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Highlights of DAWN

Détente Indeed— How, and When?

THE world today is virtually an armed camp. While millions of our fellowmen go hungry, arms costs are soaring in every nation. Some 250 billion dollars are spent annually on global "defense," of which some 50 billions are allocated to building up nuclear arsenals.

Thirty million people are in uniform. Forty per cent of all money spent on research is devoted to the development of more efficient and more deadly military devices. Military research swallows up some twenty-five per cent of the time and talents of all the world's scientists. And though most nations face growing economic crises, the outpouring of money and effort and resources for war preparations keeps right on flowing.

Every country wants to disarm, they say—but nobody wants to be first. No nation deems itself too poor to maintain expensive armed forces. At this very moment there are troops from no less than 69 nations in the United States receiving military training, including such mini-nations as Fiji, Singapore, Haiti, Yemen, and Kuwait. Many poor nations are spending four times as much on arms as on public health.

When the Shah of oil-rich Iran was asked recently why his nation was spending many billions of dollars each year for powerful modern weapons, he matter-of-factly replied, "Because of what is going on around us, and the amount and type of weapons that we see around us." The United States is the principal supplier to Iran of these weapons. The United States is also supplying weapons to Egypt, Saudi Arabia,

Jordan, and Israel in the Mid-east, and to many other nations around the world. The manufacture and sale of arms and war matériel is big business in this country.

But while the entire world is today, as we have said, virtually an armed camp, it is the fear of conflict between the two great superpowers that causes deep anxiety in the minds of high and low the world over. So pervasive is this fear that one continually sees published comparisons of the military and industrial might of these two giants, often purporting to prove that the United States is falling behind Russia in the grim and grisly race. Prompted by whatever motive, each increases its expenditures for arms year after year. Year after year the danger of disaster seems to grow. And, indeed, the possibility of such a conflict is not altogether remote.

Spread of Nuclear Weapons

Perhaps the most disquieting aspect of this situation is that such a conflict could end up in nuclear warfare that would destroy civilization. Until recently, only the two great powers possessed nuclear technology and nuclear weapons. But this is rapidly changing. A writer in *The Forum* recently said, "A few years from now, nuclear arms may be in the hands of about 25 countries, some of them smaller or poorer than Greece or Turkey, some of them ruled by impetuous demagogues, some by weak governments that could not stop military or other bellicose factions from gaining control of these arms."

It was against this disturbing background that Secretary of State Kissinger some years ago initiated talks with the Soviet Union looking to a reduction of the explosive tensions between the two nations, which gave rise to the arrangement later known as *détente*. As all now know, the results of these talks, as far as the United States is concerned, have been negligible and disappointing, if not altogether misleading.

Indeed, so disenchanting has the United States lately become with the results of this laudable effort that President

Ford recently announced he was dropping the word *détente* from his vocabulary. And, seemingly, the arms race, the nuclear build-up, and the international maneuvering will continue in earnest.

The Mid-east Powder Keg

Oddly enough, however, while the possibility of direct conflict between the two great powers causes deep concern, it is the volatile situation in the Mid-east that most immediately troubles serious observers of world events. For it is the state of affairs in the Mid-east, these observers believe, that could eventually give rise to an appalling world conflict to which some apply the Bible term of Armageddon. And, significantly, it is in that very part of the world that the Bible itself places the climax of the great time of trouble with which this age will end.

Over the recent decades, the two great powers have gingerly avoided direct confrontation. They have generally sought, rather, to pursue their separate goals by their support of allies. This pattern has been followed in Korea, Vietnam, Cambodia, Laos, and lately in Angola. We have also seen it in the Mid-east, where the Soviets have, in general, supported the Arab nations, while the United States has given her support to Israel.

The Bible indicates that the little land of Palestine, the land that God long ago gave to his people Israel, will witness the final great conflict in which the nations of the earth will engage just prior to the establishment of Christ's glorious kingdom. It reveals that the regathered people of Israel, so few in number, will be the focal point of the strife.

A Mighty Army from the North

Under the leadings of the Holy Spirit, the Prophet Ezekiel tells in some detail of an attack by a seemingly invincible army upon regathered Israel, dwelling in the land in a relatively defenseless condition. He describes it as a "land of unwalled villages . . . and having neither bars nor gates."

(38:11) This great army comes upon Israel “in the latter days” from “the uttermost parts of the north with his hordes.”—Ezek. 38:6,16, RSV

In the prophecy the Lord makes it clear that it is he, and he alone, who has arranged the circumstances; it is he who will control the outcome of the battle; and that he does it for a specific purpose—that his name shall be glorified, and his power and dominion shall be seen and acknowledged in the whole earth. He says to the attacking force, “Thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army: and thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified [vindicated, RSV] in thee, O Gog, before their eyes.”—Ezek. 38:15,16

In view of Russia’s undisguised animosity toward Israel and Jews in general; in view of Russia’s military might and her ability to coerce other nations to do her bidding; and in view of Russia’s geographical location in relation to Israel, it is interesting to note that the Lord on three separate occasions identifies the powerful attacking armies as coming down upon Israel from “the **uttermost parts of the north** with all his hordes.”—30:6,15; 39:2, RSV, NEB, Roth., Sept.

God’s Destruction of Gog

And then the Lord acts! “And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face!” (38:18) Then the prophet describes the terrible and utter destruction that the Lord brings down upon these attacking hordes.

