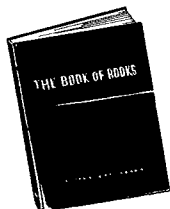


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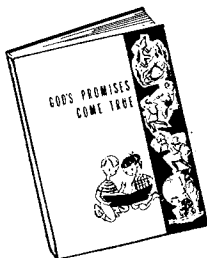
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The Dawn

VOLUME XXXVII

NUMBER 4

APRIL 1969

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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: Dagry 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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Armageddon, Then World Peace

"And He gathered them together into a place called in the Hebrew tongue Armageddon."—Revelation 16:16

ONE quarter of the year 1969 has already passed into history. The world in its fear and distress is still grappling with the problems which have been confronting it for now these many years. And speaking of fear, a prominent clergyman in New York stated recently that statistics given to him reveal that ten million people in the United States suffer from deep-seated fear, a fear so intense that their entire lives are almost continuously menaced and distracted by it. And of course, other millions are plagued by these same fears to a lesser degree.

Jesus foretold this world condition when he explained that one of the signs of his second presence would be that men's hearts would fail them for fear as they looked ahead to the things coming upon the earth. (Luke 21:26) And well might the people fear, for there are so many situations today, in so many parts of the earth, which could quickly escalate into world conflagration, with the possible use of all the modern methods of destruction which science has developed within the last few years.

When President Nixon flew to Europe on February 23, he explained to the dignitaries who welcomed him at the airport in Belgium that he hoped to be able to find a way to carry the nations further down that road to peace which President Wilson opened when he visited Belgium in 1918.

President Nixon, previous to making this statement, referred to President Wilson's failure in connection with the League of Nations, and certainly he must have realized that the fifty years since 1918 have been the darkest that mankind as a whole has ever experienced. No road to peace was opened in 1918, and whether or not Mr. Nixon can do any better remains to be seen.

There are not many living on earth today who were alive in those "good old days" prior to the outbreak of that great war in 1914 which President Wilson said was a war to end wars. The vast majority of the people today do not know what it is like to live in a world which enjoys any real measure of peace. Yet it is doubtless true that almost everyone desires peace.

Parents would like to see their boys brought home from Viet Nam, and from Europe, and from the many places where war threatens, and a semblance of peace is maintained only by armed might. The Israelis and the Arabs would like to see peace. The Nigerians long for peace. The vast majority of college students would like to have peace. The strange thing about this is that in a world—especially the western world—in which the majority is supposed to rule, the majority is unable to rule. This is another symptom of the sickness of a dying world.

Armageddon First

One thing has become apparent during the experiences of the last half century and more, which is that human wisdom is unable to find a way out of the confusion and distress which continuously mar the peace and happiness of humanity. To a degree this has been the experience of the people ever since man transgressed divine law in the Garden of Eden. There has hardly been a decade in all that period in which war has not been waged in one part of the earth or another.

What makes it different now is that the trouble is world-wide, and consists not only of war as such, but takes many and varied forms in which the selfish world of mankind display their discontent, and demand their rights, real and fancied. This global aspect of the trouble now afflicting humanity has been brought about by the phenomenal increase of knowledge which has reached the people since the advent of printing, an increase which has continuously escalated, particularly within the last century.

Knowledge Brings Chaos

There used to be a theory held by many of the bright minds of the world that increasing knowledge through science, invention, and other ways would lead to peace and good will throughout the earth. But this theory has been proved erroneous. The attainment of knowledge does not change the human heart, which essentially is "desperately wicked." Only the Lord can do this, and he will do it through the agencies of the millennial kingdom. It will be during that period that peace and good will shall be established, permanently and universally.

But first this period of chaos and distress will be permitted by the Lord to continue until the people become more keenly aware of their need of help. The thought is expressed in our topic, "Armageddon, Then World Peace." Armageddon is a biblical term, and is used in the closing book of the Bible in association with an event that is described as "the battle of that great day of God Almighty." (Rev. 16:14) Revelation is a book of symbols in which is set forth an age-long struggle between truth and error, righteousness and unrighteousness, Christ and Antichrist. "Armageddon" is one of the symbols used in the book, and it is associated with the great and final phase of a struggle with which the present age ends, when the kingdom of Christ rises victoriously, establishing universal and everlasting peace.

The word "Armageddon" is of Hebrew origin and is associated geographically and historically with the hill of Megiddo. Megiddo occupied a very strategic position in the ancient Holy Land, commanding, as it did, an important pass into the hill country. The general location of Megiddo was the great battleground of Palestine. Here Gideon and his three hundred routed and defeated the Midianites. Here also King Saul was defeated by the Philistines.

Many of the symbolism of the Bible are not unlike those with which the world is acquainted. The Bible, for example, uses beasts to represent kingdoms, or governments, and so does the world. And the use of a battlefield to convey a certain idea is also practiced by the world. When we say, for example, that an army meets its "Waterloo," we simply mean that although it may have been victorious for awhile, it suddenly met unexpected defeat. It was Napoleon's defeat at Waterloo that caused such significance to be attached to this particular battleground.

So with Armageddon. It was Israel's battleground, and to understand its symbolic meaning in the prophecies it is but necessary to discover the special characteristics associated with all the battles in which ancient Israel participated. It is not the fact that the Israelites were always victorious, for they were not. Sometimes God permitted his people to be defeated. This was because they had sinned against him and needed to be disciplined. However, there was one outstanding characteristic of all Israel's battles which was not true, and never has been true, of battles fought between other nations, which is that God took a hand in them and overruled their victories and defeats in keeping with his own great plan of the ages.

When we take this fact into consideration, the word "Armageddon" assumes a definite significance. It suggests a struggle in which God directs the issue, assuring final

and lasting defeat for the forces of unrighteousness. Moreover, as the prophecies show, it is the last great battle of the ages, and will result in the permanent defeat of all the agencies of Satan, thus preparing the way for the full manifestation of the kingdom of Christ. This is why it is described as "the battle of that great day of God Almighty."

That "Great Day"

The prophecies clearly show that "that great day of God Almighty" is the period of time which marks the end of the present age. It is the time in which "this present evil world," or social order, comes to an end. It is described in the Bible as the day of God's "vengeance," and as the "last days." It is also spoken of as "the day of the Lord" because it is the time when the Lord intervenes in the affairs of the world to halt the mad and downward rush of the people into sin and destruction, preparatory to the establishment of his long-promised kingdom.

Every phase of the "last days" distress upon the nations has to do with the overthrow of Satan's social order. Note, for example, the prophecy of Isaiah 13:4-6: "The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of the nations gathered together: the Lord of hosts mustereth the host of the battle [gathers them to Armageddon]. They come from a far country, from the end of heaven, even the Lord, and the weapons of his indignation, to destroy the whole land. Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty."

While God fought for his people on the ancient battlefield of Megiddo, giving them the victory when their obedience deserved it, his strategy was not always the same. In the case of Gideon's victory over the Midianites, the Lord's strategy resulted in Israel's enemies destroying one another. Thus it is in one aspect of the great battle by which

"the kingdoms of this world" are set aside preparatory to the manifestation of Christ's kingdom. One of the prophecies declares concerning this that "every man's sword shall be against his brother." (Ezek. 38:21) Already the peoples and nations of earth, in their fighting against one another, have wrought terrible destruction against the strongholds of civilization, and the end is not yet.

Specifically, Armageddon is not the war in Viet Nam. It is not the Israeli-Arab conflict in the Middle East. It is not the tension and conflict between Eastern and Western Europe. It is not the struggle between big business and gigantic labor unions. It is not the protests and riots on college campuses the world over; it is not the rebellion of priests against the authority of the pope. All of these are but contributing factors to the disintegration of a social order, which the Bible calls "this present evil world."

All of these efforts, the well-intentioned and the evilly conceived, in their failures to accomplish hoped-for goals, will, in the final picture, help to convince mankind that peace cannot be established upon the basis of selfishness, and that God's way of love is the only sure way of attaining "the desire of all nations."—Hag. 2:7

The Promised Land

Out of the chaos of a disintegrating world has come another factor foretold by the prophecies of the Bible. This is the acquisition by Israel of at least a part of their Promised Land. A prophecy recorded in the 38th and 39th chapters of Ezekiel relates some of the difficulties encountered in this development, and indicates that the final skirmish in "the battle of the great day of God Almighty" will be participated in by enemies of Israel who desire to take a "spoil" from them.

The forces which then will attack Israel are said to come from the "north," together with others. Students of proph-

ecy suggest that the nations here depicted are Russia and her allies. The prophecy reveals that it will be in this attack against Israel that the Lord will outwardly demonstrate his intervention. The prophecy states that the Lord will plead against Israel's enemies "with pestilence and with blood; and . . . will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone."

We may not know how literally this will be fulfilled, but it seems clear that in this prophecy is described the great climax of Armageddon. Here it will be divine, miracle-working power that will defeat the enemy, even as it was at times in the ancient struggles at Megiddo. The prophecy reveals that as a result of this divine intervention all the nations, including Israel, whom the Lord then delivers, will as a result of this demonstration of his mighty power have their eyes opened to behold his glory. Then all nations will know that there is a God in heaven who, through the Messiah, is ruling among the children of men. Then Armageddon will be over.

A Pure Message

And what will be the result of this complete victory for the Lord? Zephaniah 3:8, 9 also forecasts the gathering of the nations to Armageddon, and states that the Lord pours upon them the fire of his zeal—mistranslated jealousy in the King James Version. As the other prophecies indicate, this will result in the destruction of man's social order, here spoken of symbolically as "the earth." But the people remain, and after their social order is destroyed God turns to them a "pure language," or message. This will result, the prophet asserts, in all calling "upon the name of the Lord, to serve him with one consent."

This will be one of the ways by which, during the reign of Christ, love will be caused to replace selfishness as a

motivating power in human affairs. And under the administration of that kingdom of righteousness all mankind will find satisfaction and joy. Indeed, during that kingdom reign even the dead are to be raised, that they also may enjoy the life-giving blessings which no worldly ruler has ever been able to give to his subjects. But Christ can, and will, give them the opportunity to enjoy everlasting life in peace and happiness, being restored to perfection as humans to live on the earth forever.

