENTION SPEAKERS

Brothers Jens Copeland; Edward E. Fay; I. C. Foss; C. F. George; George O. Jeuck; Stanley W. Jeuck; Everett Murray; Roy E. Poland; G. R. Pollock; G. M. Wilson.

NEW YORK CONVENTION SPEAKERS

Brothers Jens Copeland; E. K. Penrose; W. N. Poe; G. R. Pollock; G. M. Wilson.

ST. PETERSBURG CONVENTION SPEAKERS

Brothers Jens Copeland; Edward E. Fay; I. C. Foss; George O. Jeuck; Stanley W. Jeuck; Everett Murray; A. Obenland; Roy E. Poland; G. R. Pollock; William Roach; Felix S. Wassmann; G. M. Wilson.

WATERBURY CONVENTION SPEAKERS

Brothers Mike Balko; Stuart Livermore; Joseph Panucci; Kenneth Rawson; G. M. Wilson; W. N. Woodworth.

WILMINGTON CONVENTION SPEAKERS

Brothers Otis R. Barrall; Eugene Burns; Wm. S. Geisinger, Jr.; Levi Jacobs; Arthur H. Krumpolt; Raymond J. Krupa; C. R. Weida; W. N. Woodworth.

CONVENTIONS

Full information concerning programs and room reservations can be obtained by writing to the name listed. An asterisk (*) indicates an immersion service is being planned.

***ST. PETERSBURG, FLORIDA, March 1-3**—Town Hall, 875 South Pasadena Avenue. (Second Floor.) Mr. Forrest R. Williams, 5061 35th Terrace North, St. Petersburg 10.

MIAMI, FLORIDA, March 7-10—Simpson Garden Club, 55 S. W. 17th Road. Mrs. Norman S. McElvaney, 1785 N. W. 4th Street, Miami 35.

MINNEAPOLIS, MINNESOTA, March 9—I. O. G. T. Hall, 2922 Cedar Avenue. Mrs. Charles R. Newham, 678 40th Ave. N. E.

SAGINAW, MICHIGAN, March 9—Women's Club, 311 North Jefferson Street. Mrs. C. A. Sundbom, 207 Alice Street.

FRESNO, CALIFORNIA, March 15, 16—Tower Palm Room, 1296 Wishon Avenue. Mrs. H. W. Ostrander, 5326 E. White Avenue.

CLEVELAND, OHIO, March 16—YMCA Building, Prospect Avenue and East 22nd Street. Mrs. Ian Cipperley, 1539 Genessee Road, South Euclid, Cleveland 21.

ORLANDO, FLORIDA, March 16—Mrs. Stanley W. Jeuck, 1910 Hillcrest.

SALEM, OREGON, March 16—Mrs. Jerry Andrus, 3745 June Avenue.

WATERBURY, CONNECTICUT, March 16—Waterbury Women's Club, Central Avenue, Miss Anna Tsimonis, 227 Willow Street.

CHICAGO, ILLINOIS, March 23—912 N. LaSalle Street. Mr. Albert Sheppelbaum, 5739 S. Normandy Avenue.

NEW YORK, NEW YORK, March 23—Henry Hudson Hotel, 353 West 57th Street. Mr. Russell Dean, 166-05 89th Avenue, Jamaica 32, New York.

WILMINGTON, DELAWARE, March 29, 30—Blue Rock Community Club, 314 Brandywine Boulevard, Gordon Heights, Wilmington. Mrs. Peter Kolliman, 404 West 31st Street.

DETROIT, MICHIGAN, March 30—Macca-bees Building, Woodward Avenue at Putnam. Mr. Daniel Kaziak, 20171 Binder Ave.

HOUSTON, TEXAS, March 30—Yale Civic Club, 227 West 26th Street. Mr. J. H. Gilliam, 1513 West 34th Street.

LOS ANGELES, CALIFORNIA, March 30—Mr. A. W. Abrahamson, 2816 West 83rd Inglewood 4.

PITTSBURGH, PENNSYLVANIA, March 30—610 Arch Street, North Side. Mr. J. I. Van Horne, R. F. D. 2, Box 145, Mars, Penna.

GARY, INDIANA, April 5, 6—YMCA Building, Fifth and Adams Streets. Mr. Theodore Trzeciak, 2444 West 10th Place.

NEW WESTMINSTER, B. C. CANADA, April 6—Carpenters' Union Hall, 732 Royal Avenue. Mrs. V. Mihalech, 12304 116th Avenue, North Surrey, B. C. Canada.

PATERSON, NEW JERSEY, April 12, 13—YWCA Building, 128 Carroll Street (new location). Mr. Robert Alexander, 10 East Orchard Street. Nanuet, New York.

SALEM, OREGON, April 12, 13—American Legion Hall, South Commercial Street. Mrs. Jerry Andrus, 3745 June Avenue.

FORT WORTH, TEXAS, April 25-27.

KANSAS CITY, MISSOURI, May 3, 4.

PIQUA, OHIO, May 4

WALLINGFORD, CONNECTICUT, May 11.