“For in my jealousy and in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel; . . . and I will call for a sword against him [Gog] throughout all my mountains, saith the Lord God: every man’s sword shall be against his brother. And I will plead

against him [punish him, Moff.] with pestilence and with blood; and I 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. Thus will I magnify myself, and sanctify myself [show my holiness, RSV]; and I will be known in the eyes of many nations, and they shall know that I am the Lord.—Ezek. 38:19-23

“Therefore, thou son of man, prophesy against Gog, and say, Thus saith the Lord God; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal: and I will turn thee back, and leave but the sixth part of thee, and will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel: and I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand. Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that is with thee: I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured.—Ezek. 39:1-4

“Thou shalt fall upon the open field: for I have spoken it, saith the Lord God. And I will send a fire on Magog, and among them that dwell carelessly [confidently, margin] in the isles: and they shall know that I am the Lord. So will I make my holy name known in the midst of my people Israel; and I will not let them pollute my holy name any more: and the heathen shall know that I am the Lord, the Holy One in Israel.—Ezek. 39:5-7

“Behold, it is come, and it is done, saith the Lord God; this is the day whereof I have spoken. And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the handstaves, and the spears, and they shall burn them with fire seven years: so that they shall take no wood out of the field, neither cut down any out of the forests; for they shall burn the weapons with fire: and they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord God.—Ezek. 39:8-10

Jehovah God Glorified

“And it shall come to pass in that day, that I will give unto Gog a place there of graves in Israel, the valley of the passengers . . . and there shall they bury Gog and all his multitude: and they shall call it The valley of Hamon-gog. And seven months shall the house of Israel be burying of them, that they may cleanse the land. Yea, all the people of the land shall bury them; and it shall be to them a renown the day that I shall be glorified, saith the Lord God.—Ezek. 39:11-13

“And they shall sever out men of continual employment, passing through the land to bury with the passengers those that remain upon the face of the earth, to cleanse it: after the end of seven months shall they search. And the passengers that pass through the land, when any seeth a man’s bone, then shall he set up a sign by it, till the buriers have buried it in the valley of Hamon-gog. And also the name of the city shall be Hamonah. Thus shall they cleanse the land.—Ezek. 39:14-16

“And, thou son of man, thus saith the Lord God; Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to my sacrifice [slaughter, margin] that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood.—Ezek. 39:17

“Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan. And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you. Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord God. And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them.—Ezek. 39:18-22

“Israel and the Heathen Shall Know”

“So the house of Israel shall know that I am the Lord their God from that day and forward. And the heathen shall know that the house of Israel went into captivity for their iniquity: because they trespassed against me, therefore hid I my face from them, and gave them into the hand of their enemies: so fell they all by the sword. According to their uncleanness and according to their transgressions have I done unto them, and hid my face from them.—Ezek. 39:23,24

“Therefore thus saith the Lord God; Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name; after that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made them afraid. When I have brought them again from the people, and gathered them out of their enemies’ lands, and am sanctified in them in the sight of many nations; then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there. Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord God.”—Ezek. 39:25-29

By this final and awesome display of his unlimited power and might the Lord God makes known to Israel and to the world that he is indeed, and forever will be, the righteousness Ruler of the universe.

Time of Jacob’s Trouble

The Prophet Jeremiah also speaks of this final terrible trouble to come upon Israel, at which time the Lord God displays his power on their behalf. Jeremiah places it, chronologically, as following their regathering to the land (Jer. 30:3), and in the Day of Jehovah. He calls it the time of Jacob’s trouble.—Jer. 30:6; Isa. 13:6-9

He writes, "For, lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord: and I will cause them to return to the land that I gave to their fathers, and they shall possess it. And these are the words that the Lord spake concerning Israel and concerning Judah. For thus saith the Lord; We have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness?"—Jer. 30:3-6

As does Ezekiel, Jeremiah also states that God will intervene, and save Israel. "Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it. . . . Therefore fear thou not, O my servant Jacob, saith the Lord; neither be dismayed, O Israel: for, lo, I will save thee from afar. . . . For I am with thee, saith the Lord, to save thee."—Jer. 30:7,10,11

God Alone Saves Israel

Then the Prophet Jeremiah adds a statement which appears significant. He suggests that at the time of this great trouble upon regathered Israel, she will be standing alone. He says, "There is none to plead thy cause, that thou mayest be bound up: thou hast no healing medicines. All thy lovers [allies, Moff., Amp.] have forgotten thee; they seek thee not."—Jer. 30:13,14

At the present time, Israel has a strong ally in the United States. The United States continually pleads the cause of Israel in the United Nations and elsewhere, often to its own injury. It also supplies Israel with financial and military aid in substantial amounts. And many highly placed American officials have stated it as their opinion that the United States will never abandon Israel to her enemies. But is not the prophet suggesting, perhaps, that this situation would sometime change? One wonders just what circumstances could bring this about.

One factor, perhaps, that could effect such a change is the continuing stalemate between Israel and her Arab neighbors in the Mid-east. The Arab nations are making it clear that their patience is running low; progress toward a satisfactory settlement of the issues is altogether too slow, they believe. They also believe, and are saying, that the United States should force their ally, Israel, to make additional concessions toward arriving at a peaceful solution of these territorial and religious problems. And there is no lack of open hints from the Arab nations that a repetition of the oil embargo toward the United States is not to be ruled out. In the face of such an embargo, would the United States continue to support Israel, and be her ally?

To show that this threat is not an idle one, the Arab nations are already blacklisting companies all over the world which do business with Israel. Already some 1,800 firms and individuals in the United States are barred from doing business with Arab nations. Thus, while the active war between Israel and her enemies is presently held in check by a cease-fire arrangement, a very real and bitter economic war is actually now in progress.

Another factor that could bring about Israel's isolation could be the elimination of the United States itself from its present position of strength. There are many who believe that Russia's military might already exceeds that of the United States. Under such a condition, NATO Commander-in-Chief General Alexander Haig has warned that "Moscow might then risk making tough demands, on the theory that it no longer needs to fear humiliation—or defeat." The United States might then again conclude, as it did with Angola, that it would be wisest to avoid confrontation. If these demands related to Israel, it is not inconceivable that that nation could then find itself alone.

“Thus Will I Magnify Myself”

Indeed, the Lord himself seems to be saying something along this same line. It is the Lord God, alone, who shall save

Israel. It is the Lord God whose name is to be vindicated. And to accomplish this end, the Lord God needs no help from any earthly source in delivering Israel from attack. "Thus will I magnify myself, and sanctify myself [show my holiness, RSV]; and I will be known in the eyes of many nations, and they shall know that I am the Lord."

The Prophet Zechariah also speaks of this great event in the life of Israel. He, too, places it in the Day of Jehovah; and he shows that, although the Lord God does not let Israel go down to complete defeat, yet Israel does not come off unscathed. He sums up the entire episode in three brief verses: "Behold, the day of the Lord [Jehovah] cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord [Jehovah] go forth, and fight against those nations, as when he fought in the day of battle."—Zech. 14:1-3

"Israel Shall Dwell Safely"

This great event prepares the world for the establishment in the earth of God's long-promised kingdom of righteousness and peace under Christ and his church. Then it will be that Israel shall truly dwell safely in the land that was promised to their fathers.