It is through our assurance of divine ability and purpose to restore all who lose their lives in Armageddon that we are able to see God's love and justice in the method his wisdom has chosen to overthrow Satan's rulership over the people. The millions who lose their lives in this great struggle will be, from God's viewpoint, merely asleep. Divine power will awaken them in the morning of the new day. They will thus have an opportunity to see the final, glorious outcome of that great struggle in which they suffered. Without doubt, most of these will then gladly take the oath of allegiance to the "King of kings, and Lord of lords," who then will be the recognized sovereign of the whole earth."—Rev. 19:16; Ps. 72:1-14

The experience with sin and death throughout the ages has been a trying one, and is particularly so now when, because of human selfishness, there is world-wide "distress of nations, with perplexity." (Luke 21:25) But the lessons to be learned therefrom will be of inestimable value. Through this experience all mankind will learn the terrible results of disobeying divine law. By contrast, when the kingdom blessings are showered upon them, they will learn of divine goodness and, as the prophet declares, their hearty response will be, "Lo, this is our God; we have waited for him, . . . we will be glad and rejoice in his salvation."—Isa. 25:6-9

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 St. Louis KWK 1380 8:00 a.m.

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 Miles City KATL 1340 9:15 a.m.

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 Kingston WBAB 1550 9:45 a.m.
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Columbus WBNS 1460 10:10 a.m.
Piqua WPTW 1570 11:30 a.m.
Zanesville WHIZ 1240 6:40 a.m.

OKLAHOMA

Oklahoma City
WNAD 640 8:10 a.m.

OREGON

Eugene KORE 1050 10:30 a.m.
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The Dalles KODL 1440 9:15 a.m.

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Pottsville WPAZ 1370 12:45 p.m.

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TENNESSEE

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TEXAS

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Pampa KPDN 1340 12:00 p.m.
Pleasanton KBOP 1380 7:15 a.m.
San Antonio KMAC 630 12:00 noon
Shamrock KBYP 1580 10:00 a.m.
Sherman-Dennison
KRRV 910 11:45 a.m.
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Centralio-Chehalis

KELA 1470 10:35 a.m.
Olympia KGY 1240 10:35 a.m.
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CKXL 1140 11:00 a.m.

Corner Brook, Nfld.
CFCB 570 10:30 a.m.

Dauphin, Man.
CKDM 730 10:30 a.m.

Oshawa, Ont. CKLB 1350 9:45 a.m.
Prince Albert, Sask.

CKBI 900 10:30 a.m.

St. Thomas, Ont.
CHLO 680 9:00 a.m.

Vancouver, B. C.
CJOR 600 7:15 p.m.

AUSTRALIA

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

RADIO TOPICS FOR APRIL

6—"The Resurrection"

20—"Our Day in Prophecy"

13—"A Rich Man in Hell"

27—"The Spirit of God"

Bible Study

LESSON FOR APRIL 6

He Has Risen

MEMORY VERSE: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead."—1 Peter 1:3

MARK 15:42—16:7

JOSEPH of Arimathea was probably a member of the Jewish Sanhedrin. "He was a good man, and a just," and did not consent to the death of Jesus. He was waiting for the kingdom of God, his hopes for the kingdom probably being based on the promises of the Old Testament. The record does not show that he was a disciple of Jesus, but many students of the Word have thought that he was a secret believer who lacked the courage to openly espouse the cause of the Nazarene.—Luke 23:50, 51

However, when Jesus was crucified Joseph took courage, and we are told that he "went in boldly unto Pilate, and craved the body of Jesus." He must have been a man of some prominence and authority in Israel, else he could not have gained an audience with Pilate so readily; nor did Pilate hesitate to

turn the body of Jesus over to Joseph.

Nicodemus, another member of the Sanhedrin, and who had visited Jesus by night, joined with Joseph in the burial of Jesus. He "brought a mixture of myrrh and aloes, about an hundred pound weight. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury."—John 19:39, 40

Joseph had a tomb "hewn out of a rock," a tomb in which no one had ever been buried. There they put Jesus "and rolled a stone unto the door of the sepulchre." Mary Magdalene and Mary the mother of Jesus "beheld where he was laid," these two, and the mother of James, and Salome, procured spices to further embalm the Master's body, "and very early in the morning the first day of the week, they came un-

to the sepulchre at the rising of the sun. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?"

But they did not have to wonder about this very long, for they discovered that the stone had already been rolled away. They entered the sepulchre, and "saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, Be not affrighted. Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him."

This young man—an angel, really, materialized as a man—said to the women, "Go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you." Peter, it will be recalled, had opposed Jesus in his voluntary surrender to his enemies, and had denied his Master. How considerate that he should be singled out as one who should be specially notified of the resurrection! This would help Peter to re-orient his thinking concerning the Master's death, and to realize that, after all, it had not been a mistake.

All the disciples of Jesus at that time were perplexed over

the death of Jesus. While walking to Emmaus, two of the disciples were met by the resurrected Jesus, whom they did not at once recognize. Explaining the cause of their sadness, they said to him, "We trusted that it had been he which should have redeemed Israel." (Luke 24:21) They could not understand how one who had been crucified could accomplish deliverance for Israel from their Roman yoke of bondage.

Our memory verse reminds us of this wonderful revival of hope. In it Peter speaks of our being "begotten again unto a lively hope by the resurrection of Jesus Christ from the dead." True, every dedicated follower of the Master is begotten by the Holy Spirit and becomes a "new creature" in Christ Jesus. But for those early disciples there was that special revival of faith and hope which came to them through Jesus' resurrection. They realized then that their inheritance was not to be with restored Israel, but one that was "reserved in heaven."—I Pet. 1:14

QUESTIONS

Who were Joseph of Arimathea, and Nicodemus?

Who were early at the tomb the morning after the Sabbath?

What did the resurrection of Jesus mean to the disciples?

The Bible, God's Revelation

MEMORY VERSE: "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."—John 20:31

**HEBREWS 1:1-4; 1 JOHN 1:1-4
JOHN 20:30, 31**

HOW true indeed are the words of the apostle that "God . . . at sundry times and in divers manners spake in time past unto the fathers by the prophets!" (Heb. 1:1) Here a little and there a little, the prophets, under the inspiration of the Holy Spirit, were moved to record facts concerning the plan of God, and much of their testimony pointed forward to a Great One whom the Creator would send into the world to bring redemption and deliverance from sin and death.

Finally this promised One came, and through him the Creator continued to speak. He has not yet spoken to mankind in general, but to "us" who are made partakers of the "great salvation." (Heb. 2:3) The general salvation provided through the redemptive work of Jesus is the restoration of humanity to perfection of human life on the earth. The "great salvation," provided for Christ's followers, exaltation to glory, hon-

or, and immortality, and the privilege of living and reigning with Christ a thousand years.

Of Jesus it is said that he "brought life and immortality to light through the Gospel." (II Tim. 1:10) The prophets who recorded the Old Testament Scriptures did not clearly understand the meaning of much which they wrote. It remained for Jesus to bring that meaning to light "through the Gospel." The Gospel was first preached to Abraham in that wonderful promise made to him that through his "seed" all families of the earth would be blessed. (Gen. 12:3) That "Seed" is the Messiah, and associated with him are his faithful followers; thus making up the messianic company, or "the Christ."—Gal. 3:8, 16, 27-29

Jesus and his redeeming sacrifice is the foundation upon which the entire plan of human redemption is built. He is referred to in John 1:1 as the "Word"—Greek, Logos. We might think of Jesus as the living Word of God who gave

meaning to the written Word, and thus brought perfection of human life to light for the world, and immortality for his church.

John's testimony is eloquent, and to the point: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us;) that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ."—I John 1:1-3

John adds, "These things write we unto you, that your joy may be full." (vs. 4) And what a joy it truly is to know that John and other faithful witnesses have testified that Jesus is indeed the great Deliverer promised by God throughout the Old Testament, and that we have the opportunity to be associated with both the Father and the Son in the outworking of the divine plan of salvation which is centered in him! The Greek word in this text which is translated "fellowship" means partnership; and

how marvelous it is to realize that we have been made partners with the great Creator of the universe, and with the Logos, his beloved Son.

John 20:30 reminds us that all the "signs" or evidences he gave to prove that he had been raised from the dead are not recorded. Luke, in Acts 1:3, says that Jesus showed himself by "many infallible proofs." So the living Word of God has been with his people in spirit throughout the age, and we are now in the days of his actual second presence, rejoicing that the Heavenly Father continues to speak to us through him.

This heartening knowledge is given to us, John explains, that we might believe that Jesus is the Christ, the Son of God; and that believing we "might have life through his name." This, indeed, is the purpose of the Word of God.

QUESTIONS

Did the Old Testament prophets understand fully what they wrote?

What Great One did these prophets foretell?

What relationship does Jesus bear to the plan of God and its revelation?

What are the two salvations?

What is the object of divine revelation?

The Divine-Human Book

MEMORY VERSE: "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."—II Corinthians 4:7

LUKE 1:1-4; I COR. 2:12, 13

II COR. 4:7; II TIM. 3:14-16

II PETER 1:20, 21

THE title of this lesson suggests that the Word of God is a divine revelation, and that it is conveyed to his servants on earth through human instrumentalities. This is true both of the Old and the New Testament Scriptures. Speaking of the prophetic aspect of the Old Testament Scriptures, the Apostle Peter wrote: "The prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Spirit."—II Pet. 1:21

Peter also wrote of that salvation concerning which "the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed that not unto

themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the Gospel . . . sent down from heaven; which things the angels desire to look into."—I Pet. 1:10-12

Peter here suggests that while God inspired the Old Testament prophets to set forth truths concerning the outworking of his plan, he did not give them a clear understanding of the messages which they wrote. What they wrote concerning the divine plan was directed rather to the people of God of the Christian era, those here referred to by Peter as "us."

Jesus and the apostles of the New Testament were also inspired in their teachings by the Holy Spirit, but in their case the revealing power of the Spirit gave them an understanding of the things about which they spoke and wrote. It is through their inspired and revealing testimony that we are able to comprehend the significance of the promises and

prophecies of the Old Testament.

There was, without doubt, a divine overruling in the writing of the historical books about the life and ministry of Jesus. Luke's preface to his Gospel informs us that he "having had perfect understanding of all things" relating to the life of the Master, felt it incumbent upon himself to set forth a written record, that Theophilus, and all of us as a matter of fact, might "know the certainty of those things."

The divine plan of the ages reflects the wisdom of God as it pertains to his purpose of redemption and deliverance of the human race from sin and death. We, as followers of Jesus, are able to grasp and appreciate that wisdom because it has reached us by the Holy Spirit of God through his Word.

In our memory verse Paul informs us that we have this treasure in an earthen vessel; that is, in human minds and hearts. In the verse immediately preceding the memory verse, Paul states, "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." Then follows the information, "But we have this treasure in earthen vessels."

The light of the knowledge of the glory of God—the truth, that is, of his Word—gives us the hope of a new life. Peter wrote, "Being born ['begotten'] again not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever." (I Pet. 1:23) Being begotten by the Word of God is equivalent to being begotten by the Spirit, for the Word reaches us through his Holy Spirit.

