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The Dawn

VOLUME XLII

NUMBER 4

APRIL 1974

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Second-class postage paid at Rutherford, N. J. Published monthly by the Dawn Bible Students Association, Triangle, East Rutherford, N.J. 07073

Subscription Rate: English and foreign languages. \$1.00 a year. In sterling countries, five shillings.



British Address: 70, Station Road, Gidea Park, Romford, Essex, England.

Australian Address: Berean Bible Institute, 19 Ermington Place, Kew E 4, Victoria.

French Address: "Aurore," Association des Etudiants de la Bible "AURORE" B. P. 521-Mulhouse (68) France.

Greek Address: He Haravgi (The Dawn) Odos K. Eslin 4 Ampelokipoi T.T. 602. Athens, Greece.

Danish Address: Daggry Forlaget, Hyldebaervej 13, Copenhagen F, Denmark.

German Address: Tagesanbruch Bibelstudien-Vereinigung, 78 Freiburg i Br., Sachsenstrasse 12, Germany.

Italian Address: Pubblicazione mensile della Associazione Studenti della Bibbia "Aurora," Caselle Postale 447 00100 Roma, Italy.

New Zealand Address: P. O. Box 1358. C. P. O. Auckland.

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Highlights of **Dawn**

"No Way Out"

BECAUSE it has so suddenly thrust upon him such massive inconvenience, and seems even to threaten his very life-style, the curtailed supply of gasoline to drive his automobile strikes dramatically and disturbingly home with the average man in the United States. He might less grudgingly have adjusted to the deprivation of some of the many other good things that he possesses; but the automobile is something special. He regards it as his indispensable servant, his vehicle to pleasure, his status symbol. And indeed, it is, to many, an absolute necessity.

But there are numerous other shortages in the making, some to present merely inconsequential inconvenience, others of which will be felt seriously throughout the economy, and be reflected in our daily lives. It just happens that the shortage of gasoline serves to reveal man's unwisdom in a way that few other deficiencies would have, for it touches so very many in a tender part of their consciousness.

Only the Beginning!

As with gasoline, some of these other developing shortages are also related to the unavailability of oil and to insufficient refining capacity. Automobile tires, for instance; and plastics, fertilizers, synthetic fibers, and literally countless other products which play important roles in the economic life of the nation are derived from petroleum. Also vitally dependent on the supply of energy for their

production (and therefore also largely dependent on oil) are steel and aluminum, the latter of which particularly requires huge amounts of energy in its manufacture. These and many other products will also, ere long, be in short supply, with easily predictable effect upon their cost. And the diminished supply of oil and the attendant difficulties are likely to be with us for a long time. All in all, this abruptly changed climate is something of a jolt to the complacency of the average citizen.

A visitor to our shores from France recently journeyed by car across the United States, and expressed amazement at the vast extent of our magnificent forests—and truly they are grand. Yet today, if you complain to your local lumber dealer about the cost of a few feet of shelving, he will tell you that lumber is not as easy to come by as it used to be. One substantial buyer of our forest products is the nation of Japan, which has but scant forests of her own from which to supply the demands of her expanding industry and population. And other hungry buyers are appearing on the scene.

Paper, another product placing a heavy demand on our forests, is also being vigorously sought after by other nations, and shipped home to keep their factories going. It, too, is now subject to occasional spot shortages, and in some cases to near-panic buying and hoarding. Supermarket managers in some areas report that their shelves have been snatched bare of various forms of tissue as a result of rumored shortages.

The Prevalence of Waste

And how wasteful we are of paper, as of so many other things, forgetting that these are precious resources, to be shared by others of the present and of future generations! One commentator remarked that when one goes to the lunch counter to pick up a cup of coffee, the clerk fills and caps a paper cup and places it in a paper bag, along

with a paper napkin and a plastic spoon, all of which are soon (and thoughtlessly) discarded.

It should be remarked that whatever paper shortage occurs is not altogether due to a greatly expanded usage of paper products. Some of the short supply is the result of environmental considerations related to the manufacture of paper. Many paper manufacturing plants have stopped production, indicating their inability to operate profitably under the added burden of the costs required to render their operations nonpolluting. So, unable to find a way around the problem, many factories **stand idle**.

Massive Pollution Arrives

Environmental factors also enter into the fuel shortage in this country. The use of coal, of which this nation has an abundance, has been largely eliminated because of its high sulphur content, which pollutes the atmosphere. Also, militant local interests often successfully block the construction of unsightly refineries in their areas. As with so many other matters, we all can see that paper mills and oil refineries and steel mills are desirable factors in our lives. But please don't build them in my backyard, build them someplace else!

Pointing up a similar inconsistency in our thinking, (and in answer to the objection raised to the intolerable noise created at some large airports, though we so much enjoy their convenience), someone offered a tongue-in-cheek observation to the effect that what is needed is a genius who can somehow create an airport in the center of the city, but which does not require the planes to fly over any houses! And so the problems multiply, but the solutions continue elusive.

And how long ago was it that our nation's officials were worrying about the evil effects of overproduction of pigs, of wheat, and other products? Today, the nation's house-

wives find that all kinds of meats are scarce and expensive; and even wheat is at least momentarily scarce, with local bakers forecasting, unbelievably, that the price of a loaf of bread will be at one dollar in a matter of months. Fortunately, the government recently recommended that the wheat farmers plant more acreage. We trust the weather will co-operate. But what is revealing is the fact that these rapid reversals of policy are adopted by our great governmental agencies, whose sole business it is supposed to be to keep the economic ship on an even keel.

Down the course of the centuries the people were largely ruled by the aristocrats. The word **aristocracy** means, literally, **rule by the best**, and one became a member of this aristocracy, or ruling class, by virtue of his great wealth, or his possession of vast lands. Among these there were doubtless some who were beneficent. But by the very fact of their position they exerted great power over the people, and it is not difficult to see that that power would be used to perpetuate their own class, and their own privileged status. If a man wished to work, it would be pretty much on the terms of his landlord. But at any rate, conditions in general were fairly stable, and life flowed on for century after century without great change.

Advent of the Labor Union

With the coming of the so-called Industrial Revolution in the eighteenth and nineteenth centuries great changes were wrought. Machines began to replace hand labor, families left their farms, flowed into the urban centers, and went into the factories upon which they then became dependent to make a living. The economic tides flowed between good and bad, and the phenomenon known as "boom and bust" came into play. When conditions became bad the worker was left without a job, but he no longer had the comforting security formerly provided by his little garden patch. Hence, in the beginning of the nine-

teenth century the move by the working class to unite in labor unions began to take shape.

The power of the unions gradually brought about improved pay and working conditions for the laboring man. But over the decades that have passed since the first labor union was formed, these organizations have attained sufficient power to threaten the economic well-being of whole industries and even nations. Thus, while it did indeed materially raise the standard of living for the masses, one of the thorny results of the Industrial Revolution was to sharply delineate the opposing factions of capital and labor, with an intensification of the ingrained conflict between the two.

By its very nature, the Industrial Revolution gave birth to a society each element of which is highly interdependent upon every other element to do its particular job. But the power of the labor unions to protect its members can also be the power to destroy the employer when injudiciously used.

In recent weeks we have witnessed the disastrous impact on England's economy of a "slowdown" by British miners in their struggle for higher wages, the results of which were further compounded by a strike of the engineers of England's railroad system. So serious a threat did the resulting situation become to the economy of the nation that Prime Minister Heath threatened to call for an election to determine, as he put it, who is to run the country—the government, or the unions.

Unique Problems Engendered

So we see that along with its real material benefits, the Industrial Revolution also brought major problems, which are unique to our day, the solution to which is rendered difficult, if not impossible, by the imperfections of all concerned. And as has been so starkly demonstrated in the present world-wide oil crisis, the vital interdependence that

exists between the various segments of an economy is not restricted to single nations, but extends to the relations between the various nations of the world. Failure, through selfishness or otherwise, to recognize that we all need each other, not only as individuals, but also as nations, and as one world, works havoc with the well-being of all. Meantime, the relentless struggles between the opposing parties go on.

It is now more than a year since "peace" was arranged between the divided Vietnamese, but the fighting and the suffering and killing persist. The religious hate-war in Northern Ireland has lost none of its viciousness in spite of all that worried British officialdom can devise. And even now efforts are under way to hammer out a peace treaty between Israel and the Arab nations. Here, too, religious issues are deeply involved, and it will be interesting to observe what progress can be made.

We hear very little at the moment concerning the Strategic Arms Limitation Talks, which were designed to produce agreement between the two superpowers to limit, and hopefully later on to reduce, the production of nuclear weapons. It is to be hoped that something constructive might be achieved, but there is skepticism in the minds of many as to how well the United States is likely to emerge from such negotiations. In the meantime, the awesome threat of a world-wide nuclear holocaust continues to hang darkly on the horizon.

That there is trouble in the world is nothing new, for this has always been so; but what is indisputably new in the world today is the **type** of the trouble, and its **magnitude**. Certainly, the rate of population growth is new, and the intense pressures that these new, demanding millions exert in every direction are unprecedented. Their feeding and sheltering inexorably eat into earth's resources, the richest of which are becoming less abundant and more costly to

discover and extract. This, too, is posing new problems for mankind.

Signs of the End

As farmers, manufacturers, and shippers endeavor to supply the increasing material needs of the people, pollution results. Again, there has always been a measure of pollution in the world, but never before has it existed on the alarming scale to which it is present today. And only in the last few decades has the world civilization been threatened with nuclear extinction; that, too, is unique to our day. Astonishingly, we are living in a civilization that can and has put men on the moon, but which cannot devise solutions to the problems of the earth.

When the disciples questioned Jesus as to the signs of his presence and the end of the age, he told them, among other things, that at that time there would be a time of trouble such as the world had never before experienced, nor ever would again. (Matt. 24:21) One translation describes it as a time "the like of which" has not occurred from the beginning of the world down to the present time. (TCNT) We believe we are in that time of trouble which Jesus described, and which marks the end of the age.

In describing this same period, Luke tells us that at that time there would be upon the earth "distress of nations, with perplexity; . . . men's hearts failing them for fear and for looking after those things which are coming on the earth." (Luke 21:25, 26) The word that is translated **perplexity** in this passage is revealing in view of the seemingly insuperable problems facing the world today. It is translated from the Greek word **aporia**, meaning, literally, **no place to go, or no way out**. The New English Bible says that "the nations will stand helpless, not knowing which way to turn."

No Way Out

The world is steadily and inevitably approaching that

state of affairs from which they will eventually find there is no way out—no way out, that is, through human efforts. One of the figures in the lamentable Watergate scandal recently commented on his own and the nation's difficulties. He observed that it would be futile for the American people to conclude that they can cure their political problems simply by going to the polls and electing new (and presumably better) leaders. "We've been looking too much to humans," he said "It is time to look to God."

But the world has not as yet reached that last stage of human experience when they finally come to realize that human wisdom cannot solve their numerous problems. Though "the whole creation groaneth and travaileth in pain together until now," they do not yet realize that their troubles are basically rooted in their own sin and selfishness. They do not yet see that their only hope for peace on earth, for love between men, and for life, are through the redeeming work of Jesus. They do not know of the coming glorious kingdom of God, that wonderful world wherein dwelleth righteousness.