And how richly will God's ancient people then be blessed! For lo, these many centuries Jehovah God has been wisely and faithfully overruling their destiny, and longing for the time when his suffering people would finally recognize and worship their loving God and Father, and their Lord and Savior Jesus Christ. The Prophet Jeremiah paints a peaceful picture of that wonderful time for Israel:

"Thus saith the Lord, the God of Israel, . . . Behold, I will gather them out of all countries, whither I have driven them . . . and I will bring them again unto this place, and I will

cause them to dwell safely: and they shall be my people, and I will be their God; and I will give them one heart, and one way, that they may fear [reverence] me forever, for the good of them, and of their children after them; and I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me. Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul. For thus saith the Lord; Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them.”—Jer. 32:36-42

Israel As a Symbol

The Prophet Zechariah, too, tells us of that glorious future day that God has in view for his ancient people. Speaking for Jehovah God of the time when they shall be dwelling safely and peacefully in the kingdom, he says, “And I [God] will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God, in truth and in righteousness. . . . And it shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing.”—Zech. 8:8, 13

The New English Bible renders this passage, “You, house of Judah and house of Israel, have been the very **symbol** of a curse to all the nations; and now I will save you, and you shall become the **symbol** of a blessing.”

In the very beginnings of his dealings with ancient Israel, God offered them rich blessings and high privileges. But these were conditional upon their faithfulness and obedience. After recounting these blessings, God said to them, “And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations on earth.”

What a marvelous promise from the Lord High God, the Creator and Ruler of the universe! “And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God.”—Deut. 28:1, 2

But these blessings were conditional. “But it shall come to pass, if thou wilt not hearken, . . . that all these curses shall come upon thee, and overtake thee.” (Deut. 28:15) Then follows a long and awesome list of curses to fall upon Israel if she did not hearken to the voice of the Lord. Among these, Israel was told she would be smitten by her enemies, and removed into all the kingdoms of the earth. And so great would be the accumulation of sorrows to come upon that nation that the Lord said, “And thou shalt become an astonishment, a proverb, and a byword, among all nations whither the Lord shall lead thee.”—Deut. 28:15, 25, 37

Blessings—Or Sorrows

The promise was blessings, if faithful; curses and sorrows, if unfaithful. That Israel was unfaithful and disobedient is a matter of history. It is also a matter of history that the foretold curses came upon her in full measure. She was scattered into the nations of the earth and became, indeed, “an astonishment, a proverb, and a byword, among all nations whither the Lord” scattered her. In a word, she became “a very symbol” of a nation that was cursed of the Lord because of unfaithfulness.

But how different it will be in that approaching day following Jacob’s trouble, when Israel’s eyes will have been opened to see that God had always been watching over her, even in her punishments! And how richly shall Israel be blessed in that Millennial Day! Just as she was a **symbol** to the world of a nation that was **cursed** of the Lord, then she will be a **symbol** to the world of a nation that is **blessed** of the Lord!

The Prophet Jeremiah writes, “And I [God] will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby . . .

they have transgressed against me. And it shall be to me a name of joy, a praise and an honor before **all the nations of the earth, which shall hear all the good** that I do unto them: and they [the world of mankind] shall fear and tremble for all the goodness and for all the prosperity that I procure unto it.—Jer. 33:7-9

The blessings of the Lord upon Israel in that day shall be so manifold, and so manifest, that all the world shall see, and marvel, and earnestly strive to be similarly blessed of God. Just as Israel was a **symbol of sorrows** that come from disobedience, so shall she be a **symbol of the blessings** that come from obedience.

And what a wonderful example shall Israel then be to the resurrected world of mankind! Zechariah explains, "Thus saith the Lord of hosts; It shall yet come to pass, that there shall come people, and the inhabitants of many cities; and the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also. Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord."—Zech. 8:20-22

Seeing the blessings that shall come upon Israel in that day because of her newly-awakened love for the Lord and her obedience to the laws of the kingdom, the whole world of mankind will seek to gain those same blessings and that same joy by following closely in the example of Israel. "Thus saith the Lord of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you."—Zech. 8:23

Blessings of the Kingdom

The rules of Christ's kingdom then in operation will be gloriously simple. "These are the things that ye shall do; Speak ye every man the truth to his neighbor; execute the

judgment of truth and peace in your gates: and let none of you imagine evil in your hearts against his neighbor.'" (Zech. 8:16, 17) Thus may the loving and obedient gain everlasting life.

World détente will come through Christ's glorious kingdom of peace. Confrontations between nations and individuals will be no more. There will be no false pretenses of détente, no false pretenses of a relaxation of tensions between nations. Strife, contention, hunger, selfishness, wars, killings—all will be abolished.

It will be a new world—a world of love for the Heavenly Father, for our Lord Jesus, and for our fellowmen. A world of peace, and joy, and life. A world wherein dwelleth righteousness. It will be the kingdom reign of the glorified Christ and his faithful, overcoming followers.

When will it come? The timing is in our Heavenly Father's hands. But we believe the Lord is telling us, by what is taking place throughout the world, and especially in the Mid-east, that it is truly drawing nigh. Meantime, while the time permits, it is the glorious privilege of the Lord's people in these closing days of the Gospel Age to tell the troubled world the glad tidings of God's wonderful plan of salvation for all men. As it is written, "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!"—Rom. 10:15.

In this passage, the word **beautiful** translates the Greek word **horaios**, which is from **hora**, meaning hour, day, or season. Professor Strong explains that **horaios** means "timely," or "belonging to the right hour or season." Dr. Thayer says, similarly, that it means "ripe," or "mature." The Apostle Paul seems to be suggesting that the time is ripe to tell the troubled world the blessed tidings of the coming time of peace.