Paul wrote that the Word of God is able to make us wise unto salvation; that is, it points out the way of salvation. (II Tim. 3:15) Paul further wrote, "Every inspired scripture has its use for teaching the truth and refuting error, or for reformation of manners and discipline in right living; so that the man who belongs to God may be efficient and equipped for good work of every kind." (II Tim. 3:16,17, New English Translation) How precious, indeed, is the Word of God to every child of God!

QUESTIONS

What is implied by the title of this lesson?

How did God inspire the writers of his Word?

Did the Old Testament prophets have a clear understanding of what they wrote?

Why can we understand those messages today?

The Authority of the Bible

MEMORY VERSE: "Every inspired scripture has its use for teaching the truth and refuting error, or for reformation of manners and discipline in right living."—II Timothy 3:16, New English Translation

DEUTERONOMY 6:4-7

ROMANS 16:25-27

II PETER 1:16-19

IT IS fundamentally important for every dedicated child of God to recognize the divine authority of the Scriptures as above the opinions of men and traditions. The fundamental truths of the Bible are set forth in such clear terms that there should be no controversy concerning their meaning.

God said to Adam concerning the forbidden fruit, "In the day that thou eatest thereof thou shalt surely die." (Gen. 2:17) Four thousand years later the Apostle Paul wrote, "The wages of sin is death." (Rom. 6:23) There is no mistaking the meaning of these texts of Scripture; but those who hold to the tradition that eternal torture is the punishment of sin insist that death does not mean death; that it means torment in a fiery hell. If we are to interpret the Bible after this manner we can make it teach almost any absurd notion that our minds might conceive.

But to do this is to ignore the authority of the Word, and to wrest the meaning of the Scriptures; and this is a great sin in the sight of God, and altogether contrary to the admonition Moses gave to the people of Israel in Deuteronomy 6:4-7. The Ten Commandments epitomized the Word of God to the Israelites. These commandments set forth their duty to God, and their proper relationship with one another. Moses, in turn, summed up these two aspects of the commandments, "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." (Deut. 6:5) Speaking for the Lord, Moses also said, "Thou shalt love thy neighbor as thyself."—Lev. 19:18

"These words," Moses said, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou

risest up." (Deut. 6:7) This should be the desire of all the Lord's people with respect to the Word of God, for that Word is truly the sanctifying power of the Holy Spirit in our lives.

Paul reminds us (Rom. 16:25-27) that it is through the power of the Gospel that we are established in the "mystery which was kept secret since the world began, but is now made manifest."

Paul again speaks of "the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory." (Col. 1:26,27) The statement, "Christ in you, the hope of glory," is a reference to our hope of sharing in the heavenly glory with Jesus, and of reigning with him in his glorious thousand-year kingdom. This great truth is witnessed to Gentiles as well as to Jews, but the only ones to benefit from it are those who, recognizing the authority of the Scriptures, lay hold upon its promises by faith, and accept Christ Jesus as their Head and Lord.

Peter reminds us (I Pet. 1:16-19) that we have not followed "cunningly devised fables" in accepting the Word of God. He

speaks of Jesus' appearance on the mount of Transfiguration, and explains, according to the Revised Standard Version, that by this vision "we have the prophetic word made more sure" — further corroborated. And it is to this prophetic Word, not to traditions, that we should take heed, says Peter, "until the day dawns and the morning star" arises in our hearts.

Our memory verse sums up the thought of the lesson by telling us that "every inspired scripture has its use for teaching the truth and refuting error, or for the reformation of manners and discipline in right living." As followers of the Master we should endeavor to realize that every inspired statement of the Word is the voice of God speaking to us, and in this realization be quick to hear, learn, and obey, endeavoring thus to have our lives conformed to his will.

QUESTIONS

Can we grow in grace without recognizing the authority of the Word of God in our lives?

How did Moses sum up the intent of the Ten Commandments?

What is the "mystery of the Gospel?"

How do we benefit from the Transfiguration Vision?

Christian Life and Doctrine

The Resurrection of the Dead

"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."—I Corinthians 15:13, 14

THROUGHOUT the earth there is disintegration, decay, and death. True to the prophecies of the Bible concerning the end of the age, chaos and distress prevail among all nations—"a time of trouble," indeed, "such as never was since there was a nation." (Dan. 12:1) Only those who have complete confidence in the promises of God can enjoy peace of mind and heart amidst this confusion and contradiction in human experience.

Our foundation of faith was made secure nearly two thousand years ago when Jesus Christ was raised from the dead by the power of his Heavenly Father. Our faith pierces the dark clouds which hang so ominously over mankind, and beyond we can see the life-giving blessings of God's tomorrow. We know that those now dying will be raised from the dead in that blessed tomorrow. We know this both because God has promised it, and because he has demonstrated his ability to fulfil his promises by the resurrection of Jesus Christ, for we can say with Paul, "Now IS Christ risen from the dead, and become the first-fruits of them that slept."—I Cor. 15:20

There was high hope among the disciples of Jesus when he was with them in the flesh, teaching and performing miracles. They believed that at long last God's promises respecting the Messiah were about to be fulfilled. They

were Jews, and Jesus was their Messiah, of whom great things had been promised. **Daily** he demonstrated that divine authority and power were operating through him for the ultimate accomplishment of all God's good purposes concerning the children of men. Yes, he who healed the sick, cleansed the lepers, cast out demons, and raised the dead could surely deliver their nation from the Roman yoke, and establish the long-promised kingdom of God on earth.

Hopes Dashed

But suddenly and unexpectedly, the Messiah was taken from his disciples and crucified. How their fond hopes and inspiring dreams must have been dashed to the ground! Their Master, their Lord, their Messiah, was dead. What mixed emotions of bewilderment, disappointment and sorrow must have racked the souls of those ardent disciples during the days of awful darkness between the time the Prince of Life hung dead on the cross and the morning that the angel standing guard at his tomb announced, "He is not here: for he is risen."—Matt. 28:6

Quickly that soul-cheering and heart-gladdening news spread from one to another of the disciples. There was great joy and revival of hope on the part of most of them; but Thomas doubted. Finally he also was convinced that the power of God had intervened to restore their Master to them. Later the Apostle Paul lists the evidences by which the fact of Jesus' resurrection had been established, saying:

"He was seen of Cephas, then of the twelve: after that, he was seen of above five hundred brethren at once; of whom the greater part remain unto the 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."—I Cor. 15:5-8

As Paul indicates, there were still many living in his day who had been personally acquainted with Jesus while in the flesh, and who had seen him after he had been raised from the dead. The testimony of these faithful witnesses was all-sufficient to convince new believers of the great miracle which God had wrought in raising the Master from the dead. But apparently there were some in the Early Church in Paul's day who doubted that anyone could be resurrected, for he inquires, "How say some among you that there is no resurrection of the dead?" —I Cor. 15:12

The Jewish sect of the Sadducees did not believe in the resurrection, and possibly some from among this group had come among the early Christians, partially accepting Jesus as the Messiah but not willing to believe all that he taught. Nor did they believe all that the prophets had foretold concerning him. In combatting this false viewpoint, Paul explains that it would destroy the whole foundation on which Christian faith and hope are based. It would mean, he effectively reasons, that even Jesus himself, their Leader and Messiah, would be dead, not alive. This in turn would mean that all who had borne testimony of his resurrection would have to be false witnesses.

If Christ be not risen, Paul further reminds us, then we are serving a lost cause; and our persecutions as his followers are meaningless. The members of the Early Church risked their lives in being Christians, but why thus "stand . . . in jeopardy" if Jesus is still dead, and there is no resurrection hope for any of the dead? Why are we then "baptized for the dead" if those for whom we are laying down our lives are not to be benefited thereby?

Paul insists that if there be no resurrection of the dead then those who are fallen asleep in Christ are "perished." This would mean that God's purpose in giving his Son to

be man's Redeemer has signally failed: for do we not read that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life"? (John 3:16) How clearly Paul discerned, and how clearly every true Christian should discern, that the hope of both the church and the world depends upon the exercise of divine power in raising the dead; and that our assurance of God's ability to do this is in the fact that Jesus himself was raised from the dead.

A Similarity

When Jesus was taken from his disciples and crucified they were bewildered and discouraged, because they did not understand the divine program that was being worked out through him. They believed that Jesus would establish a world-wide kingdom, and that they would share with him in the glory of that kingdom. They did not then understand that he must first suffer and die as man's Redeemer. This they learned later, and then they rejoiced in the cross of Christ, and what his shed blood meant to them, and what it would later mean to all mankind.

Shortly after the apostles fell asleep in death the church gradually developed the idea that the messianic kingdom should be established here and now, without waiting for the return of Christ Jesus, the King. This erroneous theory failed to take into account a very important phase of the divine plan; namely, the calling out, the suffering and death of the body members of The Christ—a work that had to be completed before the glorious kingdom reign of Christ and his church could begin.

Thus practically the whole professed Christian church stumbled over the same truth concerning the followers of Jesus that the early disciples stumbled over with respect to the Master himself. To the two disciples on the way to Emmaus Jesus explained that it was necessary first of all

that Messiah should suffer, and then enter into his glory. (Luke 24:13-32) They grasped this thought and rejoiced in its implications. They learned later that the sufferings of The Christ were not completed at Calvary, hence that the glory of the kingdom must still wait. Later on, however, this vital truth was lost sight of, and there followed as a result the abortive efforts of ambitious, self-willed members of the professed church to bring in the glory of the kingdom ahead of time.

A Record of Failure

Kingdom efforts of nominal churchianity have not brought the promised blessings of universal and lasting peace to the nations of the earth. Now the full extent of this failure is being revealed. Meanwhile God's power has not been manifested to the unbelieving world anywhere among the nations. He has kept silent, and restrained himself from interfering with the selfish course of humanity. (Isa. 42:14; Ps. 50:21) Hence, with the failure of what men thought was Christianity, and failure to discern the hand of God otherwise in the affairs of the nations, the outlook is indeed dark for those who do not know the real plan of God. However, the professed Christian world in 1969, as usual, will commemorate the resurrection of Jesus Christ from the dead. All who participate will thereby tacitly acknowledge their belief in miracles, for the resurrection of Jesus was the greatest miracle of all time.

There was no evidence to the world of divine protection for Jesus during those dark days of his suffering and crucifixion. There has been no evidence to the world of divine protection for the true followers of Jesus since. God's power in the case of Jesus was manifested, not in preventing his death, but in raising him from the dead. God's power in the case of the true followers of Jesus will likewise be manifested in their resurrection from the dead,

and in their exaltation to reign with Christ. True, the Heavenly Father provided strength of spirit which enabled Jesus to endure the contradiction of sinners. This is true also of his followers. But this is a favor from God of which the world is not aware, and which is beyond the understanding of those not fully consecrated to the divine cause. All the true followers of Jesus are miracles of divine grace.