Before the blessings of the kingdom can be poured out upon the people the poor, blundering world must first endure the pains of the death-struggle of this present evil world that mark the final phase of the time of trouble, and which will lead to the birth of that sublime new world wherein dwelleth righteousness.

Brethren Not in Darkness

But while the world is in darkness as to the awesome significance of the events now occurring in the earth, even as in the days of Noah the people "knew not until the flood came," this is not true of the Lord's people. The Apostle Paul wrote, "Ye, brethren, are not in darkness that that day should overtake you as a thief."—I Thes. 5:4

To the footstep followers of Jesus our Lord himself made a wonderful promise. Referring to these world-shaking

events that should mark the end of the age, he said, "When these things **begin to come to pass**, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28

The Lord's people do not rejoice in the present and impending suffering, but they do rejoice in knowing of the glorious ultimate outcome of God's loving plans and purposes for all mankind. The hearts of the Lord's people are made glad, not simply because their own redemption is nigh, but because they believe we are nearing that blessed hour when the bounties of the kingdom shall be showered upon all people. They rejoice because they see the signs foretelling the longed-for consummation of that age-long prayer, "Thy kingdom come. Thy will be done in earth, as it is in heaven."—Matt. 6:10

—oOo—

Your Questions

Faith and Works

HOW can you harmonize James' insistence on works with Paul's teachings that we are saved through faith and grace?—James 2:18-26; Rom. 4:19-23

Actually, these two Biblical writers do not disagree at all. James does not rule out the necessity of faith. His only claim is that works are necessary to demonstrate faith. He wrote, "Show me thy faith without thy works, and I will show thee my faith by my works."—James 2:18

Paul presents essentially the same thought. In Romans 4:5 he explains that faith is counted for righteousness rather than works. But in verses 19-23 of the same chapter he explains that it was Abraham's work in connection with being the father of Isaac that proved his faith, being fully persuaded that what God had promised concerning the birth of the child, Abraham was able to perform well, "therefore it was imputed to him for righteousness." James is in agreement with this, in his statement, "Ye see then

how that by works a man is justified, and not by faith only." Another point often overlooked in the writings of these two, relative to faith and works, is that they are not both discussing the same sort of works. Paul at times contrasts faith with the ceremonial works of the law, such as circumcision; while James, in his reference to works, means the things that we do in obedience to God's will which demonstrate that we believe God and that our faith is not merely a mental assent to the fact that he exists or that Jesus is our Savior. So, again, it is apparent that these two inspired writers are not in disagreement.

When Will Daniel Be Awakened?

DANIEL 12:12, 13 reads, "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days." These

words were addressed to Daniel, and do they not indicate that at the end of the 1335 days Daniel would be awakened from the sleep of death?

Some have interpreted this passage as you have indicated, but the statement in verse 13, "go thou thy way till the end be," suggests a different ending than that of the 1335 days. The Septuagint translation of the Old Testament sets forth the meaning of this passage more in detail. We quote: "Happy he who will wait and come to a thousand three hundred and thirty-five days. But as for thee, come and go to rest, for still there will be days and hours to the final accomplishment. And thou shalt stand up for thy portion at the end of days."

From this it is clear that there are periods of time in the plan of God beyond the 1335 days, and that it will be when these are ended that Daniel will be awakened and stand in his lot together with all the other Ancient Worthies.

1974 GENERAL CONVENTION—DATE AND PLACE
Albion College, Albion, Michigan—August 3 thru August 8

Bible Study

LESSON FOR APRIL 7

Serving in Supportive Roles

MEMORY VERSE: "For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another."

—Rom. 12:4, 5

ACTS 9:10-17, 23-30

OUR memory verse reminds us effectively that, while all members in the body of Christ are called to be servants of the Lord, they do not all have the same service to perform. All are brethren in Christ and, in so far as their service to the Lord is concerned, he sets each one in the body according to his wisdom and will.

In the Scripture assignment for today's lesson we have a good illustration of this. The great Apostle Paul stands out as a prominent one in this narrative, but the Lord called upon Ananias and others to assist Paul, so they shared in the blessings which the Lord poured out upon this new apostle.

Formerly the Apostle Paul was Saul of Tarsus, a persecutor of the church of Christ. He was on his way to Damascus for the very purpose of destroying the church there. But the Lord in-

terfered with this plan. Paul was struck down on the Damascus road, and he heard the resurrected Jesus speaking to him, asking, "Saul, Saul, why persecutest thou me?"

In this experience on the Damascus road Paul temporarily lost his eyesight. He was taken into the city and to the home of one of the disciples called Judas, who lived on the street called Straight. This was by the Lord's direction and in response to Paul's question, "Lord, what wilt thou have me to do?"

Then the Lord appeared to Ananias in a vision and instructed him to go to the house of Judas and talk to Paul. The Lord said that Paul would be looking for someone to visit him, explaining to Ananias that he had seen in a vision "a man named Ananias coming in, and putting his hand on him, that he might receive his sight."

There was a slight protest

on the part of Ananias, who said to the Lord, "I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: and here he hath authority from the chief priests to bind all that call on thy name." But the Lord replied to Ananias, saying, "Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: for I will show him how great things he must suffer for my name's sake." It is commonly understood that Paul was appointed to be a special apostle to the Gentiles, and indeed he was. But from this scripture we learn that his ministry was not to be limited to the Gentiles, but would include kings, and the children of Israel. Later, on his missionary journeys, we find how faithful he was in this general ministry.

Ananias was satisfied with the Lord's explanation, and went to the home where Paul was staying. He entered into the house, and put his hands on Paul and called him brother. What a noble attitude this was on the part of Ananias! Surely the Lord selected a well-matured Christian character to carry out this mission! He explained to Paul that the Lord had sent him, that he might receive his sight and be filled with the Holy Spirit.

Saul's conversion was genuine. He not only ceased from per-

secuting the church, but from this point onward he gladly laid down his life for the brethren in proclaiming the glorious Gospel of the kingdom. Nor did Paul delay his entry into the ministry. He at once set out to proclaim the truth of the Gospel. He did not even take time to move to another location, and he continued to proclaim the Gospel in Damascus until "the Jews took counsel to kill him."

The plot of Paul's enemies to kill him became known to the apostle. To be sure that they accomplished their designs on his life, these enemies watched the gates day and night. They were determined not to let him escape alive. And here again we find the thought suggested in the topic of our lesson brought into focus.

The disciples of Damascus also learned of the plot to kill Paul, so they let him down over the wall of the city in a basket. Thus he escaped and went to Jerusalem. But when he arrived in Jerusalem and attempted to "join himself to the disciples" he discovered that they were all afraid of him, and "believed not that he was a disciple." This, of course, is not surprising, because on his last visit to Jerusalem he was a persecutor of the church. But Barnabas took Paul in hand, assured the brethren of his genuineness, and enabled him to escape from his Jewish enemies in Jerusalem.

The Covenant and the Resurrection

MEMORY VERSE: "We declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again."—Acts 13:32 33

ACTS 13:16-23, 26-31

THE Apostle Paul never had any doubt about the resurrection of Jesus Christ from the dead. We quote from his masterful presentation on this subject: "I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures; and that he was seen of Cephas, then of the twelve: after that, he was seen above five hundred brethren at once; of whom the greater part remained unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God."—I Cor.15:3-9

Paul then presented the vital importance of the resurrection of Jesus in the outworking of the divine plan of salvation. Again we quote: "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yes, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable."

Paul then explains further concerning the importance of the resurrection of Christ. He affirms, "But now is Christ risen from the dead." But this is not the end of the divine plan. Paul explains that Christ, in the resurrection, became "the firstfruits of them that slept." To this he added, "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." --I Cor. 15:20-22

This coincides with Paul's explanation in Ephesians 4:8. Here he is referring to an Old Testament promise of the resurrection, and according to the marginal translation, tells us that when Jesus was raised he was the Leader of a multitude of captives.

The Bible represents the entire dead world of mankind as being held captive in death, and these are the captives who are to be released by Jesus. But this aspect of the divine plan depended upon the resurrection of Jesus himself. In a sermon on Mars' hill Paul explains that in the resurrection of Jesus God has given assurance unto all men that they shall be raised unto a righteous day of judgment.

When we rightly divide the Word of truth we find that it was not God's purpose to release all the captives in death immediately following the resurrection of Jesus. Describing the

sequence of the resurrection, Paul says "Every man in his own order." (I Cor. 15:23) First to be raised from the dead are those who will be associated with Christ in the future work of his kingdom. These are described as the firstfruits of the resurrection; and then, during the thousand-year kingdom, mankind in general will be awakened from the sleep of death.

This work of resurrection and reconciliation will continue until the very end of the kingdom, for Christ will reign until he has put all enemies under his feet. The last enemy to be destroyed is Death. What a glorious outcome there is eventually to be from the resurrection of Jesus Christ from the dead! How much, indeed, in the divine plan of salvation would have gone unfulfilled had Jesus not have been raised from the dead!

In Paul's presentation cited for today's lesson he takes us back to God's dealings with ancient Israel, and reminds us of his promises to that chosen people. He shows us that these promises depend for their complete fulfillment on the resurrection of Jesus. God permitted the enemies of Jesus to put him to death, for it was essential that he die as the Redeemer and Savior of the world. But in order for him to bring about the deliverance of the world of mankind from death, it was necessary that he be raised from the dead.

The Spirit Transcends Institutions

MEMORY VERSE: "For he is our peace, who hath made both one, and hath broken down the middle wall of partition."

—Eph. 2:14

ACTS 15:1-12

ONE OF the issues which confronted the Early Church was what attitude should be taken toward the Gentiles who were accepting the Gospel of Christ and coming in among them to fellowship. The Jews had been schooled in the thought that they alone were God's chosen people, and that the Law given at Mt. Sinai was God's provision of salvation. God had said to this people, "You only have I known of all the families of the earth."—Amos 3:2

When Jesus sent his disciples into the ministry he commanded them, saying, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel." (Matt. 10:5, 6) It is true that later Jesus broadened the scope of this commission, commanding that his disciples go into all the world and preach the Gospel. But the transition from one viewpoint to the other

was not easy for them. Apparently no Gentile was refused admittance into the church because of this, but there were certain ones who insisted that these Gentile converts be circumcised after the manner of Moses, otherwise they could not be saved.

Paul and Barnabas did not share this viewpoint. God had especially appointed Paul to be an apostle to the Gentiles, which included a clear revelation of the fact that they could, upon the basis of faith, accept Christ, dedicate themselves to him, and not be burdened by the Jewish Law. At the time of our lesson Barnabas was working with Paul, and as verse 2 states, "had no small dissension and disputation" with those who were insisting that Gentile converts should be circumcised.