Bible Study

LESSON FOR JUNE 6

Days of Beginning

MEMORY SELECTION: "Upon this Rock I will build My church; and the gates of hell shall not prevail against it."—**Matthew 16:18**

SELECTED SCRIPTURE: Acts 1:1,2; 2:22-32

THE Apostle Paul, in speaking of Jesus, stated, "For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted."—Heb. 2:16-18

Many centuries before the first advent of Jesus, God made a promise to Abraham that in his seed all the families of the earth would be blessed. This was a promise by God of the beginning of an arrangement that would have as its ultimate goal the reconciliation of mankind to himself.

This promise concerning the coming of that seed was not

fulfilled for some 1,800 years, until the first advent of Jesus. The Apostle Paul tells us that Jesus was that promised Seed. "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ."—Gal. 3:16

In our selected scripture the Apostle Peter is endeavoring to convince his Jewish brethren that Jesus was this promised Seed. First he states that the prophecies foretold that the promised Seed, or the Messiah, would perform many miracles and wonders, and this Jesus did, by the power of God acting through him. Many Jews had observed his miracles. But in spite of this evidence, they had delivered Jesus to wicked hands to be crucified.

But, the apostle continues, God did not leave Jesus in the

tomb, but raised him up and did not suffer his Holy One to see corruption. This too was in fulfillment of a prophecy by David contained in Psalm 16:10. And having raised him up, God has set Jesus at his own right hand. (Ps. 110:1) Having presented this evidence, the apostle concludes, "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."—Acts 2:36

Jesus indicated that this fact—that he was Christ, or the Messiah—was a great foundation truth, and that it was on this concept that he would build his church. This statement by Jesus is our memory selection quoted above.

Jesus had asked his disciples, "Whom say ye that I am?" And Peter answered and said, "Thou art the Christ, the Son of the living God." Then Jesus answered and said, "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."—Matt. 16:15-17

Then Jesus continues (vs. 18) with a play on words to give emphasis to what he is saying, "Thou art Peter, and upon this rock I will build my church." The meaning of "Peter" is a small rock or stone, one that is

movable (petros). But the word "rock" is "petra" in the Greek, and means a huge stone which is immovable. The word petra is feminine and therefore could not refer to Peter, but rather to Peter's confession—that Jesus is the Messiah, the Son of the living God, who is the foretold "foundation stone" (Isa. 28:16) and is also the rejected stone. (Ps. 118:22) It is upon this great truth that Christ will build his church.

At the beginning of the 2nd chapter of Acts we have the account of the apostles gathering on the day of Pentecost in the upper room, waiting for the promised baptism of the Holy Spirit. After the Spirit came upon them they were endowed with special powers, the most important of these being spiritual discernment. For the first time the apostles were able to fully discern God's plans and purposes.

Jesus had told them prior to his death, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when . . . [it], the spirit of truth is come, . . . [it] will guide you into all truth." (John 16:12,13) The Holy Spirit, or power of God, was directed to the minds of the apostles, which enabled them to discern the things of God. This was the day of the beginning of the church. □

The Church Organizes

MEMORY SELECTION: "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."—Ephesians 4:11, 12

SELECTED SCRIPTURE: I Timothy 3:1-13

THE very simple and uncluttered organization established by the Early Church was put into operation under the supervision of the Holy Spirit. Shortly after Pentecost, when the church began to grow, it became apparent that there was a need for some organization of the efforts of the brethren in order properly to take care of the needs of the church. In Acts 6:2-4 we read, "Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the Word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Spirit and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the Word."

And so the very Early Church established as servants both

teachers and deacons. This set the pattern for subsequent churches as they were organized by the disciples. There was no central organization to which the various churches, or units, reported and received instructions, as is the custom of most of Christianity today. On the other hand, each church was an independent unit, recognizing only one Head, and that was Christ. The cohesive forces holding each group together were the Holy Spirit acting upon the hearts and minds of each individual member, the pure and simple truth of God's Word, and the great mutual love for the Heavenly Father and his Son Jesus. This great love was reflected in the love of the brethren one for the other.

The general principles upon which each individual member and each church operated were

expressed by our Lord in Matthew 23:8-12: "But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted."

As the churches grew, it soon became evident that the Lord had provided some church servants with particular talents, or gifts, and so the service of each individual was specialized according to his particular ability. Our memory text enumerates some of these special abilities. Some were apostles, that is, ambassadors of the Gospel. These apparently had the ability to make an effective public witness of the Gospel. Some were selected to be prophets, that is, inspired speakers who had some special abilities in interpreting prophecies. Then there were evangelists who were gifted in proclaiming the Gospel. And finally, there were pastors and teachers. A pastor was one who gave advice and counsel, and a teacher was simply an instructor.

These especially qualified servants were responsible for caring for the spiritual needs of the local church group, and the deacons were responsible for taking care of their physical and material needs. This was the extent of the organization of the Early Church. They had no church buildings, but held their meetings in homes that were suitable.

The sincere footstep followers of Jesus down through the Gospel Age have endeavored to keep the church organization simple but yet effective, so that the objectives of perfecting the saints, the work of the ministry, and the edifying of the body of Christ might be accomplished. Each individual group, or church, has maintained its complete autonomy and has avoided needless encumbrances such as buildings, ornate edifices, entanglements in social and political pursuits. All of these things are hindrances and would detract from accomplishing the objectives of the church.

Each member of the church earnestly looks forward to the time when its work here will be completed, making way in the development of the divine plan of the ages for Christ's kingdom to be established here on earth, when all the willing and obedient may partake of the water of life freely.—Rev. 22:17

Struggle and Growth

MEMORY SELECTION: "Then hath God also to the Gentiles granted repentance unto life."—Acts 11:18

SELECTED SCRIPTURE: Galatians 2:11-16; Acts 11:11-18

IN THE Lord's providence the Apostle Peter was given the privilege of bringing the first Gentile convert, Cornelius, into Christ. This was the event that marked the opening of the Gospel to the Gentiles and was in itself the beginning of a fulfillment of many prophecies concerning the favor that would, in God's own due time, be shown to the Gentiles. In Deuteronomy 32:21 Moses, as the mouthpiece of God, stated, "I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation." This prophecy was quoted by the Apostle Paul in Romans 10:19. Other prophecies referring to the favor that was to come to the Gentiles are Hosea 1:10; 2:23.