Jesus, the Firstfruits

The resurrection of Jesus was but the beginning of a program of miracles which, when complete, will have brought peace, health, happiness, and everlasting life to all mankind, including those who are now dead. This is the heart-cheering assurance which the commemoration of Jesus' resurrection should give to every Christian this year despite the sorrows of a dying world with which he is surrounded, for when Jesus was raised from the dead he became "the firstfruits of them that slept."—I Cor. 15:20

Jesus died as the Redeemer of Adam and his race. Paul explains that "as in Adam all die, even so in Christ shall all be made alive." (I Cor. 15:22) The weak in faith may think of this as a reasonable theory, but one which has not worked out in reality. These may reason that if God could use his power to raise Jesus from the dead nearly two thousand years ago, why has there been no demonstration of that power since on behalf of those for whom Christ died?

The answer to this question is that God has a due time for the outworking of every feature of his plan of salvation. After assuring us that life for the adamic race is provided through Christ, the Apostle Paul adds: "But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming." (I Cor. 15:23) When Paul explains that Christ in his resurrection became "the firstfruits of them that slept," he evidently refers to

Jesus alone. But when he explains the order of the resurrection and uses the same expression, his reference clearly is not only to Jesus, but also to his faithful followers who, in the divine plan, are brought forth in the "first resurrection" to live and reign with Christ.

An Offering to God

The "firstfruits" terminology is based upon God's dealings with Israel during Old Testament times. It was a requirement of the Law that the "firstfruits" of the harvest should be used as an offering to the Lord. In this arrangement there were not only the "firstfruits" in general, but also what was referred to as "the first of the firstfruits." (Exod. 23:19) In harmony with this we might think of Jesus as being the "first" of the firstfruits, and all his faithful followers as the remaining firstfruits in God's great resurrection harvest.

Jesus offered himself in sacrifice to his Heavenly Father, and we are invited to follow in his sacrificial steps, offering ourselves to God. This is an important thought to keep in mind as we commemorate the resurrection of Jesus Christ from the dead. We should remember that if we desire to participate in the "first resurrection" to live and reign with Christ we must lay down our earthly lives in sacrifice, faithfully even unto death.

The offering to God of the firstfruits class has continued throughout all the centuries from the first advent until now. Until that work of sacrifice is complete, and all the firstfruits raised from the dead and united with Jesus in the spiritual rulership phase of the messianic kingdom, the resurrection of the remainder of mankind cannot begin.

The After Resurrection

"Afterward they that are Christ's at his coming," Paul wrote; that is, after "Christ the firstfruits" are resurrected,

then follows the resurrection of mankind in general. (I Cor. 15:23) The clarity of this thought is somewhat obscured by the translator's use of the word "coming" to translate the Greek word **parousia**. This Greek word should always be translated "presence." Here the reference is not to the moment of Christ's arrival at his second advent, but to the period of his second visit to earth.

This thought is clearly shown in the second verse following, which reads, "For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." (I Cor. 15:25, 26) Those who are Christ's during his kingdom reign are not the same as those already mentioned as the firstfruits; they are those who, after the firstfruits class is complete, accept Jesus as their Redeemer and become obedient to the laws of his kingdom. These also will receive life through Christ.

The "after" resurrection will begin with an awakening from the sleep of death of those who have not qualified through faith and obedience in this life to share in the rulership work of the messianic kingdom. They will then have revealed to them the knowledge of God's provision of everlasting life on earth through Christ. If they believe and endeavor to obey the laws of the millennial kingdom, they will be restored to perfection of human life, and live forever. This work will require the entire Millennial Age, and only when it is complete will it be true that the great enemy Death has been destroyed.

That there is to be this universal awakening of the dead is clearly indicated by many of the promises and prophecies. The Sodomites were destroyed because of their wickedness, but the prophet assures us that they will be restored to their "former estate."—an earthly one. (Ezek. 16:55) And Jesus tells us that it will be "more tolerable" for Sodom in the day of judgment than for the Jews who

rejected him at the time of his first advent. (Mark 6:11) But it will be "tolerable" for the Jews also, for after the work of the present age is complete, then "all Israel shall be saved," and this salvation is promised even to those unbelieving Jews who rejected Christ.—Rom. 11:26, 31

Not in Vain

The Apostle Paul closes his lesson on the resurrection of the dead, saying, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." (I Cor. 15:57, 58) Since Jesus returned to heaven, and the apostles fell asleep in death, it has often looked as though there would be no genuine victory in the earth for the Christian cause. It has also often seemed as though the Christian's labor in the Lord was in vain. But not so!

Throughout the age every faithful follower of the Master has experienced "victory" as he continued to lay down his life in sacrifice. When he was weak, God gave him strength. He has realized that the mighty power which raised Jesus from the dead has been enlisted on his behalf to encourage and strengthen him in all his efforts to know and to do the Heavenly Father's will. He has not been able to overcome the weaknesses of his flesh as he would like to have done, but he has been assured that the merit of Christ's blood has covered his imperfections, and thus through Christ his victory has been complete, and he has been able to rejoice in the Lord always.

Every faithful Christian, moreover, knows that when his life of sacrifice has been finished, and he has been faithful unto death, his victory through Christ will be completed by the intervention of divine power to raise him from

the dead, so that, as Paul wrote, this mortal will "put on immortality." (I Cor. 15:53) And when all the faithful ones of this age have thus finished their earthly course, and have been exalted in the resurrection, together they will be united with Christ, becoming his "bride" in glory. That will be the marriage of the Lamb. (Rev. 19:7) Then, and not until then, will there be a "bride" of Christ. And then, oh happy thought, will be fulfilled that wonderful promise of Revelation 22:17, which assures us of the time when "the Spirit and the bride" shall say, "Come, . . . and take the water of life freely." What a glorious and victorious consummation of the divine plan of salvation that will be!

Stedfast and Unmoveable

When again this year we contemplate all that is involved in the resurrection of Jesus Christ from the dead, what an incentive it should be to stedfastness in the Lord and in the truth of his Word. How it should strengthen our resolution to be faithful to the terms of our covenant of sacrifice, and to be loyal to one another as together we walk along in the narrow way which leads to life through death. May the resurrection doctrine of the divine plan, and all the other fundamentals associated with it, and especially the "ransom" which makes the resurrection possible, impress us more than ever with the importance of these precious and glorious truths of the Word.

To the extent that we are "stedfast" in the Lord and in the truth we will abound in the work of the Lord. Stedfast Christians cannot be otherwise than abounding Christians. We should abound in our love for the Lord and for our brethren. We should abound in laying down our lives for the brethren, and we should abound in proclaiming the glad tidings of the kingdom far and wide as we have and can make opportunities. Remembering the resurrection of

(Continued on page 34)

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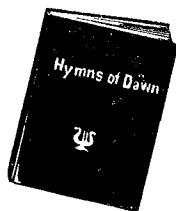
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(Continued from page 31)

Jesus Christ from the dead should mean all of these things to us. We do not properly commemorate Jesus' resurrection by a display of fine clothes, but by a greater determination to follow his example of sacrifice resolutely even unto death.

Paul wrote that we know our "labor is not in vain in the Lord." But it would be in vain if Christ had not been raised from the dead. Then our faith also would be vain, and our testimony concerning Jesus and his kingdom would be false. On the other hand, our labor might well seem in vain because of the meager response we receive to our efforts in making known the glad tidings. But this is not really true. One of the greatest and most important results of all our labors in the Lord is the work of grace that it accomplishes in our own hearts.

Laboring in the Lord should strengthen our faith and increase our love. As we make known the glad tidings to others, this glorious truth should become more effective in transforming our own lives into the likeness of Christ. If our hearts and motives are pure this will be one of the outstanding results of our ministry, and in view of this we can truly affirm that our labor is not in vain.

While as individuals we may not see any special results of our ministry, yet the work of the Lord's people as a whole is reaching and developing those whom the Lord is calling to be joint-heirs with Christ; and this is a very important work indeed. It is thus that the "bride" is made ready for her union with Christ, and for joint-heirship with him in his kingdom. Just as Paul could say in his day that the labor of the Lord's people is not in vain, so we can now also be assured of this, for the power of Christ's resurrection continues with the Lord's people, to give them the victory.

Hidden Gems of Truth

THERE are many hidden treasures of truth in the Scriptures not apparent to the casual reader. The Lord has placed them there for the benefit of his consecrated people who search the Scriptures faithfully and joyfully, seeking divine wisdom. It is of these that Proverbs 2:4, 5 speaks: "If thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God." Written in brief and cryptic language, these hidden gems of truth cannot be understood or appreciated by any except those whose minds have been enlightened to know the plan of God. Finding them confirms our understanding of the plan and strengthens our faith in the truth.

Consider the hidden gem found in Job 14:7-15: "For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground; yet, through the scent of water, it will bud, and bring forth boughs like a plant. But man dieth, and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up; so man lieth down, and riseth not. Till the heavens be no more, they shall not awake nor be raised out of their sleep. O that thou wouldest hide me in the grave! That thou wouldest keep me secret until thy wrath be past! That thou wouldest appoint me a set time, and remember me! If a man die, shall he live again? All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee. Thou wilt have a desire to the work of thine hands."

This text contains the entire divine plan for man in a capsule. It is complete and beautiful in itself—almost poetic—and as we consider it let us see how its beauty unfolds and expands, and reveals God's greatness and goodness to his human family.

The first verse of our gem texts reads: "There is hope of a tree, if it be cut down." How well it fits an episode related in Daniel 4:4-17. The account is given in the words of Nebuchadnezzar, King of Babylon, the then emperor of the world:

"I, Nebuchadnezzar, was at rest in mine house, and flourishing in my palace. I saw a dream which made me afraid, and the thoughts upon my bed, and the visions of my head troubled me. Therefore made I a decree to bring in all the wise men of Babylon before me, that they might make known unto me the interpretation of the dream. Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers; and I told the dream before them. But they did not make known unto me the interpretation thereof.

"But at the last Daniel came in before me, whose name was Belteshazzar . . . and in whom is the spirit of the holy gods; and before him I told the dream, saying: O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the vision of my dream that I have seen, and the interpretation thereof.

"Thus were the visions of mine head in my bed: I saw, and, behold, a tree in the midst of the earth, and the height thereof was great. The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth. The leaves thereof were fair, and the fruit thereof much, and in it was meat for all. The beasts of the field had shadow under it, and the fowls

of heaven dwelt in the boughs thereof, and all flesh was fed of it.