However, all concerned seemed to maintain a good spirit in this discussion and agreed that they "should go up to Jerusalem unto the apostles and elders about

this question." "They passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren. And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them. But there rose up 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. And the apostles and elders came together for to consider of this matter."—vss. 3-6

The Apostle Peter was on hand to attend this conference. His testimony was, "Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the Gospel, and believe. And God, which knoweth the hearts, bare them witness, giving them the Holy Spirit, even as he did unto us; and put no difference between us and them, purifying their hearts by faith. Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they."—vss. 7-11

In Peter's speech he states that God had chosen him to first convey the Gospel message to

the Gentiles. This refers to the conversion of Cornelius, who was the first Gentile to become a Christian. The record of this event is recorded in Acts, chapter 10. This is not out of harmony with other scriptures which indicate that Paul was chosen to be the apostle to the Gentiles. There is no indication in the Scriptures that Peter continued a special ministry to the Gentiles.

After listening to Peter's speech, those attending the conference "kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them." And it was true. As Paul and Barnabas continued their missionary work, witnessing to both Jews and Gentiles, they had remarkable evidence of God's blessing upon the incoming Gentile converts.

The brethren at the conference arrived at a conclusion as to how to deal with the issue discussed. They decided to dispatch a letter to the many Gentile converts. In that letter they said, "It seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things; That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well."—Acts 15:28, 29

A Strategy for Mission

MEMORY VERSE: "I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me."—Isa. 6:8

ACTS 15:39—16:10

ON PAUL'S first missionary journey, beginning at Antioch, he had Barnabas as a co-worker, and also Mark. But Mark did not continue with Paul and Barnabas, no reason being given for his departing from them. When preparing for the second journey Barnabas wanted again to take Mark, but Paul did not agree. The first verse of our lesson indicates that there was a sharp contention between Barnabas and Paul on this matter which was not resolved—Barnabas going his own way and taking Mark with him, while Paul chose Silas, one who was "recommended by the brethren unto the grace of God."

First they traveled into Syria and Cilicia, "confirming the churches." These were, apparently, the churches that were established by Paul and Barnabas on the first missionary journey. "Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timo-

theus, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek."

Timotheus was "well reported of by the brethren that were of Lystra and Iconium. Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek." The fact that Timotheus had not previously been circumcised would have not ordinarily made any difference to Paul, but he knew that he was in an area where they might be criticized by Jews if he were not, so Paul arranged for him to be circumcised in order to silence any unnecessary criticism.

"As they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem. And so were the churches established in the faith, and increased in number daily." (vss. 4, 5) They

continued their journey through Phrygia and the region of Galatia, but were forbidden of the Holy Spirit to preach the Word in Asia.

"After they were come to Mysia, they assayed to go into Bithynia; but the Spirit suffered them not." An interesting aspect of this narrative is the fact that, while Paul and his traveling companions were apparently making certain decisions as to the route they would take and the places they would visit, the Lord's influence was directing them. The Lord did not permit them to preach the Word in Asia, nor did he permit them to go into Bithynia. Happy are the followers of Jesus who can recognize and be guided by these leadings of the Holy Spirit in their lives! It is one of the evidences of God's blessings upon his people.

Finally Paul and his companions reached Troas, "And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us." From this vision the group concluded that the Lord wanted them to go into Macedonia and there preach the Gospel.

This led to the introduction of the Gospel message into Europe. The first place that Paul visited in Macedonia was Philippi, he and his companions arriving there on the week-end. They learned of the weekly Sabb th

gathering of the group—apparently mostly women—outside of the city near a river, where they held prayer meetings. The apostle reasoned, and correctly so, that this would be an excellent place to begin his Macedonian mission.

He preached the Gospel to this little group of devout women, and some believed, among them one called Lydia, who in the business world was a seller of purple. She believed, and was baptized, and invited Paul and his companions to be guests in her home. It was in this home that the first Christian church in Europe was established.

Paul did not cease to proclaim the message in Philippi and vicinity, and it was not long before circumstances led to his arrest and imprisonment. Silas was incarcerated with him, and they were both locked in the stocks. At midnight, instead of complaining concerning their lot, they were singing hymns, and a great earthquake shook the prison, opening the doors and freeing them.

Out of this circumstance came the conversion of the jailer and his family. The authorities attempted to put Paul on trial, but changed their minds when they learned that he was a Roman citizen. However, he did voluntarily leave the area, bidding farewell to the little group of Christians who had been brought together and were meeting in the home of Lydia.

Christian Life and Doctrine

The Presence of The Son of Man

"When the Son of man cometh, shall He find faith on the earth?"—Luke 18:8

SHORTLY before his crucifixion Jesus said to his disciples, "And if I go. . . I will come again, and receive you unto myself: that where I am, there ye may be also." (John 14:3) When Jesus addressed these words to his troubled disciples they could not then comprehend all that was involved in the announced departure and coming again of their blessed Master. They believed that he was the Messiah of promise, and naturally they had been expecting that he would at once proceed to establish his foretold messianic kingdom upon the earth, and that through it he would presently fulfil all the prophetic promises which had been made concerning him.

With all this in mind, the sudden announcement of his going away, later to return and gather them unto himself, was most perplexing. They wondered, "What could our Master mean by these strange words?" And it was not until later, when the Holy Spirit came upon the waiting disciples at Pentecost, that they began to grasp with some degree of clearness that Jesus' going away and coming again constitute essential features of the divine plan for human redemption and deliverance.

They then saw more clearly what Jesus meant by receiving them unto himself—that it meant exaltation to glory,

honor, and immortality, and the privilege of living and reigning with him a thousand years. In addition to this they had revealed to them what Peter so clearly set forth a short time later, that his return would mean "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

Parousia

Much confusion has arisen concerning the manner and object of Christ's return because of a mistranslation of a Greek word used by Jesus and the apostles pertaining to this great event in the divine plan. The word is "parousia," which in many instances in the King James version of the Bible is mistranslated "coming," whereas it should have been translated "presence." The Apostle Paul uses the word parousia in Philippians 2:12. We quote: "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling."

No twist of the imagination could make this text mean anything if the word "coming" were substituted for presence to translate the Greek word parousia, for he is contrasting his presence with his absence. Certainly Paul, being the scholar that he was, knew the proper Greek words to select. Paul uses the word parousia again in II Corinthians 10:10, where he says concerning himself, "For his letters, say they, are weighty and powerful; but his bodily presence [parousia] is weak, and his speech contemptible." Here also, if we would substitute the word "coming," it would be entirely out of place, and it would signally fail to express the thought the apostle had in mind; for it is Paul's personal presence among the brethren, not his future coming, that is referred to here.

Thus we see that, in the two texts just quoted, the in-

spired apostle has furnished us with the true definition of "parousia" by applying it to simple circumstances which our finite minds cannot fail to understand. Hence, reasoning from this readily understood application of the word to the personal abiding presence of a human being among other human beings, then applying this same word parousia to the glorified, divine and invisible Christ, it is clearly seen that Jesus' use of the word in his great prophecy concerning the end of the age is intended to be descriptive of a period of time during which he will be present to direct the affairs of men upon the earth.

It is Paul's use of the word parousia in the two passages just cited that caused Rotherham in "The Emphasized Bible" to conclude that it should be universally translated "presence," which he has done. He reluctantly reached this conclusion because of his false conception of what was involved in the return of Christ. We quote him:

"The parousia, in any case, is still in the future, and may therefore be enshrouded in a measure of obscurity which only fulfilment can clear away: it may, in time, be both a period—more or less extended, during which certain things shall happen—and an event, coming on and passing away as one of a series of divine interpositions. Christ is raised as a firstfruit—that is one event; he returns and vouchsafes his 'presence,' during which he raises his own—that is another event, however large and prolonged; and finally comes another cluster of events constituting 'the end.' Hence, after all, 'presence' may be the most widely and permanently satisfying translation of the looked-for parousia of the Son of man."

Signs of His Presence

In Matthew 24:3 we find the disciples asking Jesus a very pointed question, which was, "Tell us, when shall these

things be? and what shall be the sign of thy presence [parousia], and of the end of the world [aion age]?" At his first advent they had not recognized Jesus as the Messiah of promise by his appearance because the prophecies had not indicated anything along this line. Their acceptance of him as the Messiah was based upon the signs which accompanied his presence, such as his many miracles. And now, if he were going away and returning to them later, they concluded that signs would again be necessary to identify him.

In Matthew's account chapters 24 and 25 are largely given over to setting forth the many signs which Jesus gave in answer to the disciples' questions. One of these signs is recorded in verses 21 and 22 of chapter 24. Jesus said, "For then [time of his parousia] shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened."

Clearly this sign is based upon the prophecy of Daniel recorded in chapter 12, which reads, "At that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book."

This sign hardly needs an interpretation. Close to two thousand years of human history has been made since Jesus uttered these words but at no time throughout all the centuries has the human race been threatened with utter destruction as is suggested in this sign. But now the human race is facing just this situation. With the introduction of nuclear fission into the hardware of war, it is admitted that certain of the powerful nations do have it within their grasp to destroy all mankind.

And then there is the more recent threat of pollution. The air we breathe, the water we drink, and the land we till are fast becoming polluted to the extent that now we are being warned that on this count also the human race might well work out its own destruction. However, there is a consoling thought in this prophecy, which is the assurance by Jesus that these days of tribulation will be cut short before all flesh is destroyed.

This sign of the Lord's presence is very understandable, and its fulfilment today in the threatened destruction of the human race so apparent, that even if we had no other sign we could conclude that we are indeed living in the days of the parousia of the Son of man. But there are other signs which are very convincing. One of them is contained in Luke 18:8. Jesus said, in connection with one of his parables, "When the Son of man cometh, shall he find faith on the earth?" Here Jesus indicates that at the time of his coming and second presence there would be a dwindling of faith in the earth. And how true this is today!

We are all aware of the rapid spread of communistic atheism in this generation; of the breakdown of faith in God and divine law, which is almost universal. One of the results of this time is the increase of crime on every hand, and the deterioration of moral standards among the people generally, even affecting those who occupy high places in the world's governments.

In the symbology of the Bible prophecies the literal heavens are used to depict religious influences in the affairs of men. One of these prophecies is recorded in Luke 21:25, 26. We quote: "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken."

The "powers of heaven" describes the control that religion has had in the affairs of men until the present time. But these powers are now being shaken, and this is one of the reasons that men's hearts are failing them for fear as they look ahead to the things coming on the earth.

In the past, religious restraints could be relied upon to hold the people in check to a certain extent, but not any longer. So thinking men and women who are aware of this situation are indeed filled with fear.

Jesus likened the conditions in the world which would result from this eventuality as a roaring of the sea and waves. This symbolism is beautifully described by the Prophet Isaiah: "Woe to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters! The nations shall rush like the rushing of many waters: but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind."—Isa. 17:12, 13

It is this disturbed and turbulent condition of the nations and masses with which we are surrounded today. Genuine peace and security are ever becoming more elusive, and this in no small way is the result of what Jesus indicates would be true at the time of his presence; that is, that there would be very little or no faith left in the earth.