The Gospel being preached to the Gentiles for the first time marked a change of dispensation in the development of God's great divine plan of the ages. Heretofore, the Gospel—and

hence the invitation to be a part of the church—had gone only to the Jewish nation; but because of their unfaithfulness this privilege was taken away from them as a nation. The following is a quotation from Acts 13:46: "Then Paul and Barnabas waxed bold, and said, It was necessary that the Word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles."

Most of the Christian Jews were glad to see the evidence of the Holy Spirit working among the Gentiles. But there were some, who were called Judaizers, who "taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved." (Acts 15:1) This of course was contrary to the teachings of the Apostle Paul who, through the teachings of Jesus and by inspiration of the Holy Spirit,

understood that Jesus' death on the cross brought an end to the Law Covenant to everyone who believed. "And you [the Gentiles], being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; blotting out the handwriting of ordinances that was against us [the Jews], which was contrary to us, and took it out of the way, nailing it to his cross."—Col. 2:13,14

Peter originally concurred with this viewpoint, and when he was in the company of Paul and Barnabas and when alone with the Gentiles, he ate with them. But when the Judaizers came, "he withdrew and separated himself, fearing them which were of the circumcision." (Gal. 2:12) When Paul observed that Peter and Barnabas (who had been influenced by Peter) and other Jewish converts walked not uprightly according to the truth of the Gospel, he said unto Peter before them all, "If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?" (Gal. 2:14) Then Paul continues in verse 16, "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ,

even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified."

This dispensational problem in the Early Church was finally solved by the various factions agreeing to send representatives up to Jerusalem and there confer with the apostles and elders about the question.

Barnabas and Paul were among those who were sent, and when they arrived in Jerusalem they were received by the church; and apparently, from the account in Acts, 15th chapter, there was much discussion about the Gentiles, the prophecies concerning them, and their relationship, if any, to the law. And then is recorded that wonderful summary of the discussion by the Apostle James in Acts 15:14-17.

The final agreement was that scripturally the Gentiles should not be required to be under the law, but that they should refrain from idols, from fornication, from things strangled, and from blood.

And so this very serious problem in the Early Church was settled by all the factions coming together and discussing the problem in the light of God's Word. □

The Church and Civil Authorities

MEMORY SELECTION: "We ought to obey God rather than men."—Acts 5:29

SELECTED SCRIPTURE: Romans 13:1-10

THE Apostle Paul, in Hebrews 13:13,14, states, "Let us go forth therefore unto Him without the camp, bearing His reproach. For here have we no continuing city, but we seek one to come." And again, in Hebrews 11:13, speaking of the Lord's faithful servants of the past, he states, "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth."

These faithful ones of old were examples to us who are endeavoring to walk in the footsteps of Jesus. They were strangers in a foreign land. This means that they accepted the conditions and situations that they found there. They were grateful for the measure of

safety and protection afforded them in that land. But above all, being strangers implies that they did not become involved in the civil or civic affairs of that land. Being pilgrims implies that they considered their position here on earth as transitory and were not interested in securing substantial portions of this world's goods.

In our lesson for today the Apostle Paul is bringing to our attention what the Christians' conduct should be while living as pilgrims and strangers under the governments of this world.

In the first verse of the 13th chapter of Romans the apostle states, "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God." This statement acknowledges that the great God of the universe is all-

powerful and is completely in charge of earth's affairs, in the sense that during Satan's reign of sin and darkness the institutions and conditions in this earth exist because God permits them to do so. This also recognizes that everything was by God's design.

When Jesus appeared before Pilate he confirmed the thought of God's ability to exercise his overruling power in earth's affairs. The incident is recorded in John 19:8-11, "When Pilate therefore heard that saying, he was the more afraid; and went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin." The attitude of Jesus in this and in all things was, "Not my will, but Thine, be done." He fully trusted in the Heavenly Father that all that was permitted to come to him was for his eternal good.— Heb. 5:8, 9

The same attitude must prevail in the hearts of the footstep

followers of Jesus. (Rom. 8:28) And so the Christian should be submissive to the higher powers as long as Christian principles are not violated. The apostle's instructions follow, "For this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor." (Rom. 13:6, 7) All of this the Christian should do with the attitude of being a guest in a strange land.

The footstep followers of Jesus are subject to a higher law than the rules and regulations of civil authorities, and it is this higher law that should govern their conduct in all places and situations. The apostle states the matter thus: "Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor: therefore love is the fulfilling of the law."—Rom. 13:8-10 □

Christian Life and Doctrine

Evidences of Faith, Love, and Hope

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

OUR text indicates that the brethren who made up the church at Thessalonica abounded in faith, love, and hope. Their faith worked, their love labored, and their hope enabled them to wait patiently for the return of their Lord, when all the precious promises pertaining to their share in his kingdom would be fulfilled. It was because all three of these Christian graces were so well blended and manifested in the lives of the Thessalonian brethren that the Apostle Paul was able to write to them in such a complimentary manner.

The apostle loved all his brethren in Christ, including those to whom he was instrumental in giving the truth; and those at Thessalonica were among the many who first heard the Gospel from the lips of this inspired servant of God. This local group of Christians was composed mostly of Greeks, but there were a number of Jews also, these having been convinced by Paul's preaching that Jesus was their Messiah. When Paul and Silas went to Thessalonica following their imprisonment at Philippi, they first visited the Jewish synagogues in order to witness to their own countrymen. On three successive Sabbaths they proclaimed the Gospel, with the result that a few Jews were convinced and accepted Jesus as their Redeemer and Messiah.

But their work among the Greeks, from the standpoint of numbers, brought greater results; for we are told that "of the devout Greeks a great multitude, and of the chief women not a few" believed. (Acts 17:4) The Jews of the city who did not believe as a result of Paul's preaching began to oppose the work. They succeeded in stirring up a mob spirit among the citizens of Thessalonica and the mob sought to lay hands upon those who had become followers of Jesus.

Apparently the group held more or less regular meetings in the home of one of the brethren named Jason, for there the infuriated crowd gathered to assault the house and force the brethren to appear before them. Perhaps the brethren had been warned; anyway, the majority of the ecclesia were not there at the time. Jason and a few others were taken by force, brought before the rulers of the people, and charged with conspiracy against Caesar. The rulers, however, did not press the charge too severely. They allowed Jason and his friends to go free under a bond to keep the peace.