"I saw in the vision of my head upon my bed, and, behold, a watcher and an holy one came down from heaven. He cried aloud and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit. Let the beasts get away from under it, and the fowls from his branches.

"Nevertheless, leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth. Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him.

"This matter is by the decree of the watchers, and the demand by the word of the holy ones; to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will; and setteth up over it the basest of men."

As the dream was told to him, apparently two interpretations appeared before Daniel's mental vision—one local and contemporary, and the other of really staggering proportions and scope. He debated which one he should relate to Nebuchadnezzar. He hesitated. We read in the 19th verse: "Then Daniel... was astonished for one hour, and his thoughts troubled him." The Moffatt Translation says: "For a moment Daniel was staggered. He was alarmed by what he foresaw." Then he decided to relate the lesser interpretation, which involved Nebuchadnezzar personally, and it was this:

As ruler of the universal empire of Babylon, which completely dominated the world, the tree represented Nebuchadnezzar himself. It was to be cut down, but the stump and roots were to remain in the earth until seven

times had passed. This meant that he was to lose his dominion, but it would be preserved for him and restored after seven years. This was to teach Nebuchadnezzar a lesson, that he was not as important as he thought himself. In Daniel's words (Dan. 4:25): "Till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will."

In one year the prophecy was fulfilled. We read from the Moffatt Translation (Dan. 4:28-32):

"All this befell King Nebuchadnezzar. Twelve months later he was walking on the roof of the royal palace in Babylon. The king was saying, 'There lies Babylon the great, which I have built for a royal residence by my vast power and to my noble majesty!'

"The words had not left his lips when a voice fell from heaven: 'O King Nebuchadnezzar, here is your sentence: Your kingdom is taken from you! You shall be driven away from human beings, to dwell with the wild animals. You shall be forced to eat grass like cattle; and seven years shall pass over you, till you learn that the Most High reigns over the realm of men, and gives it to anyone whom he chooses.'"

The sentence was immediately carried out. The king lost his sanity and lived like an animal, shunning human association for seven years. Then we read (Dan. 4:34):

"When the time was over, I, Nebuchadnezzar, lifted my eyes to heaven; my reason returned to me, and I blessed the Most High, praising and honoring him who lives forever; for his dominion is an everlasting dominion, and his kingdom lasts from age to age."

Now let us consider the other and vastly greater meaning of this dream, which ties in with our gem text and which encompasses the entire history of the human race, from the beginning to the ages of eternity.

"I saw, and, behold, a tree in the midst of the earth, and the height thereof was great. The leaves thereof were fair, and the fruit thereof much, and in it was meat for all. The beasts of the field had shadow under it, and the fowls of heaven dwelt in the boughs thereof, and all flesh was fed of it."

This remarkable tree, in its glory and beauty, represented the first dominion of earth given to the human race in its representative and head, Adam. God said to Adam (Gen. 1:28), "Be fruitful, and multiply, and fill the earth, and subdue it. And have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." The original glory of man, and the power and dominion vested in him, were indeed sublime. He was set over the whole earth; to bless, and feed, and protect, and shelter every living thing. Then the dream continued (Dan. 4:13, 14):

"Behold, a watcher and an holy one [which Moffatt translates 'angel-guard,'] came down from heaven. He cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches."

This is what happened when sin entered the world. Adam failed the test of obedience. Then came the command to hew down the tree. The glory, and beauty, and power of mankind were taken away. The lower creation no more found shelter, protection, and blessing under man's influence. The sentence of death upon man hewed down the great tree, scattered his fruit and foliage, and left the lower creation without its lord and benefactor. Adam lost his Eden. We read in Genesis 3:24: "So he drove out the man; and he placed at the east of the Garden of Eden Cherubims, and a flaming sword which turned every

way, to keep the way of the tree of life." Might not these cherubims be called "angel-guards?"

The dream continues (verse 15): "Nevertheless leave the stump of his roots in the earth, even with a band of iron and brass." So far as man was concerned, all power to recover the lost dominion was hopelessly gone. But it was not so from God's standpoint. The original dominion was his gracious gift, and was his unalterable plan for man. Although he commanded it to be hewn down, yet the root—God's purpose and a plan for restitution—continued. The hope of it continued in the earth, although bound with strong fetters so that it should not sprout until the divinely appointed time.

As the dream progresses, the figure changes from the stump of a tree to that of a man. It says (verse 16): "Let his heart be changed from man's, and let a beast's heart be given unto him." It shows a man debased and degraded, and brought down to the companionship and likeness of beasts; his higher reasoning dethroned, and all his beauty gone. How well this describes fallen and depraved man—no longer the lord of earth, his glory and dominion departed. Progressively since the fall, the race has been having its portion with the beasts. Although quite recently knowledge has been greatly increased, still the human heart has become increasingly beastly and degraded.

The dream goes on to say (verses 16 and 17): "And let seven times pass over him. This matter is by the decree of the watchers, and the demand by the word of the holy ones; to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will."

Sin and death have already reigned for more than six thousand years. It will take a thousand years to bring about a restoration of man to his original dominion. When the

millennial kingdom under Christ has done its work, man's madness and degradation will be completely cured, and he will again be king of earth. He will then be able to say, in the words of Nebuchadnezzar:

"At the same time my reason returned unto me . . . and I was established in my kingdom, and excellent majesty was added unto me. Now I Nebuchadnezzar praise and extol and honor the King of heaven, all whose works are truth, and his ways judgment."—Dan. 4:36-37

Thus, from this fascinating account in Daniel, we are able to understand what is meant by the first three verses of our gem text, Job 14:7-15: "For there is hope of a tree, if it be cut down, that it will sprout again, and the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground; yet through the scent of water it will bud, and bring forth boughs like a plant."

It is getting close to the time when the scent of water will be detected. This will be when Revelation 22, verses 1 and 17 are fulfilled: "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. . . . And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." The "bride" will soon be complete, and the marriage of the "Lamb" will take place. Then the water of life will commence to flow, and human hopes will revive. The "tree" will sprout again.

Then, by way of contrast with what shall be, our gem text describes present conditions (Job 14:10-12): "But man dieth, and wasteth away. Yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up: so man lieth down, and

riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep."

The last phrase is an indication of the time the resurrection will take place. It will happen when "the heavens be no more." The "heavens" mentioned here are the spiritual ruling powers of this present evil world.

The present "heavens" are dominated by Satan and are to be destroyed. We read in II Peter 3:7, 12, 13: "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. . . . Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."

Whereas the present heavens are dominated by Satan, the new heavens will be ruled by Christ. Then will be fulfilled the words of Jesus, in John 5:25, 28, 29, "Verily, verily, I say unto you, The hour is coming . . . when the dead shall hear the voice of the Son of God: and they that hear shall live. . . . Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth."

The rest of our gem text echoes the yearnings of a groaning creation, tired and sick of sin and death. Like Job who uttered the words, they feel abandoned by God and long for peace and rest, wishing and hoping for something better after this life which has proven so disappointing; casting themselves upon God: "O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me! If a man die, shall he live again? All the days of my appointed time will I wait, till

my change come. Thou shalt call, and I will answer thee. Thou wilt have a desire to the work of thy hands.”—Job 14:13-15

That last sentence, “Thou wilt have a desire to the work of thy hands,” gives us a wonderful insight into the character and intent of our God. The human family is the “work of his hands,” his supreme earthly creation. As he said to the Logos: “Let us make man in our image, after our likeness.” (Gen. 1:26) He loves every human being who has ever lived. It was he who provided a Redeemer. He “is not willing that any should perish.” (II Pet. 3:9) When they go down into death, he misses them. He holds them lovingly in his memory. He wants to see them again. He wants them to come back. He wants to enjoy a perfect human creation—a family that will return his love for them. So this last verse, “Thou wilt have a desire to the work of thy hands,” is tremendously significant. This means that the great Jehovah God himself eagerly anticipates the resurrection of each one of the dead!

There are many other such hidden gems of truth in the Scriptures, each one giving the divine plan in a capsule. These are not accidental nor coincidental. They are planted there for us, whose eyes the Lord has opened. And being able to find them and see their lessons corroborating our understanding of the divine plan of the ages is the strongest possible evidence that we are in the truth!

—Contributed

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THE MEMORIAL SUPPER

The proper date for the Memorial Supper in 1969 is Tuesday evening, April 1.

The British Section

The Things of the Spirit

"They that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit."—Romans 8:5

"The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."—I Corinthians 2:14

THIS particular illuminating power of the Holy Spirit of God was not given to any member of the fallen human race until Jesus had completed his earthly walk and mission, and had been glorified. (John 7:39) It came, as promised by Jesus, upon the waiting consecrated disciples at Pentecost.—Luke 24:49

They were thus anointed by the Holy Spirit; and all the Lord's true people who since that day have come into fel-

lowship and living union with Jesus, through justification; based upon full consecration, have also come under the same influence or anointing of the Holy Spirit. This means that all such have been begotten to the spiritual nature, and have become heirs of all the exceeding great and precious promises of God which belong to the body members of Christ.

This would include sharing the glory of God with his dear Son forever and ever; being made partakers of the divine nature; being included in the glorified "seed of Abraham," joint-inheritors with Jesus in all that is comprehended in the great oathbound promise to Abraham. It will involve the outworking of the Heavenly Father's great eternal purpose with our Lord—the raising of earth's dead millions; the bringing in of blessing and benefit to all families of the earth, and establishing, fully and completely, the glorious kingdom of God in the earth, which kingdom of life,

joy, and peace shall never pass away.

Here and now we, as fully consecrated children of God, are begotten by the Holy Spirit through "the Word of truth," which Word is so beautifully illuminated to us by the Holy Spirit. (Jas. 1:18) This means that by the abundant mercy of God we are privileged to be "new creatures" in Christ Jesus. "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."—II Cor. 5:17

Being thus "in Christ," we are certainly not the same "old" creatures. We have changed our mind and way of life, even as described in Galatians 5:24-26, Weymouth: "Now those who belong to Christ Jesus have crucified their lower nature with its passions and appetites. If we are living by the Spirit's power, let our conduct also be governed by the Spirit's power. Let us not become vain-glorious [having false pride], challenging one another, envying one another." And it is the Apostle Paul who also exhorts in Romans 6:4 that we "walk in newness of life."

The Flesh Versus the Spirit

We are to be more and more conscious of the fact that the Lord is preparing us for the spiritual realities of the kingdom by showing us how to destroy the earthly mind within us, along with the deeds of the flesh. The contents of Romans 8:13 are of vital importance: "If ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live."