Many Events

Christ's coming to earth is depicted in the prophecies as a "visit," expressing God's interest in and love for the human family. David wrote, "What is man, that thou art mindful of him? and the Son of man, that thou visitest him?" (Ps. 8:4) A visit to the earth and to the human race by a representative of the Creator, the God of heaven, is at the very center of that galaxy of doctrines which constitute

the divine plan for the redemption and recovery of the fallen race from sin and death.

Actually, two visits are involved in this manifestation of God's love for his erring creation. These visits are made by none other than God's only begotten and beloved Son, the Logos of creation, but better known to us as Christ Jesus our Lord, and the Son of man. While he comes to earth twice, in what is usually referred to as the first and second advents, these two comings are so fully related to each other that in a sense they are but two aspects of one visit.

There are many references in the Old Testament to both aspects of the Lord's visit to earth, and in the New Testament also there are many prophecies concerning the second advent. These prophecies vary in nature. Those pertaining to the first advent speak of his birth, various features of his ministry, his death and resurrection, as well as his exaltation to the right hand of God. The harmony of these prophecies is generally recognized by all students of prophecy, because they are seen to apply to different periods in that short visit. The time element is so clearly apparent in connection with the first advent prophecies that all who have read them even casually recognize that a period of some length is involved in their fulfilment, and all understand clearly that not all of them were fulfilled at the time Jesus was born.

Second Advent Events

The same basic fact is true concerning the prophecies pertaining to the second advent, although many students of prophecy—especially those of the Middle Ages—have endeavored to have them all fulfilled in a single day of twenty-four hours. And not too many even now realize that the harmony of the prophecies pertaining to Christ's second advent depends upon recognizing that they are indeed ful-

filled at different points of time during the period of his visit.

The greatest event of the first advent was the provision of the ransom through the death of Jesus. It was then that he gave his flesh for the life of the world. The sequel to this event during our Lord's second presence is the establishment of his kingdom, through the agencies of which the blessings of life secured by the ransom will be dispensed to a sin-cursed and dying race.

But there are many details in connection with the establishment of Messiah's kingdom! Many of these are specifically mentioned in the prophecies, and it is important to discern as clearly as possible their relationship to each other, and their proper setting in the sequence of events which the prophecies outline.

The Upper Room Promise

As already quoted, in the Upper Room the night before Jesus was crucified he told his disciples that he was going away to prepare a place for them, and that he would come again and receive them unto himself, that where he was they might be also. (John 14:1-3) In the light of other prophecies this would seem to be one of the very early events associated with the Master's second presence. Paul said, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."—I Thess. 4:16, 17

"The dead in Christ shall rise first"—this is a reference to all the faithful saints of the Gospel Age who lived and fell asleep in death prior to our Lord's return. So far as these were concerned, the Lord has received them unto himself. But then there were those who were alive and remained.

These also were to be exalted to be with Jesus and their brethren in the "air"—or spirit realm—not all at once, but as they finished their course in death.

Paul refers to this in his lesson on the resurrection. He wrote, "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead [in Christ] shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality."—I Cor. 15:51-53

"This corruptible must put on incorruption"—the reason being, as previously stated by Paul, that "flesh and blood cannot inherit the kingdom of God." (I Cor. 15:50) Some received incorruptibility in the resurrection, after having slept in death. And those who are alive and remain, without sleeping in death, are exalted to immortality in a moment, in the twinkling of an eye, as they faithfully finish their earthly course in death.

"Meat in Due Season"

Those who were "alive" and who "remained" at the time of the resurrection of the sleeping saints are evidently those referred to by Jesus in still another prophecy concerning his return. He refers to them as "servants" who are faithfully watching at the time of his coming, and says, "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."—Luke 12:37

This "meat in due season" is the rich feast of present truth by which the Lord's faithful watchers have been spiritually nourished for nearly a hundred years. And how "blessed" indeed it has been to partake of the glorious

doctrines of the truth—those doctrines which, in their entirety, assure us of a share in the ruling phase of the messianic kingdom, and the ultimate blessings of all the families of the earth. It is undoubtedly this “blessed” experience that is referred to in Daniel 12:12, which reads, “Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.”

The Harvest

Another aspect of the work accomplished by Jesus in the initial stage of his second presence is referred to in the prophecies as a harvest. His kingdom message to natural Israel at the time of his first visit to earth accomplished a harvest. At that time he said to his disciples, “The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest.”—Matt. 9:37, 38

Likewise, a harvest work has been in progress in connection with Jesus’ second visit. In replying to his disciples’ question concerning the signs of his second presence, Jesus gave as one of the signs this harvest, or gathering work, among his own people. We quote, “He shall send his angels with a great sound of a trumpet [the trumpet of truth], and they shall gather together his elect from the four winds, from one end of heaven to the other.”—Matt. 24:31

The Greek word here translated “angels” simply denotes messengers. These messengers may be heavenly beings or they may be humans. In this case we understand the reference is to those who are “alive and remain” in the flesh during the harvest period. Their faithfulness in proclaiming the harvest and kingdom message—the Gospel of the kingdom—is one of the tests upon these which, if they are faithful, will prove them worthy when they reach the end of the way to be changed to immortality “in the twinkling of an eye” to live and reign with Christ in his glorious

kingdom. Their exaltation is part of the setting-up process of the kingdom.

The Chief Reaper

Revelation 14:14, 15 reads, "I looked, and behold a white cloud and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe." Here is a prophecy of the early presence of "the Son of man" in which he is shown with a sickle and a crown, indicating that he came as Reaper and with the authority of a king. He is commissioned to thrust in his sickle and reap, "for the time is come for thee to reap."

This describes the beginning of the harvest work—the separation of the "wheat" and "tares" as set forth in the Parable of the Wheat and the Tares. (Matt. 13:24-30, 37-43) The parable indicates that there are two features of the harvest—the gathering of the "wheat" into the "barn," and the gathering and burning of the "tares" in a great furnace of fire, which we understand to be the "time of trouble" with which the age comes to an end. This double feature of the harvest work is shown as being accomplished under the leadership of the Son of man; the gathering and burning of the tares being symbolized as a gathering of "the vine of the earth."—Rev. 14:16-20

The wheat and tares parable indicates that at the conclusion of the harvest the "righteous," that is, the "wheat," "shine forth as the sun in the kingdom of their Father." These, together with Jesus, who now serves as the Chief Reaper, will constitute that blessed "Sun of Righteousness" which rises with healing in his wings. It will be then that, through Christ and his faithful followers as the "seed" of

Abraham, the promised blessings will flow out to all the families of the earth.

Thus we see that there is the beginning of fulfilment of a number of prophecies describing the work of the returned Lord which logically takes place at essentially the same time. He serves his faithful watchers with "meat in due season." This present truth acts as a test upon the watchers, and one of the tests is whether or not they are faithful in proclaiming this "everlasting Gospel," the harvest message, and thus participate in the harvest work under the direction of the Chief Reaper.

A Further Phase

There is, however, another group of prophecies which outline additional work to be accomplished by the second visit of our Lord. One of these is found in Matthew 25:31-46. This is the Parable of the Sheep and the Goats, which portrays in symbolic language the work of the world's coming judgment day. The introduction to this parable reads, "When the Son of man shall come in his glory, and all the holy angels [messengers] with him then shall he sit upon the throne of his glory."

This does not imply that there is a third coming of our Lord—"the Son of man." But it does point up the fact that there is a further purpose of his visit; a purpose that is accomplished following the testing of those of his own people "who are alive and remain" after the sleeping saints are awakened. It is a work which also follows the harvesting of the "wheat" and "the vine of the earth."

Those who are served with "meat in due season" when our Lord returns are not at the time seated with him in the throne of his glory. They are still in the flesh, and in need of spiritual nourishment. But when the Son of man comes in his glory ALL his holy messengers are with him. (Col.3:4)

(Continued on page 34)

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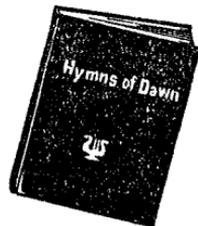
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(Continued from page 31)

This, then, is a phase of his coming which does not take place until the last members of his body have made their calling and election sure, and have been glorified with him. This shows that we cannot properly apply all the prophecies concerning our Lord's return to the same instant of time, any more than we could do so with the prophecies pertaining to his first advent.

"The throne of his glory" upon which the Son of man sits, together with all his faithful followers, is described in Revelation 20:11 as "a great white throne." In the following verses the work of the judgment day is described. We find "the dead small and great" standing before God, and "the books" are "opened." Death and hades give up their dead, and death and hell are cast into the "lake of fire," which is the "second death."

In the opening verse of this chapter we are told of an "Angel" which comes down from heaven and binds that "old serpent, which is the Devil and Satan" for a thousand years. This "Angel" is the Christ, Head and body [Comment Bible] the Son of man and his holy messengers, who are promised a share in the work of "bruising" the serpent's head. (Gen. 3:15; Rom. 16:20) It has now been nearly a hundred years since the Lord came to serve "meat in due season" to his "household," and to conduct the harvest work, yet in every area of human experience, religious and political, the world is further from God and more irreligious than ever before. Satan is still deceiving the whole world, and is still going about as a roaring lion seeking to devour the Lord's own faithful people.

What a change there will be when the mighty Angel lays hold upon "that old serpent," binds him with a chain, sets a seal upon him, and casts him into the bottomless pit! Then the work of judging the resurrected world by Jesus and his church will begin. Then, during that period of "regener-

ation" the church will sit upon thrones judging the twelve tribes of Israel; or, as pictured under a slightly different symbol, will be seated with Jesus on the throne of his glory for the judging of all nations which, based upon the things written in the "books," will be divided as a shepherd divideth his sheep from his goats.—Matt. 19:28

Restitution

Another prophecy pertaining to the work of the Lord during the time of his second visit to earth is given to us by Peter, and recorded in Acts 3:19-23. This is part of a sermon preached by Peter shortly after Pentecost. That which gave rise to the sermon was a miracle performed by Peter and John—the healing of a man who had been lame from birth. Peter explained that this man had been restored to soundness of limb because of his repentance and because of his faith in Jesus of Nazareth, whom his audience had helped to crucify.

Jesus was now raised from the dead, and alluding to the miracle of healing which he had just performed, Peter explained that at his return there would be "times of restitution of all things." It would not be a case of only a few being restored, but all were to receive that blessing, even those who had died. However, as Peter explained, the heavens must retain Jesus "until" this period of restitution.

To which phase of our Lord's return does Peter refer in this prophecy? Is it when he comes to serve "meat in due season" to his household, and to conduct the harvest work; or is it when he comes in his glory with all his holy angels [messengers] with him, and sits upon the throne of his glory? Before deciding which is the correct answer to this question let us examine Peter's prophecy a little further.