Meanwhile Paul and Silas went to Berea, there to give the witness of Jesus Christ and him crucified. Paul did not remain in Thessalonica long enough to observe the growth of grace in the hearts and lives of the new converts. As time went by he doubtless often wondered how the class was getting along; whether the seed he had planted there had fallen on good ground or on stony ground, or among thistles. He knew that some of the seed had started to grow, but only the test of time and circumstance could prove how deep-rooted it was in hearts of sincerity and truth.

Paul knew that the storms of persecution had burst upon the budding Christians at Thessalonica. He knew that these experiences would test their faith and love and hope. No wonder he was anxious to know about them! He endeavored to visit the Thessalonian brethren, but, as he explains, Satan hindered him. Still anxious to learn of their welfare in Christ, he sent Timothy to serve the ecclesia and to bring back a report of the brethren's spiritual growth.—1 Thess. 3:2

Timothy brought a good report, and Paul was much pleased. His first letter to this church seems to have been written, partly at least, as an expression of his joy in learning that these dear brethren of his were standing fast in the Lord and in the truth. In the letter he refers to them as his "glory," his "joy," and the "crown" of his rejoicing.— I Thess. 2:19,20

A True Brotherly Viewpoint

Paul's interest in the brethren at Thessalonica indicates how richly the Spirit of God filled his own heart. Nothing should bring greater joy to the Lord's people than to know that their brethren are prospering spiritually. Proper love for the brethren prompts to sacrifice in order to serve them. And our hearts should reach out to all our brethren, everywhere. It may be proper to conclude that "true charity begins at home," but a Christian who has the welfare of all his brethren at heart will not be satisfied to have his love find expression only on behalf of those who may happen to cross his pathway.

The fraternity of the saints is international, and if we are members of this fellowship we will be genuinely and deeply interested in our brethren the world over. Paul was not satisfied to know that once he had preached the Gospel in Thessalonica and that some believed. He wanted to know how the believers were prospering in the truth, and when he learned that they were holding fast the profession of their faith he rejoiced.

From the apostle's letter to them we can understand somewhat the nature of the report Timothy brought to him. Our text speaks of their "work of faith," their "labor of love," and their "patience of hope." Evidently, however, the report was more specific than merely that they had faith, love, and hope. It indicated that they had a faith which worked, a love which labored, and patience which was the practical outgrowth of the hope with which they were inspired.

How Faith Works

The Apostle James tells us that faith without works is dead. (James 2:17) But the faith of the Thessalonian brethren was very much alive. "From you," the Apostle Paul wrote to them, "sounded out the Word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing." (I Thess. 1:8) What a testimony of a working faith! They not only believed the Gospel themselves, but they believed in it so wholeheartedly that they were laying down their lives to let others know about it. Thus they were "ensamples to all that believe in Macedonia and Achaia."— I Thess. 1:7

We may say to ourselves and to others that we have absolute faith in the truth, but is our faith working? True faith always works. By faith "Abel offered unto God a more excellent sacrifice than Cain." (Heb. 11:4) By faith "Enoch walked with God." (Heb. 11:5; Gen. 5:22) By faith Noah built the ark. (Heb. 11:7; Gen. 6:13,22) By faith Abraham left his native country and dwelt in tents in a strange land. (Heb. 11:8,9; Gen. 12:1,4) By faith he prepared to offer Isaac in sacrifice. (Heb. 11:17; Gen. 22:1-9) By faith Moses led the children of Israel out of Egypt and through the Red Sea. (Heb. 11:24-29) All the great things which were accomplished by the Ancient Worthies were wrought by faith.— Heb. 11:13,39,40

Yes, faith is a moving power in the lives of the faithful. Faith in God and in his cause makes that cause our own, one for which we are willing to die, and without asking how, when, or why. If we really believe the divine plan nothing can prevent us from talking about it. Faith that in the near future the Creator of the universe will use his power to establish upon this earth a righteous government which will bring peace and health and life to the people is a power leading all who possess it to sacrifice even life itself in appreciation of such knowledge.

Love That Labors

While work of faith and labor of love are closely related and, in reality, inseparable in the true Christian life, the Apostle Paul's use of the two expressions helps to give us a more comprehensive understanding of the manner in which the zeal of the Thessalonian brethren was demonstrated in what they did for others. Their work of faith was an expenditure of energy along the lines of evangelism, while their labor of love was the practical evidence of their interest in the brethren. We get this thought from the apostle's language in Hebrews 6:10, where we read, "For God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister."

Timothy's report to Paul of the condition which prevailed in the Thessalonian church must have convinced the apostle that these brethren did indeed have a true love for all the Lord's people. He writes to them, saying, "But as touching brotherly love, ye need not that I write unto you: for ye yourselves are taught of God to love one another. And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more." —I Thess. 4:9, 10

Just as the faith of the Thessalonian brethren had caused them to engage in extension work far beyond their own immediate vicinity, so their love prompted them to serve the brethren outside of their own group. Evidently Jesus' commandment to love one another had taken on a wider meaning to them than that of doing what they could merely for their own ecclesia. Their labor of love for the brethren had reached out and become a blessing to the saints throughout all Macedonia. The fact that Paul complimented the Thessalonian brethren for this all-embracing love indicates that without doubt he shared their viewpoint and was pleased with their efforts.

Could any other viewpoint be wholly pleasing to God? Were not the last words which Jesus uttered to his apostles in the nature of a command that they should go into all the world and preach the Gospel, making disciples from among all nations? (Matt. 28:19, 20, margin; Acts 1:8) Making disciples involves a great deal more than giving them the opportunity to hear the Gospel. Those who hear and believe need to be built up in the most holy faith. They need to be comforted and strengthened. They need sympathy and understanding. They need to be warned against the encroachments of the Adversary, who is ever on the alert to attack the saints through false teachers and teachings.