For us to "live after the flesh" is to live in conformity to the inclinations and cravings of the fallen human nature, and cease to strive against them. Therefore repression, mortification, death, are to be going on all the time respecting the fleshly mind, the human will, if the spiritual life, the new nature, the new creature, is to be made manifest, and eventually clothed upon with an immortal, spiritual body in the first resurrection.

It is quite true, as shown in Galatians 5:17, that "the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other." The

"old" nature struggles to retain its selfish disposition, with its jealousy, strife, self-will, and all the other works of the flesh and of the Devil; but as a preventative to our thus living according to the flesh we are to comply with the divine instructions in Galatians 5:16: "Walk in the Spirit, and ye shall not fulfil the lust of the flesh."

We can be sure that the Lord's people cannot feed any of their old human ambitions and pleasures; any of their love of gain, applause, or love of self and self-will without at the same time starving their new mind.

The illustrious Apostle Paul, with all his great earthly possibilities, indicated that he had been "slain" with Christ; the rooted affections and ambitions of the natural heart had been pierced, as it were, with the nail of crucifixion. (Gal. 2:20) Although he was not completely freed from them all, they had been delivered over to death, and their destruction was determined upon by Paul; and now, life real and true, and the Holy Spirit were dominating him, and not the fallen flesh.

Deny Self

It is early in our Christian experience that we hear the words of Jesus as recorded in Luke 9:23, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." There is a depth of meaning in these words, and if we are watchful, even as exhorted in Ephesians 5:15, walking circumspectly, carefully looking around and on guard against carelessness, our daily experiences will reveal to us how much of "self" there is within us.

This denying of self utterly means that in regard to "self" we, as it were, cease to exist. We deny that we are anything or anybody. But that is not all. We take Christ Jesus to be our Head; our Leader, Ruler, Guide, Director, our constant Friend—our all. We, of ourselves, are nothing; he is everything.

We are to be dead respecting our own natural fallen will, and alive toward the risen Lord Jesus Christ. Colossians 3:3, Diaglott, reads: "For you died, and your life has been hidden with the Anointed one by God." And Jesus would next say to us: "Take up your cross daily and fol-

low me." For this daily walk, as footstep followers of the Master, we shall need a goodly measure of the Holy Spirit; and this daily spiritual walk, or way of life, will enable us as spiritually begotten children of God to make ourselves ready for our actual birth upon the divine plane.

It is now that we are to do a great preparatory work through the Holy Spirit. "If ye through the Spirit do mortify [put to death] the deeds of the body, ye shall live." And the apostle exhorts us, "Put off, according to the former course of life, that old man, corrupted by deceitful desires; and . . . be renewed in the spirit of your mind; and be you clothed with that new man, who, according to God, has been formed in righteousness and holiness of the truth."—Eph. 4:22-24, Diaglott

During this process our experiences are to be looked upon not as hindrances, but as helps to the development of a truly spiritual and Christ-like character; and it is while being thus transformed that the deep, real, and enduring lessons of the Christian life are learned.

Obedience Required

In our Christian walk we are to be "doers of the Word, and not hearers only." (James 1:22) It is the Apostle John who expresses his joy and appreciation of this important quality of obedience to the truth. His words are: "I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth. I have no greater joy than to hear that my children walk in truth."—III John 3, 4

To walk in the truth or, in other words, to be obedient to the truth, is of vital importance, and Jesus during his ministry stressed this particular feature. Notice the words of our Lord:

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matt. 7:21) A little later in this chapter (vss. 24-27) he spake in parabolic language: "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came,

and the winds blew, and beat upon that house: and it fell not; for it was founded upon a rock."

Here is a wonderful picture of the true Christian! Jesus continued, and said: "Every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand." The parable goes on to explain that the same forces beat upon this house "and it fell: and great was the fall of it." The next two verses (28, 29) read: "And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: for he taught them as one having authority, and not as the scribes."

Concerning these scribes, and also the Pharisees, who were prominent, learned teachers in Israel, the question may be asked, "Were they obedient to that which they professed and taught the people? Did they practice what they preached?" Jesus has given the answer in Matthew 23:1-3, Weymouth: "The scribes and the Pharisees have seated themselves in the chair of Moses. Therefore, do observe everything that they command

you; but do not imitate their lives, for though they tell others what to do, they do not do it themselves." "Everything they do they do with a view to being observed by men." (vs. 5) "Hypocrites [said Jesus], well did Isaiah prophecy of you, This is a people who honor me with their lips, while their heart is far away from me."—Matt. 15:7, 8, Weymouth

It has been well said that "it is a great privilege for Christians to study the Lord's Word, yet a great deal of study is done to no purpose. Study which is not put into practice is worse than a waste of time." (Daily Heavenly Manna, January 19) The true Christian can surely say from experience that the richest spiritual blessings come only to those who are obedient to the holy Scriptures and living very close to the Lord.

"Instant in Prayer"

This is just one of the various scriptures which requires our obedience. It is recorded in Romans 12:12: "Continuing instant in prayer." The Diaglott reads: "In prayer constantly attending," and this is a very important in our life

of the Spirit. It is indeed a blessed privilege of ours, when not busily engaged in the necessities of the work-a-day world, to lift up our hearts and minds to God, at any time and in any place; and thus to realize daily and hourly that he and the dear Lord Jesus continually abide with us (John 14:23), and can read our heart's desires. And then, when the active duties of the day have been performed—or even earlier, should we feel the need—how precious is the privilege of entering into our private room, and there alone, unburdening our heart to the Heavenly Father!

It is not a matter, therefore, of offering a prayer each morning and evening—this is truly commendable—but rather of cultivating a continuous attitude of prayer; indeed to cultivate a life of prayer. The mature Christian is so fully in accord with the Father and his beloved Son, and the divine will and purpose, that his entire life will be “a prayer,” also “a song of praise.”

Meditation

We surely can echo the psalmist's words, “Thy Word

is very pure: therefore thy servant loveth it”; and it is upon this holy Word that we are to meditate, even as it is indicated in the Scriptures, “I will meditate in thy precepts, and have respect unto thy ways. I will delight myself in thy statutes; I will not forget thy Word.”—Ps. 119:140, 15 16

How often did the psalmist meditate? “O how love I thy law! it is my meditation all the day.” “My mouth shall praise thee with joyful lips: when I remember thee upon my bed, and meditate on thee in the night watches.”—Ps. 119:97; 63:5, 6

In this connection, wonderful instruction is given in Proverbs 4:20, 21: “My son, attend to my words; incline thine ear unto my sayings. Let them not depart from thine eyes; keep them in the midst of thine heart”—in the very centre of your motives.

These Scriptures are indeed precious to us; and what Jesus and the inspired Apostles said is also inestimably precious. “The words that I speak unto you,” said Jesus, “They are spirit, and they are life;”—they are a powerful influence,

and they mean life to you. (John 6:63) However, implicit faith and loving loyal obedience are essentials, as the Lord's true people continue to receive and obey these wonderful words of life—these things of the Spirit.

It is then that we have the grand experience of living day by day the life of the Spirit: the life of self-denial; the life of sowing to the Spirit (mortifying the fleshly will: developing the new creature); living the life of obedience to the will of God; living the life of prayer and meditation upon the Holy Scriptures.

Combativeness

This fully consecrated life will not so completely occupy all our time as to prevent our rendering service in the Lord's Vineyard. To the contrary, there will be a "redeeming" of our time. Developing within us there will be a growing desire, enthusiasm and zeal, to give a faithful witness for the true Gospel of the Kingdom, according to our varied abilities and opportunities. By our words and conduct, we will strive to "shine as lights in the world holding forth the word of life."—Phil. 2:15, 16

In all this we are called to "endure hardness," as good soldiers of Jesus Christ. (II Tim. 2:3) It is quite true that as "New Creatures" in Christ, the world, the flesh and the devil oppose our way. However, we can be thankful that as individuals, we do have some combativeness,—or fighting, struggling spirit within us—else we could not have the necessary determination and zeal to be faithful followers of the Master.

The Scriptures urge that we continue to grow, spiritually, increasing in the power of the Holy Spirit, by which holy influence we are to overcome the flesh. Self is to be our special battle-ground. As soon as some victory over self has been gained, the "new mind" must put a garrison (as it were) over the conquered body, to guard it from rising in insurrection. Then all the remaining energies that can be spared from self-control will find ample opportunity for usefulness in battling for the Lord, for the brethren and for the truth; battling against error and all the wiles of the Devil.

In this conflict we are exhorted in Ephesians 6:10-13

Diaglott, "Strengthen your selves in the Lord, and in his mighty power. Put on the complete armour of God, that you may be able to stand against the crafty ways of the enemy; because our conflict is not [merely] with blood and flesh, but with the governments, with the authorities, with the potentates of this darkness, with the spiritual things of wickedness in the heavenlies. On account of this, take up the complete armour of God, that you may be able to resist in the evil day, and having achieved every thing, to stand." Verses 14 to 18 give details of this wonderful armour which God supplies, including: "The sword of the Spirit, which is the Word of God"; also "The shield of

faith, wherewith ye shall be able to quench all the fiery darts of the wicked."

Gird thy heavenly armour on;
Wear it ever, night and day;
Ambushed lies the evil one;
Watch and Pray.

Let us be always conscious of the fact that God, who is for us, is more than all that can be against us. (Rom. 8:31) Rejoice continually in "the things of the Spirit," and be fully assured that the faithful "life of the Spirit" throughout our earthly pilgrimage, leads to the much more glorious life of the Spirit in glory, with our Heavenly Father and his dear Son upon the divine plane, immortal, to be used in a much greater, grander and infinitely a more glorious service for all eternity!

BRITISH SPEAKERS' APPOINTMENTS

A. BOYCE		E. T. NADAL	
Latchford	May 18	Portrush	May 24-26
J. HUMPHREY		E. K. PENROSE	
Dewsbury	(Sat.) Apr. 26	Portrush	May 24-26
J. H. MURRAY		CEDRIC SMITH	
Portrush	May 24-26	Latchford	Apr. 20

PORTRUSH CONVENTION, May 24-26—For further particulars and accommodations please write to Mr. T. Lang, 31 Hawthorne Terrace, Londonderry, North Ireland.

Your Questions

Who Will Be Resurrected?

Will Adam and those responsible for the crucifixion of Jesus be resurrected?

Hebrews 2:9 reads, "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man." Since, according to this text, Jesus tasted death for "every man" it means that Adam was redeemed from death, and will be brought forth in the resurrection and given an opportunity to live forever.