VANCOUVER, B. C. CANADA, May 17-19

ROCHESTER, NEW YORK, May 18.

SAN FRANCISCO, CALIFORNIA, May 29-June 1—Asilomar Convention Grounds. Miss Nannette Kiddoo, 365 Ninth Avenue, San Francisco 18.

CHICAGO, ILLINOIS, May 30-June 1.

HOUSTON, TEXAS, May 30-June 1.

ALLENTOWN, PENNSYLVANIA, May 31, June 1.

FOURTH OF JULY WEEKEND CONVENTIONS: Detroit, Michigan; Los Angeles, California; and New Brunswick, New Jersey.

BIBLE PROPHECY BOOKLETS

Israel in History and Prophecy—64 pages, 10 cents.
 Christ's Thousand-Year Kingdom—64 pages 10 cents.
 Armageddon—32 pages, 5 cents.
 Hope for a Fear-filled World—32 pages, 5 cts.
 Our Lord's Return—48 pages, 10 cents.
 A Royal Nation—10 cents.
 God and Reason—96 pages, 10 cents.

DOCTRINAL BOOKLETS

Reincarnation vs. Resurrection—32 pages, 5 cents.
 Your Adversary the Devil—32 pages, 5 cents.
 The Light of the World—32 pages, 5 cents.
 The Church—32 pages, 5 cents.
 Born of the Spirit—32 pages, 5 cents.
 What Can a Man Believe?—32 pages, 5 cts.
 The Blood of Atonement—32 pages, 5 cents.
 The Day of Judgment—32 pages, 5 cents.
 Divine Healing—32 pages, 5 cents.
 Spiritualism—32 pages, 5 cents.
 Jesus, the World's Savior—32 pages, 5 cents.
 Father, Son, Holy Spirit—32 pages, 5 cents.
 Does God Answer Prayer?—32 pages, 5 cents.
 The Truth About Hell—64 pages, 10 cents.
 The Grace of Jehovah—64 pages, 10 cents.
 Creation—112 pages, 10 cents.
 Hope Beyond the Grave—96 pages, 10 cents.
 God's Plan—48 pages, 10 cents.
 When a Man Dies—48 pages, 10 cents.
 Hope—With envelopes, 12 for 25 cents.

OTHER PUBLICATIONS

Our Most Holy Faith—The "Reprint" book; more than 700 pages, cloth, \$2.00.
 Tabernacle Shadows—50 cents.
 Hymns of Dawn—With music, cloth, \$1.00; without music, 25 cents.
 Daily Heavenly Manna—cloth, \$1.00.
 Book of Books—cloth, \$1.00.
 "Behold Your King"—cloth, 50 cents.
 God's Promises Come True—For children. Cloth, \$2.00.

IN FOREIGN LANGUAGES

GERMAN: The Divine Plan of the Ages; The Time Is at Hand; The New Creation; Tabernacle Shadows; Daily Heavenly Manna; "Behold Your King"—50¢. God and Reason; Spiritualism; When a Man Dies; Chosen People; Our Lord's Return; The Grace of Jehovah—10¢. What Can a Man Believe?; Armageddon; Light of the World; Jesus, the World's Savior—5 cents. Hymns of Dawn, without music—25 cents.

ITALIAN: The Divine Plan of the Ages; The Time Is at Hand; Daily Heavenly Manna—50¢. Hymn Book, cloth, \$1.00, flexible, 50¢. God and Reason; Our Lord's Return; God's Plan; When a Man Dies—10¢

FRENCH: Divine Plan of the Ages; "Behold Your King"; Daily Heavenly Manna—50 cents. God and Reason; God's Plan; God's Remedy; Our Lord's Return; Jesus, the World's Savior; Father, Son, and Holy Spirit; When a Man Dies—10¢.

LITHUANIAN: "Behold Your King"—25¢. Daily Heavenly Manna—50¢. Spiritualism—5¢.

GREEK: The Divine Plan of the Ages; The Time Is at Hand—50 cents. "Behold Your King"—25 cents. Hymns of Dawn, without music—25 cents. God and Reason; Hope Beyond the Grave; Creation—10 cents.

DANISH: God and Reason—10¢. Hope—5¢. Manna—50¢. It Shall Come to Pass—10 cts.

POLISH: The Divine Plan of the Ages—cloth, \$1.00, paper 50¢. Daily Heavenly Manna—\$1.00. "Behold Your King"—50¢. God's Kingdom—10¢.

ROUMANIAN: Where Are the Dead?—10¢.

HUNGARIAN: Chosen People—10¢. Armageddon; What Can a Man Believe?—5¢.

HEBREW: God's Plan in Brief—75¢.

SLOVAK: God's Kingdom; The Day of Jehovah—5¢.

FINNISH: Grace of Jehovah—10¢.

SPANISH: Hope Beyond the Grave—10¢.

SWEDISH: God and Reason—10¢ Armageddon, Th n World Peace—5¢

All 5 cent booklets, 25 for \$1.00; 10 cent booklets, 12 for \$1.00

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; 1 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.—1 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