All the opportunities of service thus represented are as universal in scope as is the command to preach and make disciples. Our vision of them should embrace "all the world," and our use of them should be limited only by circumstances which make it impossible for us to reach out farther in our labor of love. "All Macedonia" was a wide field of service for the one ecclesia at Thessalonica, and their labors in this wide field indicate that they took seriously the command of Jesus to serve in all the world, if possible.

In chapter 5, verse 11, Paul writes, "Wherefore comfort yourselves together, and edify one another, even as also ye do." The expressions "yourselves together" and "one another" are evidently intended by Paul as references not merely to the church in Thessalonica, but to all the brethren they so lovingly served. Paul admonished them to comfort all of these, not because they were failing to do so, but because he wanted them to know how pleased he was that they were doing it—"even as also ye do."

Not only was their labor of love manifested in their comforting the brethren throughout Macedonia, but they were also to warn the unruly and support the weak, and be patient toward all. They were to see to it that none rendered evil for evil, and were to encourage the brethren to follow that which is good, both among themselves, and to all. It was the

doing of all these things that constituted their labor of love.—
I Thess. 5:14-23

Patience of Hope

“For we are saved by hope,” writes the apostle to the church at Rome. But as he explains, “Hope that is seen is not hope; for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it.” (Rom. 8:24, 25) All the unfulfilled promises of God to the followers of Jesus combine to give them hope. Outstanding among these are the promises concerning the coming and appearing of the Lord Jesus. Paul speaks of this particular hope in his letter to Titus, saying, “Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ.”—Titus 2:13

In both of Paul’s letters to the church at Thessalonica there is much to indicate the brightness of their hope in the return and appearance of Christ. Evidently their “patience of hope” was manifested particularly by their keen interest in the subject of our Lord’s return. But their interest in the second coming of Christ was by no means unrelated to their Christian activity. Indeed, the outgrowth of their hope in the Lord’s return, and their patient waiting for the fulfillment of that hope, was their faith that worked and their love that labored. Paul wrote to them saying, “And the Lord make you to increase and abound in love one toward another, and toward all, even as we do toward you: to the end that he may stablish your hearts unblamable in holiness before God, even our Father, at the coming [presence] of our Lord Jesus Christ with all his saints.”—I Thess. 3:12, 13

Brethren in the Early Church did not realize that the second coming of Christ would not occur until many centuries after they had fallen asleep in death. The Apostle James wrote that “the coming of the Lord draweth nigh.” (James 5:8) Peter and Paul understood that Christ would not return until after their death, but how long afterward they do not indicate. In Peter’s second epistle he writes much about the second

coming and explains that he wanted the epistle to be a means of establishing the brethren after his decease.—II Pet. 1:15

A little lack of patience in waiting for the fulfillment of this blessed hope could easily lead to an erroneous conclusion concerning what the apostle wrote to them. I Thessalonians 4:16, 17 indicated to them that following Christ's return there would be a short period during which those who are "alive and remain" would continue here in the flesh. This, coupled with the further thought that Christ's presence would be unknown during this period to anyone except the brethren may have been misinterpreted to mean that the day of Christ had already come. It was a wrong conclusion, but expressive, nevertheless, of their enthusiastic desire for Christ's return in order that their kingdom hopes might be realized.

First, a Falling Away

That some in the Thessalonian church did get this wrong thought from the Apostle Paul's first epistle is apparent from what he writes in his second epistle. We quote: "Now we beseech you, brethren, by the coming [presence] of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition."—II Thess. 2:1-3

Paul did not say that the brethren at Thessalonica had misunderstood what he had written concerning the manner of Christ's coming and presence. He did not say that none of the saints would remain on the earth for a time following Christ's return. The only argument he offers to counteract a wrong conclusion that Christ had already returned was that an important prophetic event must first take place. This was the development of the great system which he terms "the man of sin," "the son of perdition," "the mystery of iniquity," and

(Continued on page 38)

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JUNE SPECIAL: On Sunday, June 20, "Frank and Ernest" will discuss a topic of interest to many. Attractive circulars will be available for announcing this program, and you are invited to send for as many as you can use. They are free. Address your request to: The Dawn, East Rutherford, New Jersey 07073.

“FRANK and ERNEST”

SUNDAYS UNLESS OTHERWISE NOTED

ALABAMA

Mobile WMOO
Sheffield WSHF 1290 1:30 p.m.

ARIZONA

Phoenix (Sat.) KHCS 11:30 a.m.

CALIFORNIA

Bakersfield KPMC 10:00 a.m.
El Centro KICO 1490 10:30 a.m.
Long Beach KFOX
Los Angeles KBRT 740 9:00 a.m.
Petaluma KTOB 9:45 a.m.
Redding KVCV 600 7:45 a.m.
Sacramento KGMS 1380 8:30 a.m.
San Francisco KNEW 910 8:30 a.m.

COLORADO

Englewood KQXI 3:15 p.m.
Montrose KUBC 580 8:15 a.m.

DELAWARE

Wilmington WTUX 1290 10:15 a.m.

FLORIDA

Orlando WGTO 10:00 a.m.
Tampa WFLA 970 9:30 a.m.

IDAHO

Coeur d'Alene KVNI 1240 9:15 a.m.
Sandpoint KSPT 1400 10:15 a.m.

ILLINOIS

Chicago WEFM
Granite City WGNU 9:45 a.m.
La Salle WLPO 1220 9:45 a.m.
Rockford WRRR 1330 8:30 a.m.
West Frankfort WFRX 1300 9:15 a.m.

INDIANA

Evansville WVHI-FM
Gary-Hammond WJOB 1230 8:30 a.m.
Muncie WLBC 1340 7:00 a.m.

KANSAS

Goodland KLOE 730 9:15 a.m.

KENTUCKY

Bowling Green WLBG 1410 8:00 a.m.
Louisville WHAS 10:30 a.m.
Winchester WWKY 1380 10:30 a.m.

MICHIGAN

Detroit CKLW 800 6:45 a.m.
Grand Rapids WMAX 1480 8:45 a.m.
Saginaw WSGW 790 8:45 a.m.

MINNESOTA

Bemidji KBUN 10:45 a.m.
Minneapolis WLOL 8:15 a.m.

MISSOURI

Farmington KREI 800 9:00 a.m.