Paul wrote, "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." (Rom. 6:23) The death penalty, the "wages of sin," was experienced by Adam, and God's gift of life through Christ will also be experienced by him. Again Paul wrote, "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. 15:21, 22) Here again we are assured that Adam is included in the redemptive work of Christ.

It has been argued that Adam's sin was wilful, and not in ignorance, therefore he was not redeemed by the blood of Christ. Hebrews 10:26 reads, "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins." The only reason wilful sinners today are separated from God's favor and life is because "there remaineth no more sacrifice for sins." It is true that Adam's sin was wilful, but God in his love provided redemption for his wilful sin. But such a provision for redemption from wilful sin is made only once in the plan of God. Adam came under that provision when Jesus tasted death for every man, and will therefore be awak-

ened from the sleep of death in the resurrection.

As for those responsible for the crucifixion of Jesus, the scriptural testimony is clear that they will be awakened from the sleep of death in the resurrection. Jesus said to these, "Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." (Matt. 23:39) For these scribes and Pharisees to "see" Jesus and to acclaim him "blessed" means that they will have to be awakened from death.

In the 11th chapter of Romans the Apostle Paul likens unbelieving Jews who did not accept Jesus as branches broken off from an olive tree. But he assures us that these will be received again, and adds, "What shall the receiving of them be, but life from the dead?" (Rom. 11:15) Later in the chapter Paul adds, "So all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins."—vss. 26, 27

OUR DAY IN PROPHECY

To be discussed by

'FRANK and ERNEST'

KWK—1380 kc.—8:00 A. M.

Sunday, April 20

Tune in this timely discussion, and send for a free copy of the little book, "God and Reason."

Address:

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

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

MAY SPECIAL TOPIC: On Sunday, May 18, the "Frank and Ernest" topic will be, "Divine Intervention in the Affairs of Men." Special circulars will be available for advertising this program, and you are invited to send for as many as you can use. The distribution of these circulars is a very effective method of bearing witness to the Gospel of the kingdom. Mail your order to, The Dawn, East Rutherford, New Jersey 07073.

Vineyard Echoes

Making Known the Glad Tidings

IT IS truly encouraging to realize what a comparatively few of the Lord's consecrated people can accomplish when they pool their efforts and work harmoniously together to make known the glad tidings of the kingdom. It is true that each dedicated follower of the Master has an individual responsibility to bear witness to the truth, and it is an inspiration to realize how the brethren everywhere are personally letting their light shine in any and every way they can—talking to their friends and neighbors, distributing kingdom cards, tracts, booklets, and books, etc.

It is the co-operative efforts of the brethren that make possible a general witness work, not only in the United States and Canada, but in foreign countries as well. And we are glad to remind the brethren from time to time of some of the things being accomplished through the hearty co-operation of all who desire to let their light shine, as commanded by Jesus.—Matt. 5:14-16

We believe it is generally known by the brethren that two of The Bible Answers television films have for some time been widely used in churches and clubs. The two half-hour films we have made available for this purpose are, "The Unknown God," and "Search for an Answer"—often announced under the title, "Life After Death." These films are being offered free to churches and clubs through Modern Talking Picture Service, Inc., of New York City. These distributors make the bookings, send out the films

and, when they are returned, inspect them and make whatever repairs may be needed. For this service we pay \$4.00 a booking. Frequently a church or club may use the films more than once, but in such cases there is no extra charge for the booking.

When discussing the possibility of distributing our films to churches and clubs, the agency expressed belief that a thousand bookings could be made. This seemed rather optimistic, but the latest report shows that as of January 1969, a total of 8,610 bookings have been made, resulting in 10,591 showings. The total attendance at these showings is reported to be 408,352, or an average of a little over 40 for each showing.

What this means is that through the united efforts of the brethren more than ten thousand public meetings have been held since this effort began. Fifteen hundred and sixty-eight of these film showings were in the year 1968. And we have received many encouraging responses from churches, requesting a supply of the booklet offered in the film for use by study groups.

Early in 1968 the suggestion was made by our agency that we make films available for use in England, and other areas overseas where English is spoken. We did this. In England, however, the church authorities refused to allow the film to be distributed because of its doctrinal content, which they construed to be erroneous.

But in South Africa it was different. There the film "Search for an Answer" is being shown in churches. A pentecostal Protestant church reported: "Audience enjoyed the film so much that it had to be shown again the next evening." We do not expect, of course, that these film showings in South Africa will accomplish much more than a witness for the glorious Gospel of the kingdom; but how

glad we are to have this opportunity in South Africa, as well as in so many other places, to proclaim the Gospel of the kingdom for a witness.

Public Meetings

The Bible Answers films are being used for public meetings by the brethren. For this purpose we now have seven one-hour films—"The Beginning and End of Death"; "The Unknown God"; "Life After Death"; "Creation or Evolution"; "Death Itself Must Die"; "Unto Us a Child Is Born"—specially adapted for the Christmas season—and "The Return of the Exiles." This last-named film deals particularly with Israel in prophecy. It presents Levi Eschol, Prime Minister of Israel; and Teddy Kolleck, Mayor of Jerusalem, answering questions asked by our producers.

In addition to these one-hour color films we now have nearly fifty half-hour films in color, on a great variety of subjects. These, also, are suitable for public meeting use. One of these is entitled, "Archeology Proves the Bible," and it presents Israel's leading archeologist, Prof. Yigael Yadin telling of his experiences in the excavation of various biblical cities, and also of the fortress, Masada.

While some of the larger classes are able to advertise public meetings extensively, the use of these films does not require this. If a small hall is available, or even a good sized room in a private home, a witness to the truth can be given through the use of The Bible Answers films. Shortly one of the hour films will be used in New Zealand and Australia.

Incidentally, we would like to report that we are continuing to produce color films for use on television. This is important because many TV stations do not like to repeat programs, so the more films we have available, the

longer the stations will continue to use them. Right now six additional films are being produced, and we trust that each one of them will bring glory to the Lord, and a measure of enlightenment to those who view them.

The Radio Witness

Approximately one hundred radio stations are currently broadcasting the Gospel of the kingdom, as will be seen from the listing. However, perhaps not all are fully aware of the widespread coverage of the radio witness. Outside of continental United States the following places are being reached by radio: The Virgin Islands; Bermuda; the Philippine Islands; Uruguay (in Spanish); Panama (in Spanish); Dominican Republic (in Spanish); Portugal (in Spanish); Spain (in Spanish).

Negotiations are in progress for English-language broadcasts over Radio Ceylon which, in addition to the Island of Ceylon, covers a large area of India.

The Magazine Witness

Announcing truth literature in national magazines has proved to be an effective way of promoting the truth. Since the beginning of 1969 the following magazines have carried our announcements: **Parade**—twice; **Ebony**; **Time**; **Newsweek**; and **Grit**. The brethren in Great Britain are also witnessing in this manner.

The General Work

Since our report in January the general work among the brethren has continued unabated. The Lord's people are truly faithful in their use of tracts, kingdom cards, booklets, and books. The distribution of these often brings us into personal contact with the people, and a great blessing results from this.

We are happy that now, as previously reported, we have long-playing records and tape recordings for the use of the blind. Four of our booklets are available on long-playing records. These are: "How God Answers Prayer," "Why God Permits Evil," "Life After Death," and "Armageddon, Then World Peace." These are sent out free, on loan, to any blind person requesting them. They are also available for the general use of the brethren for \$1.75 each. These same booklets are also available on tape.

We take this opportunity to mention again that each issue of The Dawn is available on tape for those who cannot see to read. We suggest that the brethren generally keep in mind these recordings for the blind, and make an effort to get them into the hands of those who may be blessed by them.

—oOo—

.....
"The counsel of the Lord standeth for ever, the thoughts of his heart to all generations."—Psalms 33:11
.....

Weekly Prayer Meeting Texts

APRIL 3—"The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light."—Romans 13:12 (Z. '03-121 Hymn 164)

APRIL 10—"Humble yourselves therefore under the mighty hand of God, that He may exalt

you in due time."—I Peter 5:6 (Z. '93-7 Hymn 125)

APRIL 17—"The anointing which ye have received of Him abideth in you."—I John 2:27 (Z. '03-223 Hymn 21)

APRIL 24—"Let every one of us please his neighbor for his good to edification."—Romans 15:2 (Z. '03-406, 407 Hymn 312-A)

GENERAL CONVENTION BULLETIN

Provision for the Young

PROVERBS 22:6 reads, "Train up a child in the way he should go: and when he is old, he will not depart from it." The chief responsibility of child training rests with the parents. This has been recognized by the brethren throughout the entire period of the harvest. To supplement what parents are doing in the proper training of their children in the truth, ecclesias of Bible Students in many parts of the country, and of the world, arrange for meetings specially suitable for them. The results of these combined efforts through the years have been very gratifying.

The General Convention Committee for thirty years has also made provision for special meetings for the young, and it will be the same at the General Convention this year. These special meetings will be arranged to suit the needs of three different age groups—the juveniles, the intermediates, and the young adults. While some recreation will be provided, the emphasis will be on getting better acquainted with the Bible, and the great plan of the ages which it contains.

To make it possible for as many of the young people to attend the convention as possible, and to get the benefit of this six days of special classes, reduced rates at the university are being arranged. These rates will be announced in the June issue of *The Dawn*. So parents, begin now to plan to attend the General Convention, and to take your children to Bloomington, Indiana, August 9-14.

Encouraging Letters

"Thank You"

Dear Brothers in Christ Jesus: I would like to say thank you for the wonderful job you did on the January issue of The Dawn Magazine. My prayers will be with all of you in this troubled year.—Washington

Comforted by "Hope"

Dear Friends: When my son was killed in an automobile accident you sent me a card. I sent for your booklet, "Hope." It has brought me a real blessing through an understanding of God's Word, and since I have received The Dawn, and have read and studied my Bible, and have learned so much. My faith in God and in Christ Jesus has brought me so much blessing, and I know that when that time comes which we are patiently waiting for we will see our loved one again. God bless you all. I pray that he will give me the strength that I may walk the way of the truth as Jesus taught.—Ohio

Study Group Interested

Gentlemen: I thank you for the copy of "Science and Creation" which you recently sent me. I introduced it to our Sunday School Discussion group

last Sunday and each member of the class would like a copy. —Iowa

Thankful

Dear Friends in Christ: Praise God from whom all blessings flow! I do not know how you got hold of my name to send me your literature. But this I do know, that I thank Almighty God for you and for your Dawn Bible Students Association. This is just what I want and need. I would love very much to receive your Dawn Magazine. Definitely you will be hearing from me again.—Florida

Inspired to Serve More

Dearest Brethren at The Dawn: Loving greetings to you in the precious name of Jesus, at whose name "every knee shall bow, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father." Peace be unto you! Words fail to express the appreciation and love I have in my heart for you and for the work you are doing. The article, "Truth Activities for 1968," in the January issue, was a great encouragement to devote more of my time to witness work. I am afraid that anything I might

say will sound redundant, but I so appreciate The Dawn, the "Frank and Ernest" programs, and the pilgrim brethren.—British Columbia

Regular Viewer

Dear Sirs: I am writing to thank you all for your wonderful TV program. My husband watches it regularly over our station before he goes to work in the morning, and receives a blessing. I enjoy it also, but am unable to absorb it as fully as I would like because I am getting breakfast. But I do listen and enjoy it very much. I would like to have the little book, "God's Plan."—West Virginia

New Group Formed

Dear Brethren: Greetings to you all in the precious name of the Lord Jesus Christ! We received your letter, and were very glad to hear from you. All of us here are well, and always active in preaching the good news of the messianic kingdom of Christ that will bring health, peace, and life to all people. We continue to study "The Divine Plan of the Ages," and the Italian Dawn, together with the Bible. My father learned the truth in 1925. We are glad for the Spanish "Frank and Ernest" programs which we hear from Uruguay. We distribute tracts to advertise these programs.