Peter said that the "times of restitution" had been foretold by the mouth of all God's holy prophets since the world

began. The first quotation from the prophets which he gives is the statement by Moses: "For Moses truly said unto the fathers, a prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people."—Acts 3:22, 23

We understand from this that Peter's reference is to the coming of "that Prophet" made up of Jesus and his church. This prophet was to be raised up to the generation of Israelites who lived in Moses' day, and of course to all the families of the earth of every generation. This implies that the raising up of "that Prophet" would ultimately lead to the resurrection of the dead. Indeed, the enemies of Peter understood this, and were grieved that Peter and John taught the people and preached through Jesus the resurrection of the dead.—Acts 4:1, 2

A part of Moses' prophecy as interpreted by Peter declared that those who did not hear, or obey, "that Prophet" "shall be destroyed from among the people." (vs. 23) Since Jesus returned to serve his household with meat in due season, and to conduct the work of harvest, none have been destroyed from among the people through failure to give obedient heed to the words of that Prophet. And the reason is that "that Prophet" has not yet spoken to the world, and therefore the world has not had an opportunity to hear his voice of instruction and authority.

Other Restitution Promises

As Peter declared, God's prophets had fortold the times of restitution. And how we revel in those Old Testament promises of restitution for a sin-cursed and dying world! Here is one of them: "In this mountain [kingdom] shall the Lord of hosts make unto all people a feast of fat things, a

feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all the people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, and we will be glad and rejoice in his salvation.”—Isa. 25:6-9

How we long for the time when these promised restitution blessings will be lavished upon the people of earth! And there are still other promises of restitution blessings. Isaiah also wrote, “Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart [as did the one healed by Peter as an illustration of restitution], and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes. And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. . . .And the ransomed of the Lord shall return [in the resurrection], and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.”—Isa. 35:5-10

Here we are assured that the dumb will sing, and the blind will see, “for in the wilderness shall waters break out, and streams in the desert.” Some small areas of desert land are today being irrigated by water brought long distances for the purpose, but this has not caused the dumb to sing

and the blind to see. We are informed that deep down below at least some of the deserts of earth there are huge quantities of water, but they have not yet burst forth to water the parched ground above.

While some of this encouraging prophecy of Isaiah is undoubtedly symbolic, we do know that in due time the ransomed of the Lord shall return, and come to Zion, the glorified Christ, and will obtain joy and gladness, and that sorrow and sighing will flee away. But this cannot be until the Zion class is complete. Then "the law shall go forth of Zion, and the word of the Lord from Jerusalem."—Micah 4:1-4

A New Covenant

Through the Prophet Jeremiah the Lord promised to make a "new covenant" with the house of Israel and with the house of Judah. The making of this covenant, the promise shows, was to result in God's Law being written in the hearts of the people. This is another promise of restitution which has not been fulfilled. No one is as yet being restored to mental and physical health; nor is the law of God being written in the hearts of the people. However, we rejoice in this reassuring promise, which indicates so clearly that it is the divine purpose to restore mankind to that original mental, moral, and physical perfection which was possessed by Adam when he was created in the divine image.

The Kingdom Group

It seems obvious that the return, or coming of the Lord, referred to by Peter in Acts 3:19-23 has its proper setting among the prophecies which describe, not the work of preparation which is accomplished during the first years of his presence, but the actual accomplishments of that kingdom—the binding of Satan, the resurrection of the dead, the

work of the judgment day, etc. Keeping these different aspects of the Master's second presence in mind, and rightly dividing the Word of truth to make the proper application of the prophecies relating to them, results in beautiful simplicity and harmony.

The important consideration for all the Lord's consecrated people is to continue their work of sacrificing the flesh and its interests as they lay down their lives in the great cause of God to which they are dedicated. At best we now know only in part, but we do know that we must be faithful unto death in order to receive the crown of life and reign with Christ a thousand years.—Rev. 2:10; 20:6



Weekly Prayer Meeting Texts

APRIL 4—"Let us walk honestly, as in the day."—Romans 13:13 (Z. '03-122 Hymn 315)

APRIL 11—"Let us walk, . . . not in rioting and drunkenness."—Romans 13:13 (Z. '03-123 Hymn 145)

APRIL 18—"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you. But rejoice, inasmuch as ye are partakers of

Christ's sufferings; that when His glory shall be revealed, ye may be glad also with exceeding joy."—I Peter 4:12, 13 (Z. '96-31 Hymn 67)

APRIL 25—"Without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him."—Hebrews 11:6 (Z. '00-139 Hymn 35)

The BIBLE ANSWERS

If day and time are not listed please contact station for information.

ALABAMA		INDIANA	
Birmingham	WBRC-TV Channel 6	Terre Haute	WTHI-TV Channel 10
Dothan	WDHN-TV	Sundays, 11:00 a.m.	
Florence	WOWL-TV Channel 15	IOWA	
Geneva	CATV	Urbandale	CATV
Man.—Fri.		LOUISIANA	
Selma	WSLA	Alexandria	CATV
ARKANSAS		Selma	WSLA
Little Rock	KARK	MARYLAND	
CALIFORNIA		Salisbury	WBOC
El Centro	KECC-TV Channel 9	MASSACHUSETTS	
Fresno	KMJ-TV Channel 24	Needham-Boston	WCVB
Sundays, 7:30 a.m.		7:00 a.m.	
Los Angeles	KTTV Channel 11	MICHIGAN	
Sundays, 6:30 a.m.		Grand Rapids	WUHQ
Sacramento	KTXL Channel 40	10:00 a.m.	
7:00 a.m.		Southfield	WXYZ
San Jose	KNTV as Programed	MISSISSIPPI	
COLORADO		Greenwood	WABG
Pueblo	CATV	Biloxi	CATV
5:00 p.m.		12:30 p.m.	
FLORIDA		Columbus	WCBI-TV Channel 4
Gainesville	WCJB	Sundays, 7:30 a.m.	
9:00 a.m.		MISSOURI	
Key West	CATV	Columbia	KOMU
Mon.—Fri.		St. Joseph	CATV
Miami Beach	WCKT	MONTANA	
Panama City	WDTB	Kalispell	KCFW-TV Channel 9
Pensacola	CATV	7:00 a.m.	
GEORGIA		NEBRASKA	
Columbus	CATV	Lincoln	CATV
Macon	WCWB	North Platte	KNOP
11:30 a.m.		NEW YORY	
West Point	CATV	Central Islip	WSNL
HAWAII		Horseheads	CATV
Hilo	KPUA-TV Channel 9	8:00 p.m.	
3:07 a.m.		Watertown	CATV Cabelvision
Honolulu	KGMB-TV Channel 9	Levittown	CATV
4:08 a.m.		Brooklyn	WNYE
ILLINOIS		NORTH CAROLINA	
Danville	CATV	Asheville	WANC-TV Channel 62
12:30 a.m.		7:00 p.m.	
Kankakee	CATV		
Thursdays, 3:30 p.m.			

Television Schedule

Charlotte	WCCB-TV Channel 18	9:00 a.m.	
	9:30 a.m.		
OHIO			TEXAS
Ashland	ACTV—CATV		Lufkin
Cambridge	WHIZ-TV Channel 80		Port Arthur
	Sundays, 8:30 a.m.		Pampa
Cincinnati	WCPO-TV Channel 9		Pharr
	Thursdays, 1:58 a.m.		Dallas
Coshaoton	WHIZ-TV Channel 71		
	Sundays, 8:30 a.m.		UTAH
Dayton	WLWD Channel 2		Salt Lake City
	Every Fourth Sunday, 1:30 a.m.		
Louisville	WJAN		VIRGINIA
Marietra	WCMO-TV		Fredricksburg
Zanesville	WHIZ-TV Channel 18		Roanoke
Steubenville	WSTV		
	Sundays, 8:30 a.m.		WASHINGTON
OKLAHOMA			Seattle
Muskogee	CATV		
	Mondays, 8:00 p.m.		9:30 a.m.
Oklahoma City	KETA		Tacoma
Tulsa	KOED		
PENNSYLVANIA			8:30 a.m.
Du Bois	CATV		WEST VIRGINIA
Huntingdon	CATV		Bridgeport
Levittown	CATV		Charleston
Philadelphia	WPVI		
Pittsburgh	WTAE		6:30 a.m.
SOUTH CAROLINA			Mon.-Fri.,
Anderson	WAIM-TV Channel 40		8:30 a.m.
	Mondays, (Time to be announced.)		
Ashville	WANC		WISCONSIN
	7:00 a.m.		Eau Claire
TENNESSEE			
Johnson City	CATV		WEAU-TV Channel 13
Knoxville	WTVK		
			Fridays 6:30 a.m.
			Rhineland
			WAE0
			CANADA
			Soult Ste. Marie
			Kitchener, Ont.
			Toronto
			WEST INDIES
			St. Kitts
			ZIZ-TV Channel 5

SPANISH RADIO BROADCASTS

SUNDAYS UNLESS OTHERWISE NOTED

ARIZONA		TEXAS	
Tucson	KXEW 1600 kc. 8:30 a.m.	San Antonio	KUKA 1250
MEXICO			8:30 a.m.
Mexico City	XEK	URUGUAY	
	(Tues.) 11:20 p.m.	Montevideo	Radio El Espectador
			Saturdays, 1:30 p.m.
		810 kc.	

"FRANK and ERNEST"

SUNDAYS UNLESS OTHERWISE NOTED

ALABAMA

Sheffield WSHF 1290 1:30 p.m.

CALIFORNIA

El Centro KICO 1490 10:30 a.m.

Los Angeles KBIG 740 9:00 a.m.

Redding KVCV 600 7:45 a.m.

Sacramento KGMS 1380 8:30 a.m.

San Francisco KNEW 910 8:15 a.m.

COLORADO

Montrose KUBC 580 8:15 a.m.

DELAWARE

Wilmington WTUX 1290 10:15 a.m.

FLORIDA

Tampa WFLA 970 9:30 a.m.

IDAHO

Coeur d'Arlene KVNI 1240 9:15 a.m.

Lewiston KRLC 1350 9:35 a.m.

Sandpoint KSPT 1400 10:15 a.m.

ILLINOIS

Granite City WGNU 920 9:45 a.m.

La Salle WLPO 1220 9:45 a.m.

Rockford WRRR 1330 8:30 a.m.

West Frankfort WFRX 1300 9:15 a.m.

INDIANA

Indianapolis WIBC 1070 8:00 a.m.

Muncie WLBC 1340 7:00 a.m.

Gary-Hammond

WJOB 1230 8:30 a.m.

KANSAS

Goodland KLOE 730 7:45 a.m.

KENTUCKY

Bowling Green WLBK 1410 8:00 a.m.

Louisville WAVE 970 8:15 a.m.

Winchester WWKY 1380 10:30 a.m.

MICHIGAN

Detroit WQTE 560 9:30 a.m.

Grand Rapids WMAX 1480 8:45 a.m.

Saginaw WSGW 790 10:15 a.m.

MINNESOTA

Minneapolis KQRS 1440 10:15 a.m.

MISSOURI

Farmington KREI 800 9:00 a.m.

MONTANA

Baker KFLN 960 8:00 a.m.

Great Falls KEIN 1310 8:06 a.m.

Miles City KATL 1340 10:15 a.m.

NEW JERSEY

Salem WJIC 1510 9:45 a.m.

NEW YORK

Buffalo-Niagara Falls

WHLD 1270 12:00 noon

Kingston WKOT 1550 9:45 a.m.