Our group here is new, and we have a good opportunity to proclaim the kingdom message.—Argentina

Listened for Years

Dear "Frank and Ernest": I would appreciate a copy of your little booklet called, "Why God Permits Evil." We have been ardent listeners of yours for many years. God bless you for your honesty and dedication to Christian beliefs. Thank you for your consideration.—New Jersey

Appreciation of Youth

Dear Sirs: I have your book on "Science and Creation," and also the one entitled, "God's Plan for Man." They are both just lovely. They have told me every thing that I needed to answer questions which have been asked of me. I try to be the best witness I can for the Lord. My family is also pleased with your program and your books. I just love them. I am just fifteen years of age, and appreciate every bit of information I can get. Yours in Christ.

Still Enjoying

Dear Brethren: I must say that we are still enjoying The Dawn Magazine. Praise the Lord for his guidance and blessings upon those responsible for this wonderful work. Very many thanks, and much Christian love.—England

Speakers' Appointments

Ministering the Glorious Gospel of Christ

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

G. HOMER HAMLIN		Jacksonville, Fla.	10
Sayville, N. Y.	Apr. 6	Miami, Fla.	12-14
G. M. JEUCK		Orlando, Fla.	15
New Haven, Conn.	Apr. 27	Greensboro, N. C.	17
Waterbury, Conn.	27	Norfolk, Va.	18
A. H. KRUMPOLT		Richmond, Va.	20
Catawissa, Pa.	Apr. 20	Wilmington, Del.	21
R. J. KRUPA		New Haven, Conn.	22
York, Pa.	Apr. 13	Hartford, Conn.	23
Pittsburgh, Pa.	27	Agawam, Mass.	24
M. C. MITCHELL		New Bedford, Mass.	25
Boston, Mass.	Apr. 6	Boston, Mass.	26, 27
HARRY PASSIOS		LEO POST	
Washington, D. C.	Apr. 6	Baltimore, Md.	Apr. 27
Greensboro, N. C.	7	Philadelphia, Pa.	27
Charlotte, N. C.	8	H. W. PRICE	
Orlando, Fla.	10	Seattle, Wash.	Apr. 13
Miami, Fla.	12-14	Bremerton, Wash.	14
St. Petersburg, Fla.	15	Tacoma, Wash.	15
Orlando, Fla.	20	Portland, Oreg.	16, 17
Mobile, Ala.	22	The Dalles, Oreg.	18-20
Lake Charles, La.	23	Salem, Oreg.	21, 22
Shreveport, La.	24	Lebanon, Oreg.	23
Houston, Tex.	25	Chico, Calif.	25
San Antonio, Tex.	27	Sacramento, Calif.	27, 28
Weatherford, Tex.	28	Stockton, Calif.	29
Lamesa, Tex.	29	Antioch, Calif.	30
Shamrock, Tex.	30	STEPHEN SURACI	
E. K. PENROSE		New London, Conn.	Apr. 20
Pittsburgh, Pa.	Apr. 2	H. J. TIEMEYER	
West Newton, Pa.	3	Hartford, Conn.	Apr. 20
Knoxville, Tenn.	6	F. S. WASSMANN	
Birmingham, Ala.	7	Allentown, Pa.	Apr. 20
Louisville, Ala.	8		

The listings in this schedule have been arranged by local ecclesias co-operating with the Dawn.

WALTER Blicharz		RUSSELL L. JURD	
Saginaw, Mich.	Apr. 6	Tehachapi, Calif.	Apr. 13
DAVID A. BRUCE		DANIEL KAZIAK	
Palo Alto, Calif.	Apr. 20	London, Ont.	Apr. 13
C. M. CHUPA		STANLEY KOSZKA	
Western Mich.	Apr. 13	Rochester, N. Y.	Apr. 20
L. P. DAVIS, JR.		ADAM MISKAWITZ	
Hawthorne, Calif.	Apr. 6	St. Louis, Mo.	Apr. 20
IRVING C. FOSS		ARTHUR NEWELL	
Riverside, Calif.	Apr. 20	Aurora, Ill.	Apr. 6
Ontario, Calif.	20	FRANK NIEMCZAK	
EARL L. FOWLER		Adrian, Mich.	Apr. 20
San Diego, Calif.	Apr. 13	G. R. POLLOCK	
JOHN G. HULL, JR.		Covina, Calif.	Apr. 27
Hawthorne, Calif.	Apr. 13	THOS. T. RYDE	
ARTHUR JEZUIT		Fullerton, Calif.	Apr. 27
Gary, Ind.	Apr. 20	ALBERT SHEPPELBAUM	
EDMUND JEZUIT		Minneapolis, Minn.	Apr. 20
Covert, Mich.	Apr. 20	(Cedar Ave.)	
GENE JEZUIT		L. W. ZBIK	
Saginaw, Mich.	Apr. 20	Chatham, Ont.	Apr. 20



TAPE RECORDING FOR MEMORIAL

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

Conventions

FRESNO, CALIF., Apr. 5, 6—2540 E. Floradora Ave. Mrs. Larry Smith, 4648 N. Bonadelle.

MINNEAPOLIS, MINN., Apr. 6—2601 Fillmore St., N. E. Mrs. C. R. Newham, 678 40th Ave., N. E.

SALEM, OREG., Apr. 11-13—VFW Hall, 630 Hood St., N. E. Mrs. L. L. Moore, Route 1, Box 616, Turner, Oreg.

MIAMI, FLA., Apr. 12-14—Florida Bible Students Annual Convention. Miami Women's Club, 1737 N. Bayshore Dr. Mr. Amos Van Sant, 663 Sharar Ave., Opa-Locka, Fla.

PATERSON, N. J., Apr. 12, 13—Montclair State College, Montclair, N. J. Mr. M. J. Katerba, 29 Mt. Pleasant Ave., Wallington, N. J.

CINCINNATI, OHIO, Apr. 20—Masonic Temple (Social Room 3), 317 E. Fifth St. Mrs. Margaret Ellis, R. 1, Box 71, Melbourne, Ky.

CLEVELAND, OHIO, Apr. 20—Masonic Temple, 3615 Euclid Ave. Mrs. Ian M. Cipperley, 1539 Genessee Rd.

MINNEAPOLIS, MINN., Apr. 20—IOGT Hall, 2922 Cedar Ave. Mrs. Doris Borowiec, 10410 Fifth Ave. Circle S.

ORLANDO, FLA., Apr. 20—Mr. Stanley W. Jeuck, 1910 Hillcrest St.

BOSTON, MASS., Apr. 26, 27—Apr. 26: Arlington St. Church, corner of Boylston St. Apr. 27: State Suite, Sheraton Plaza Hotel, Copley Sq. Miss Florence Child, 64 Thurston St., Somerville, Mass.

CHICAGO, ILL., Apr. 27—Central Masonic Temple, 912 N. LaSalle St. Mr. George Tabac, 7244 W. Lill, Niles, Ill.

DETROIT, MICH., Apr. 27—McGregor Memorial Bldg., Second Blvd. and W. Ferry. Mr. Frank Niemczak, 18937 Murray Hill.

PITTSBURGH, PA., Apr. 27—Bellevue YMCA, North Borough Branch, 629 Lincoln Ave. Mr. James Passios, RFD 3, Box 68, Wexford, Pa.

GRAND RAPIDS, MICH., May 3, 4—Associated Bible Students of Western Michigan. Kenowa Hills High School, 3950 Hendershot, N. W. Mrs. Earl Vander Boegh, 821 Rogers, N. W.

KANSAS CITY, MO., May 3, 4—The Athenaeum, 900 E. Linwood Blvd. Mrs. John Bacher, Greenwood, Mo.

NEW ALBANY, IND. - LOUISVILLE, KY., May 10, 11—Amalgamated Bldg., 1614 E. Spring St., New Albany, Ind. Miss Mary B. Longest, 202 Alcott Rd., Louisville, Ky.

HARTFORD, CONN., May 11—Odd Fellows Hall, 510 Wethersfield Ave. Mrs. Anthony Latina, 270 Hills St., East Hartford, Conn.

CHEYENNE, WYO., May 17, 18

ROCHESTER, N. Y., May 17, 18

VANCOUVER, B. C., May 17-19

WEST NEWTON, PA., May 18

SAN FRANCISCO, CALIF., (Asilomar), May 29-June 1

SAYVILLE, N. Y., May 30

CHICAGO, ILL., May 30-June 1

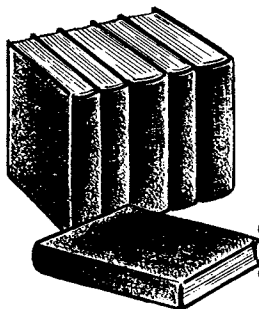
PUEBLO, COLO., June 15

CHARLOTTE, N. C., June 21, 22

DAYTON, OHIO, June 28, 29

YORKTON, SASK., July 16-20—Canadian Mid-West Bible Students Convention.

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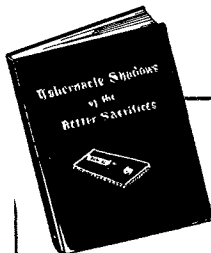
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To us the SCRIPTURES CLEARLY TEACH...

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

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

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

That the hope of the church is that she may be like her Lord, "see him as he is," be a "partaker of the divine nature," and share his glory as his joint-heir.—I John 3:2; John 17:24; Rom. 8:17; II Pet. 1:4

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

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