New York WNCN 104.3 FM 7:45 a.m.

Patchogue WSUF 1580 9:45 a.m.

Rochester WBBF 950 9:00 a.m.

Mineola WTHE Sat.

NORTH CAROLINA

Beaufort 1400 9:00 a.m.

OHIO

Zanesville WHIZ 1240 6:40 a.m.

OKLAHOMA

Oklahoma City WNAD 640 10:06 a.m.

Radio Broadcast Schedule

OREGON

Lebanon KGAL 920 9:00 a.m.
Portland KLIQ 1290 9:30 a.m.

PENNSYLVANIA

Allentown WHOL 1600 10:45 a.m.
Pittsburgh WARC 540 12:00 noon
Pottstown WPAZ 1370 12:45 p.m.

PUERTO RICO

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

TEXAS

Dallas KNUS 98.7 F.M. 6:15 a.m.
Lubbock KDAV 580 9:45 a.m.
Pleasanton KBOP 1380 7:30 a.m.
Shamrock KBYP 1580 10:15 a.m.

UTAH

Salt Lake City KSOP 1370 9:00 a.m.

WASHINGTON

Bellingham KPUG 1170 9:30 a.m.
Seattle KAYO 1150 10:30 a.m.
Spokane KUDY 1280 9:30 a.m.
Tacoma KMO 1360 9:45 a.m.
Yakima KUTI 980 7:15 a.m.

WISCONSIN

Milwaukee WEMP 1250 8:45 a.m.
Neillsville WCCN 1370 9:15 a.m.

WYOMING

Sheridan KWYO 1410 12:00 noon

CANADA

Camrose, Alberta CFEW 10:45 a.m.
Corner Brook, Nfld.

CFCB 570 10:30 a.m.
Oshawa, Ont. CKLB 1350 9:45 a.m.
Port Au Choix CFNW 10:30 a.m.
Port Aux Basques, Nfld.

CFLW 1230 10:30 a.m.
Prince Albert CKBI 900 10:30 a.m.
Regina, Sask. CKRM 7:45 a.m.
Stephenville, Nfld.

CFGN 910 10:30 a.m.
St. Thomas, Ont.

CHLO 1570 10:45 a.m.
Vancouver, B.C. CJVB 1470 9:45 a.m.
Winnipeg CKY 7:45 a.m.
Yorkton, Sask. CJGX 940 10:00 a.m.

URUGUAY

Montevideo 1:30 a.m.

VIRGIN ISLANDS

St. Croix (Sat.) WSTX 970 9:00 a.m.

MALDIVE ISLANDS

Radio Maldives (Tue.) 4740 9:00 p.m.

AUSTRALIA

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

PANAMA

Panama City HOQ 1250 10:30 a.m.

MEXICO

XEX

RADIO TOPICS FOR APRIL

7—"Christ the Foundation"

28—"Peace Through Christ's

14—"The Resurrection"

Kingdom"

21—"Our Lord's Return"

The British Section

"Be Ye Strong"

"Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the Devil."

—Ephesians 6:10

IF WE are Christians and believe our Bibles, then we are convinced of the ultimate triumph of good over evil. In fact, we know that the time is coming when evil will no longer be an active principle anywhere in the universe.

We know from God's Word that in the coming age, during the reign of Christ, the effects of evil will be eradicated from the hearts and minds of all the willing and obedient of the human race. We know that then righteousness will be encouraged and evil will be punished and restrained and abated. But before this, before God's kingdom shall have come, before his will shall

be done on earth as in heaven, God is calling us as his sons to run "for the prize of the high calling of God in Christ Jesus."—Phil 3:14

Because God is dealing with this class now, before dealing with the world of mankind, those who hear his call and respond have the special opportunity of enlisting themselves on the side of God and truth and righteousness. And it is to the "us" class, the church of God, that the words of our text were written.

And what an exhortation to the brethren—"Be strong in the Lord." To be strong in the Lord implies that we may be strengthened in the things of the Spirit. Those of "like precious faith" the Apostle Peter urged to give diligence to make their calling and election sure. (II Pet. 1:10) And so, if we are running now, if we are fighting the good fight of faith now, then even in our weakness we should hearken to the words of our text to "be strong in the Lord, and in the power of his might."

Our Armour and Warfare

Paul's reference to the armor of God indicates that the struggle requires fortitude and endurance, and we must put it on if we would be fully victorious. Even though the illustration is that of the literal armour of a soldier as used in the days of the Apostle Paul, we are aware that it was not these material weapons to which he referred, but to their counterparts—spiritual weapons and armour. He states in II Corinthians 10:3-5: "For though we walk in the flesh [that is, as human beings], we do not war after the flesh: (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds;) casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringeth into captivity every thought to the obedience of Christ."

Sometimes the struggle against errors, and against the inherited weaknesses of the fallen flesh, is a most difficult task, requiring strength of mind and heart and soul—strength of a higher order than the physical strength and endurance necessary to the soldier of the world. But

merely to be exhorted to "be strong," while it might have a stimulating effect upon us to strive to summon our courage and our fortitude and our faith in the Christian warfare, would not alone be sufficient. By what means, then, may we become strong, how may we be strengthened in the inner man?

Here, too, we may draw lessons from the carnal soldier. Certain knowledge is necessary if the soldier would fight intelligently and successfully. He must be trained in the art of war. He must be familiar with the use of his weapons. He should also be strong physically, through proper food and proper exercise.

It is equally true that a Christian needs the knowledge which the Bible, his "manual of Arms," supplies, if he would fight intelligently, lawfully, and successfully against the world, the flesh, and the Devil. The Christian soldier's Captain, Jesus Christ himself, declared that it was his meat and drink to do his Heavenly Father's will. (John 4:34) That will for him was very largely outlined in the Old Testament Scriptures, which he studied and fulfilled. Our meat and drink also is the doing of our

Heavenly Father's will, which both the Old and New Testament Scriptures reveal to us. When rightly divided and understood they supply both our spiritual enlightenment and food.

In our feasting upon the heavenly manna may we not draw a lesson from Israel of old? They were commanded to gather and eat of it every day. Is it not equally important that our spiritual needs be our daily concern, that we let not a day go by without feasting on the Lord's bountiful supply of spiritual food? If not, we will become weak and faint in our minds, lacking that strength in the Lord which we might have had.

Certainly, knowledge along various lines is essential, and surely an understanding of the character of our God and of his plans and purposes is most important. Are we not glad that he has seen fit to inform us of his program revealing the length and breadth and height and depth of his love?

Our Foes

The knowledge we have relating to the foes we fight is also necessary. Our foes are the world, the flesh, and the

Devil, and we are not ignorant of their devices to deceive and overcome us—whether it be by sophistry, or doubt, or hate, or flattery. We hear the expressions, "cold war," and "psychological warfare"; the Christian warfare has been such from the very beginning—a battle of the mind, a "bringing into captivity every thought to the obedience of Christ" (II Corinthians 10:5), a being "transformed" by the "renewing" of the mind (Rom. 12:2), putting on the mind of Christ as exhorted in Philipians 2:5: "Let this mind be in you, which was also in Christ Jesus."

The great archenemy of the Christian, Satan, is a past master in the art of propaganda and psychological warfare. He would like to have hindered our entering the "narrow way," representing it as too rugged and difficult, and involving too great a sacrifice. He would frighten us with the might of our foes, and by calling attention to our weaknesses. But let us not be misled in looking to ourselves and our acknowledged weakness, but rather "looking unto Jesus the author and finisher of our faith."—Heb. 12:2

Let us also remember that

“if God be for us, who can be against us” to prevail? (Rom. 8:31) The hymn well expresses it: “When I think of self, I tremble; when I look to thee, I’m strong.” Thus by looking unto him, from whence cometh our help (Psalm 121:1, 2), we become “strong in the Lord, and in the power of his might.” (Eph. 6:10) It is faith in the assurances of the Word of God which makes us strong, and “this is the victory that overcometh the world, even our faith.”—I John 5:4

Humility, Faith, Hope, and Love

Only in humility may we be truly “strong in the Lord,” “for God resisteth the proud, and giveth grace to the humble.” (I Peter 5:5) We have many examples of this fact. The Lord through Samuel said concerning King Saul: “When thou wast little in thine own sight, the Lord anointed thee king over Israel.” (I Samuel 15:17) Saul’s greatness in his own eyes later led to his rejection by God.

This was true of other characters of the Old Testament as we read in II Chronicles 15:7: “Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded.” With these words

of encouragement, King Asa did battle against a huge host of the Ethiopians, and with full reliance on the Lord, conquered. Later in his reign, King Asa trusted in an alliance with Syria, in a war against Israel, rather than looking for the will of the Lord and his help. Then the Lord through the Prophet Hanani, spoke to King Asa, saying:

“Were not the Ethiopians and the Lubims a huge host, with very many chariots and horsemen? yet, because thou didst rely on the Lord, he delivered them into thine hand. For the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him. Herein thou hast done foolishly: therefore from henceforth thou shalt have wars.”—II Chron. 16:8, 9

Thus is emphasized the fact that we should trust in the Lord with all our heart, and lean not to our own understanding. (Proverbs 3:5) It is, then, not a matter of our own strength, but of our faith and our hope and our love, and of our hearts being perfect toward him, that makes us “strong in the Lord.”

We admire the physically

strong. There are some quarters in Christendom which believe that physical health and vigor should be expected by the Christian and are an indication of God's blessing. Certainly if we have sound bodies, good health, and physical vigor and strength we have much for which to be thankful. However, we do not find that the Bible holds promises of this kind for the Christian.

Our strength in the Lord is that of the heart and mind and spirit—the new mind established in righteousness and truth and loyalty to God. The matter of our health might limit our activities, but should

not affect our desires, our hopes, or our willingness to do whatever we are able to do in the Master's service.

There is evidence that Paul's "thorn in the flesh" was poor eyesight. (II Cor. 12:7) He evidently felt that this was a hindrance to him in the work of the Lord, and he prayed three times it might be removed. God's answer came, not in compliance with the apostle's desire, but nevertheless it was an answer which Paul fully accepted; namely, "My grace is sufficient for thee: for my strength is made perfect in weakness."

BRITISH SPEAKERS' APPOINTMENTS

Portrush	D. BRUCE (USA)	Dewsbury	April 21
	May 25-27	Yeovil	May 5
Welling	C. A. CORNELL	Portrush	25-27
	April 7	R. ROBINSON	
Newport	E. T. NADEL	Portrush	May 25-27
Hull	March 30	A. SPAIN	May 25-27
Portrush	May 11	Portrush	May 25-27
	25-27	B. WHITE	
	W. F. READER	Yeovil	May 5

YEOVIL HOME GATHERING—May 3-5. Hill Grove Avenue. For accommodation contact Mrs. Stracy at the above address.

PORTRUSH CONVENTION—May 25-27. For accommodation contact Mr. T. Lang, 31 Hawthorne Terrace, Londonderry, Northern Ireland.



Brother Edward E. Fay will be in England, India, Australia, and New Zealand during the months of March and April.

Brother Dovid Bruce will be in France and Germany during the month of April; in Warsaw Poland, and various classes there in May; and in Aldersbrook, England the Sunday before the Portrush, Ireland Convention, May 25 to 27.

Talking Things Over

The Miracle of the Resurrection of Christ

"Being made so much better than the angels, as He hath by inheritance obtained a more excellent name than they."

—Hebrews 1:4

THE resurrection of Jesus marked the turning point between ages, and gives assurance of God's interest in the fallen race. Countless numbers of times in the history of humanity there have been miscarriages of justice due to the unwisdom and prejudice of those whose business it is to judge and punish violators of the law. In most cases these unfortunate experiences are little publicized, and soon forgotten by all except the individuals directly concerned. But it was different in the case of the Man of Galilee who was hung upon a cross till he died—not because he had violated any law of his day, but because of religious prejudice and intolerance. Here, indeed, was a black travesty of justice, but it was destined to mark the turning point of time, and to introduce the most highly civilizing concepts of religion ever known to man. It was the beginning of the Christian era!

There were a few who did not lose faith in Jesus when the mob cried for his death. Among these was Mary Magdalene. She went to the tomb of her beloved Master early in the morning after the sabbath, and found it empty. She notified Peter and John, who came to the tomb and confirmed her findings. They returned to their home, but Mary tarried.

It was then that she saw two angels in white—one was “at the head, and the other at the feet, where the body of Jesus had lain.”—John 20:11, 12

Mary was weeping bitterly, and in answer to questions put to her by these heaven-sent strangers, she explained that the body of her Lord had been taken away and that she knew not where to find it. Outside of the tomb another stranger accosted her, and he also wanted to know the cause of her sadness. She thought this man was the gardener, and supposing that he had been in the general vicinity most of the time since Jesus died, believed he could give her some information as to who had taken away the body, and where it had been taken, so she asked him about it.

Yes, this “stranger,” who appeared as a gardener, did know what had become of Jesus’ body, for he was the resurrected Jesus himself! With the tone of voice and accent with which she was familiar, and which on many occasions no doubt had stirred her entire being, he now spoke to her, saying, “Mary.” He did not look like Jesus. He was not dressed as Jesus had always dressed. But it was the voice of Jesus, and Mary knew then that he was no longer dead.

Mary knew that she had seen Jesus, but she knew also that now he was different. Then he vanished from her sight. Later, he joined two of his disciples who were en route to Emmaus, and conversed with them. They did not recognize him until he offered thanks at the evening meal. Here again it was evidently the tone of his voice and his familiar way of expressing thanks that caused them to know that their guest was the Master. On another occasion he appeared in an upper room where his eleven apostles were conferring. They had locked the doors for fear of the Jews, but Jesus came into the room just the same. This time he appeared in such a manner that they recognized him by sight.

Mary had seen a “stranger.” Two of the disciples had seen and conversed with a “stranger.” The eleven in the

upper room saw the Master as he formerly appeared. Later, a group of them saw him on the lake shore, and thought he was a fisherman. He was with them forty days after his resurrection, but they saw him only on a few brief occasions. Yes, he was different, so different that they were puzzled to understand him, and to know just how they still could be his disciples.

Is the story of Jesus entering a room with the doors locked too fantastic to believe? We think not. It required great faith to believe it prior to our modern age, but today we are surrounded with miracles just as inexplicable as this, and we accept them as a matter of fact. Beautiful music, drama, lectures, motion and talking pictures come into our homes every day, and we do not have to open the doors to let them in. True, we have gadgets inside our homes which we call receiving sets, and with these we "tune in" the particular kind of entertainment we prefer. But still, while we know what to do to accomplish these results, it is mystifying to think how it penetrates walls and is ever present with us, surrounding us on all sides, and yet imperceptible to our sight and realization.

We are referring, of course, to radio and television. And even more wonderful than the fact that we can enjoy the pleasures of these inventions right in our homes "with the doors locked," is the knowledge that the programs of our choice travel through miles and miles of space in order to reach our homes. Furthermore, while we may be enjoying a lecture on science, and a million others may be enjoying the same lecture, other millions are being entertained or instructed in numerous other ways. All these many programs are riding the air waves, so to speak, at the same time, but do not interfere with one another.

It appears altogether too fantastic to believe, so we will all be unbelievers! We'll say it isn't true! It can't be true! But it is true! We can't explain it—of course not. Even the

inventors and scientists can't explain the invisible power which they have learned to harness and control to a limited extent. They speak of electricity, of wave lengths, etc., but these are just words by which they describe certain results they obtain by doing certain things.

Now this is just our way of saying that there are things all around us which we cannot see; invisible power which we cannot fully explain; an energy which cannot be stopped by brick, stone, or wooden walls. These things which the human eye cannot see and the human brain but imperfectly understand are, however, just as real and "tangible" as the objects which we call material. It is just that our senses cannot clearly perceive or completely explain them. And this brings us back to the fact that the limited reasoning ability we do possess should certainly enable us to see that there must be more intelligent and more powerful beings in this universe than ourselves, yet invisible.

Today our scientists are merely scratching the surface as it were, in their efforts to harness and use invisible forces of nature. And think of the marvelous results they are obtaining! But let us remember that these invisible forces have always been in existence. They were created and have been used by the Creator to control all the billions of worlds in his vast universe. He knows precisely what electricity and nuclear energy are, for he created them. And so it is with all the things we see and with which we work every day of our lives. We can plant a turnip seed and watch the turnip grow from it into maturity. We can cook turnips and eat them; but we cannot make turnip seed.

When Jesus was raised from the dead he announced to his disciples that all power had been given to him, in heaven and in earth. We accept this as a statement of fact. By doing so, there is no obstacle to our believing that One who possessed such power could come and go as the wind, and reveal himself to human eyes in any manner he chose—as a gardener, a stranger, in a locked room, or by the lake

shore. Or, if he preferred, he could be present with his disciples without their knowing of his presence. Jesus, who in coming to earth to die for the sin-cursed race, humbled himself and was made a little lower than the angels, had now been rewarded for his faithfulness. Now he was the exalted Jesus, having been made "so much better than the angels."

We honor our heroes and reward those who risk death in order to save or benefit others. There is a righteous principle involved in this; a principle which had its origin with the Creator. He thus honored Jesus for his faithfulness. He "decorated" his Son with glory, honor, and immortality. He exalted him above the angels—above every name that is named. He whose wisdom and power operated to create the universe now used that power to raise Jesus from the dead and give him a nature high above the human and the angelic, even the divine nature itself.

Mere man is able to unloose a fraction of the hidden energy created by God, but does it at the risk of committing racial and national suicide. God, who created that energy, and therefore is vastly superior to it, laid hold upon the dead Christ, restored him to life, and exalted him to his own right hand, giving him "all power" in heaven and in earth.

We are awe-inspired with the thought! Is it any wonder that divine intervention such as this, on behalf of One who, while he died for the sins of the world, nevertheless, was unjustly killed, should have such a profound effect upon the course of the world? If the discovery of the limited use of atomic energy has ushered the world into a new age—the atomic age—it is no wonder that the direct use of divine power by him who created atomic energy should also mark the beginning of a new age, even the Christian age!

But we should not labor under any misapprehensions concerning "the Christian age." Many things have occurred

during the Christian dispensation and in the name of Christianity which have not been Christian. It has not been Christian for one nation to go to war against another in the name of Christ. The "Holy" Crusades were unholy and unchristian. The "Holy Inquisition" was not Christian—it was the product of inhuman religious intolerance and hate, and among the most unholy of all the diabolical practices of the Dark Ages. Persecution of the Jews has not been Christian.

The fear-instilling teaching of eternal torture for the wicked is not Christian. Masses for the dead, and the claim that such masses ease and shorten the sufferings of those alleged to have gone to purgatory, are wholly without authority by Christ or any of the inspired writers of the Scriptures. Selling indulgences, and "blessing" images and everything else that is blessed in consideration of a fee, are unchristian and unholy practices, and not part of God's work during the Christian age.

That for which the now nearly obsolete word "Christendom" originally stood was not Christian. It had its inception in the claim that the church-state governments of Europe constituted the kingdom of Christ. But that was a false claim. This union of apostate churches with civil governments was foretold in the Scriptures, and portrayed as spiritual harlotry. The teachings of the church relative to this illicit union with the state are symbolized in the Word of God as "the wine of her fornication," and it was foretold that this "wine" would make all the nations drunk which partook of it. No wonder the nations of Europe were almost continuously engaging in a barbarous round of war, bloodshed, and hate during the heyday of ecclesiastical power in the old Roman world. Surely such debauchery was not Christian, and no part of God's plan for the Christian age.

All these evils are but the work of selfish man. That they were practiced in the name of Christ has confused the true

issues and principles of Christianity in the minds of millions. It is this confused conception of Christianity that is causing so many now to lose faith in the Bible. The enlightenment of our day is causing thinking minds to realize that a religion which has countenanced and still countenances and promotes such evils is a very bad religion, and that the world would be better off without it. The truth of this is readily apparent to the unbiased, unprejudiced thoughtful person, but it is urged that the earnest truth-seeker look further, to search deeper, to push aside the rubbish of superstition and discover the jewels of truth hidden away in the Bible—truths which in the light of present-day events reflect beams of light from the God of heaven which pierce the gloom ahead and reveal the remaining steps in the pathway to the human destiny of peace and everlasting life planned by the Creator.

What, then, during this Christian age, has been truly Christian? To the extent that the moral and ethical teachings of Christ have been practiced, we have had a better world. Of this there can be no doubt. On the other hand, the failure of the nations, and of individuals comprising the nations, to practice Christian principles in all their dealings with one another, does not mean that Christianity has failed. For, strange though this may seem, Jesus did not commission his followers to convert the world to his way of life during this Christian or Gospel Age. To the extent that the world has been made better by the influence of his teachings in the lives of those who have been his true followers, it has thus far been a by-product of true Christian faith and work.

Jesus commissioned his followers to go into all the world to preach the Gospel, and to make disciples of all nations. They were not to limit their field to one nation, but were to go to all. Those of any and all nationalities who believed and devoted themselves to the cause were to be accepted as disciples. That every individual in all nations would become

disciples was not expected. As for the world in general who heard the message, it was to be merely in the nature of a "witness," a testimony. Instead of all the world being converted by this effort, the Scriptures explain that its purpose has been merely to "take out" of the world a people "for his name."—Acts 15:14-17

A great deal is said in the New Testament about the "calling" of this class, and much of it has been misunderstood. The promise is given that those who suffer and die with Jesus will live and reign with him. They are to share his "glory." They are to sit on his "throne." Jesus promised to prepare a place for them, and to "come again" and receive them unto himself. All these marvelous promises combine to mean that the true disciples of Christ during this Christian age are justified in expecting to be exalted above angels, and to share the divine nature and glory which the Father gave to Jesus as a reward for his faithfulness. The apostle speaks of it as a "heavenly calling."—Heb. 3:1

The calling and selection of these by God, based upon their acceptance of and loyalty to the Gospel as preached by Jesus' disciples, has been the divine program for this age. It began at Pentecost. There the invisible power of God, the Holy Spirit, came upon the waiting disciples, enlightening their minds and giving them power of speech to declare the message of truth concerning the purposes of God. The response on that first day was tremendous; but the enthusiasm of the believers was commingled with the persecution of the intolerant and prejudiced. The fight between light and darkness was on, and the struggle has continued until this day. The truth and those who have believed in it have always been on what appeared to be the losing side.

It was thus with Jesus, who, although the "light of the world," was crucified. He told his disciples that they also were to be the "light of the world," but their light, although

they have let it shine as brightly as possible, has been but a glimmer in the world of darkness and sin. The light-bearers have been ostracised, persecuted, and killed. Jesus foretold this, saying, "In the world ye shall have tribulation, but be of good cheer, I have overcome the world." (John 16:33) And his followers have overcome, too! Not by conquering the world, and ruling over it through the civil powers, but by overcoming its spirit of selfishness in their hearts and, like Jesus, laying down their lives in sacrifice that others might be blessed.

Yes, it may have appeared that the truth and the truth people have always been on the scaffold. But it has not really been a scaffold. It has been an altar—God's altar of sacrifice. His people have, like Jesus, been proving their love for his ways and principles by faithfulness in sacrifice. They have been demonstrating their unselfishness, their devotion to righteousness; their harmony with the divine principles of justice and love. They have loved their enemies as God as enjoined through Jesus. They have, in short, qualified to be associated with the highly exalted Jesus in the future work of restoring humanity to life upon the earth.

This, then, has been God's work for his people during the Christian age. In it we see a further manifestation of divine wisdom and mercy. Paul speaks of Christians as "laborers together with God." (I Cor. 3:9) Surely the Creator, with all his resources of wisdom and power, does not need help, especially the very limited aid that could be given to him by puny and dying human beings. But he has arranged it that way, and there must be a reason for it. One of the terms applied to Jesus in his relationship to God and men is that of Mediator. (I Tim. 2:5) His followers are designated ministers of reconciliation. (2 Cor. 5:18-20) They are to be on the mediatorial board with Jesus, and will share the work of reconciling the estranged world to God. Thus the fallen race will have representation on the board of

mediatorship which will prepare the way for their return to favor with God and to life. Marvelous grace!

We said that these promises relating to the "high calling" of Jesus' disciples have been misunderstood; and they have. From these special promises to the few, the false theory has been deduced that the Creator never intended that man should remain a human being, and that his human existence is but the first stage in his life; that death is but the portal into the next phase, which is to be spiritual or heavenly. The theory is that all who accept Christ as their Savior before they reach the portal of death, go to heaven, but that those who do not, go to hell, and there suffer all the excruciating tortures that deceived human brains have been able to imagine and describe.

Due to this misunderstanding, the real destiny of the human race has been overlooked. Few have noticed the many promises of God to restore the dead to life as humans, that they might live on the earth forever. They have failed to realize that the promises of God which speak of spiritual blessings and a heavenly home, and of glory, honor, and immortality are intended only for the footstep followers of Jesus—given to encourage them to faithfulness in laying down their lives as Jesus did, that they might live and reign with him in his future kingdom here on this earth. The casual reader of the Bible has failed to see that the divine program in selecting the church of Christ is that the church in heavenly glory with Christ, exalted high above angels and principalities and powers, should, together with him, be the channel of life-giving blessings right here on earth, for all of resurrected mankind.

That little nucleus of disciples who followed Jesus from place to place throughout Judea properly marveled at the mighty miracles he performed. He had at his command the atomic energy of health and life, and could employ it at will. What the disciples and others saw him do seemed miraculous to them, but that was only because he was work-

ing in a field of knowledge and energy beyond their human comprehension. Yes, they marveled; and doubtless the more so when on one occasion Jesus said to them, "He that believeth on me the works that I do shall he do also; and greater works than these shall he do; because I go to my Father."—John 14:12

Back in the age before Christ came, God manifested his presence with his people Israel in connection with the tabernacle and its services. On their "atonement day" the blood of a bullock and a goat was taken into the most holy of the tabernacle and sprinkled upon the mercy seat. Paul indicates in his writings that this "most holy" was symbolic of heaven, and that the blood of Jesus actually does for the people what the blood of bulls and goats did representatively and pictorially for the Israelites.

Now we are not to suppose that Jesus carried his human blood to heaven with him and sprinkled it upon a literal mercy seat. This illustration and the language of the Scriptures are intended merely to convey to our finite minds the idea that the sacrifice of Jesus as "the Lamb of God" was well-pleasing to his Father, and that upon his return to the heavenly courts following the completion of his earthly ministry the way was prepared for another phase of the divine plan for restoring a lost world.

It was on the day of Pentecost that Peter said Jesus had been raised from the dead and highly exalted, and, he added, "hath shed forth this, which ye now see and hear"—referring to the miraculous manifestation of God's power, the Holy Spirit, which came upon the waiting disciples at that time. Here the people of God were brought into contact with his power in a manner in which it had never before operated. It illuminated their minds to understand something of the glorious hope which was set before them in the Gospel. It gave them strength and courage to endure the suffering inflicted upon them by enemies of the truth. It nourished them and built them up in preparation for their

exaltation with Jesus. It was a token of the power with which they would be endued when, with Jesus, they would later be performing those "greater works" which he had promised as a result of his going to the Father.

Peter said of the true disciples of Jesus, "Unto us are given exceeding great and precious promises, that by these ye might be partakers of the divine nature." (II Pet. 1:4) The divine nature is the nature of God. Jesus was exalted to this nature, and is now "the express image" of the Father's person. (Heb. 1:3) John declares, "We know that . . . we shall be like him; for we shall see him as he is." (I John 3:2) All of this is quite beyond our comprehension, but to the extent that we can grasp the thought, it is not surprising to realize that if a company of imperfect, dying human beings are to be exalted above all the other creatures of the universe, and given the very nature of God and partake of his glory, we should not be surprised that it was essential first of all that Jesus should go to his Father about it, or as Paul expresses it, "appear in the presence of God for us."—Heb 9:24

Thus Jesus made it possible for God's work of this age to begin, as it did, at Pentecost. That work has continued, unnoticed and unknown to the world. Its implications have been so far-reaching and its magnitude so great, that there is little wonder it should be misunderstood and misrepresented. The language and promises of the Bible have been lifted out of their setting and given crude, unreasonable meanings. Spurious works have been undertaken, and a counterfeit kingdom of Christ established through misunderstanding the divine program for the Christian age. Meanwhile the whole human creation of God has groaned and travailed together in pain, waiting for the manifestation of the sons of God; that is, waiting, although unwittingly, for the work of this age to be completed, when all those called to be sons of God and joint-heirs with Jesus shall be exalted above the angels to live and reign with him in the kingdom

of blessing now near.—Rom.8:19-22

And when we use that word “kingdom” we are using one which is very important in the Bible. Jesus taught his followers to pray, “Thy kingdom come. Thy will be done in earth, as it is in heaven.” (Matt. 6:10) Yes, the Creator’s will is to be done in the earth. For this we are glad. This is the thought conveyed by the term “kingdom.” It is rulership, or control—in this case, divine control over the affairs of men. Jesus will be the supreme Ruler in that kingdom. His faithful followers, who died sacrificially as he died, will be associated with him. These mighty rulers will be invisible. But we are not to suppose that this kingdom will be indefinite and vague—a rulership consisting merely of an ideology which can be accepted or rejected by the people as they prefer.

Christ’s kingdom will have its human representatives. The Scriptures tell us who they will be, and in telling us, explain some of the texts of the Bible which have been puzzling to many. For example, Peter said that David had not ascended into heaven. (Acts 2:34) Jesus also said that no man had ascended up to heaven. (John 3:13) On another occasion Jesus said that among those born of women there was none greater than John the Baptist, yet the very least one in the kingdom of heaven was greater than John. (Matt. 11:11) These statements all refer to men who served God prior to the Christian era. They reveal that, unlike the servants of God during this age, they were not given a heavenly hope.

Other promises of the Bible tell what their reward will be. They were the “fathers” in Israel, and the promise is that they shall be made “princes in all the earth.” Ps. 45:16) Jesus refers to them—to Abraham, Isaac, and Jacob, and all the prophets—and indicates that when his kingdom is ruling in the earth these shall be the recognized representatives of it. (Luke 13:28) Yes, in this again, God’s power will operate to raise the dead, and will restore these well-

qualified men and women to be the earthly representatives of the spiritual Christ.

Man is misusing for destructive purposes the energy God created, and the only thing which will save the human race from the suicide which it is certain to bring upon itself if left to its own devices, is divine intervention. And God has promised to intervene by means of the kingdom of Christ for which we have been praying.

He has already used his power to exalt Jesus far above the angels; and the church is to share that glory with him. Divine power will soon be used again to restore the Ancient Worthies to fulness of life, and these two companies, selected from among the fallen race, will work together—one in heaven and one on earth—for a thousand years, to re-establish divine control over the affairs of men, and to restore all the willing and obedient of mankind to their lost home and lost dominion.

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LOS ANGELES, CALIF., March 31—933 S. Hoover St. Mr. A.W. Abrahamsen, 710 S Hobart Blvd., Apt. 207 90005

FRESNO, CALIF., April 6, 7—Knights of Columbus Hall, 2540 E Floradora St. Mrs. Lorry A. Smith, 4450 E. Santa Ana 93726

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MINNEAPOLIS, MINN., April 7—2601 Fillmore St., N.E. Mrs. Mike Nekora, 2601 Fillmore St., N.E. 55418

BOISE, IDAHO, April 19-21—Royal Inn, 1115 N. Curtis Rd. Mrs. Mildred Pigg, P.O. Box 841, Meridian 83642

PATERSON, N.J. April 20, 21—YWCA 185 Carroll St. Mr. Michael Koterba, 29 Mt. Pleasant Av., Wallington 07057

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CLEVELAND, OHIO, April 21—Masonic Temple, 3615 Euclid Ave., Mrs.

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BUFFALO, NY, April 28—Unity Temple Lodge, 1940 Niagara St. Mr. Stanley Borowiec, 1329 Bayview Rd., Hamburg 14075

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PITTSBURGH, PA., April 28—Bower Hill Civic League Community Center, 1600 Bower Hill Rd. Mr. James Passios, Rt. 3, Box 68, Wexford 15090

KANSAS CITY, MO., May 4, 5—The Athenaeum, Linwood and Campbell Sts. Mrs. John Bacher, Rt. 1, Greenwood 64034

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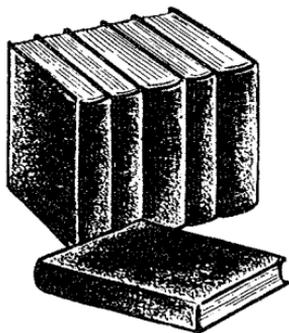
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That meantime the chiseling, shaping, and polishing of consecrated believers in Christ's atonement for sin progresses, and when the last of these "living stones," "elect and precious," shall have been made ready, the great Master Workman will bring 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