MONTANA

Baker KFLN 960 8:00 a.m.
Great Falls KEIN 1310 8:06 a.m.
Kalispell KGEZ 9:30 p.m.
Miles City KATL 1340 10:15 a.m.

NEW JERSEY

Salem WJIC 1510 9:45 a.m.

NEW YORK

Buffalo-Niagara Falls
WHLN 1270 12:00 noon
Mineola WTHE Sat.
Rochester WBBF 950 8:15 a.m.

NORTH CAROLINA

Beaufort WBMA 1400 9:00 a.m.

OHIO

Zanesville WHIZ 1240 6:40 a.m.

OKLAHOMA

Oklahoma City WNAD 640 10:00 a.m.

OREGON

Portland KLIQ 1290 9:30 a.m.

SPANISH RADIO BROADCASTS

TEXAS

San Antonio KUKA 1250

ARIZONA

Tucson KXEW 1600 k.c. 8:30 a.m.

URUGUAY

Montevideo Radio El Espectador
810 k.c. Saturdays, 1:30 p.m.

MEXICO

Mazatlan XEACE 9:00 a.m.

Radio Broadcast Schedule

PENNSYLVANIA

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

PUERTO RICO

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

SOUTH CAROLINA

Hemingway WKYB

TEXAS

Hamilton KCLW 10:00 a.m.
 Lubbock KDAV 580 9:45 a.m.
 Pleasanton KBOP 1380 7:30 a.m.
 Shamrock KBYP 1580 10:15 a.m.

VIRGINIA

Richmond WIKI 7:45 a.m.

WASHINGTON

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

WISCONSIN

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

WYOMING

Sheridan KWYO 1410 12:00 noon

CANADA

Camrose, Alta. CFCW 10:45 a.m.
 Vancouver, B.C. CJJC 10:30 a.m.
 Winnipeg, Man. CKJS 9:00 a.m.
 Corner Brook, Nfld.

CFCB 570 10:30 a.m.

Deer Lake, Nfld. CFDL-FM
 Port au Choix, Nfld. CFNW 10:30 a.m.
 Port aux Basques, Nfld.

CFGN 910 10:30 a.m.

St. Andrews, Nfld. CFCV-FM

St. Anthony, Nfld. CFNN-FM
 Stephenville, Nfld. CFSX
 Oshawa, Ont. CKLB 1350 9:45 a.m.
 St. Thomas, Ont.

CHLO 1570 10:45 a.m.

Montreal, P.Q. CFMB 5:15 p.m.
 Prince Albert, Sask.

CKBI 900 9:15 a.m.

Regina, Sask. CKRM 7:45 a.m.
 Yorkton, Sask. CJGX 940 10:00 a.m.

AUSTRALIA

Geelong 3GL 10:00 a.m.
 Tamworth (Tues.) 2TM 10:10 p.m.

CEYLON

Radio Sri Lanka (Sat.) 9:45 p.m.

LUXEMBOURG

Luxembourg (Wed.) 10:30 a.m.

MALDIVE ISLANDS

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

MEXICO

Mazatlan XEACE 9:00 a.m.

NEW ZEALAND

Dunedin (Sat.) 4XD 6:45 p.m.

NIGERIA

Ibadan (Wed.) WNBS 10:45 p.m.

PANAMA

Panama City HOQ 1250 10:30 a.m.

PORTUGAL

Oporto Radio Miramar
 782 k.c. 10:15 p.m.

SOUTH AFRICA

Joubert Park SWAZI Music Radio

URUGUAY

Montevideo Radio El Espectador
 Sat. 1330 hrs.

VIRGIN ISLANDS

St. Croix (Sun.) WSTX 970 9:00 p.m.

RADIO TOPICS FOR JUNE

6—"Peace Through Christ's Kingdom"

20—"What Is Death?"

27—"God's Day of Preparation"

13—"When There Is No Peace"

(Continued from page 31)

which is depicted in the Old Testament under the figure of "Babylon." The apostle explains not only that this system would develop and become manifest before Christ's return, but also that the brightness of Christ's presence would be the power which would destroy it.—II Thess. 2:4,7,8

Thus we are furnished with a helpful example of proper and improper interpretations of prophecy. All of us at times may become impatient in our waiting for the fulfillment of our hopes, and because of our impatience indulge in speculation concerning the date for the glorification of the church and the establishment of Christ's kingdom. Our position with relation to the prophecies is, of course, somewhat different from that of the Thessalonian brethren. What some of them erroneously concluded as having then occurred is now a reality. Our Lord Jesus is now present. The great falling away and the development of the mystery of iniquity are matters of history, and the bright shining of the Master's presence is even now exposing this system's hypocritical claims and preparing for its complete destruction.

It is given to us to be of those who are "alive and remain." But we still need to exercise the patience of hope. Not until we are "caught up" or exalted to meet our Lord in the "air"—the spiritual phase of the kingdom—will our hopes be realized. (I Thess. 4:17) We long for that consummation, and some would hurry it if they could; but we should remember always that our times are in the Lord's hands, and we should be willing to leave them there.

We know that we cannot actually change God's times and seasons, but there is a temptation to speculate concerning them. It is well to be watchful, to be alert, and earnestly to desire the speedy fulfillment of all our hopes; but we should not run ahead of the Lord by attempting to decide dates and events of which he has given us no certain knowledge. To do this, it seems to us, would indicate an impatient waiting rather than "patience of hope."

It is well to remember that we have dedicated ourselves to the Lord for all eternity. Whether it is his will for us to serve this side of the veil or on the other side should not be permitted to weigh against our endeavor to make our calling and election sure. (II Pet. 1:10) It is a privilege and an honor to serve God in any capacity and under all circumstances and conditions. How blessed indeed is our lot, while patiently waiting for the consummation of our hopes, to have the opportunity of proving our faith by our works and of laying down our lives in a "labor of love" on behalf of our brethren!

Well might we all take to heart Paul's admonition to the saints in Thessalonica, "Be not weary in well doing." (II Thess. 3:13) Even though Christ is now present, until we are glorified with him we must still patiently wait, just as the "husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain."—James 5:7

While waiting, we can rest in the assurance that there is no actual tarrying of the divine program, hence in God's due time we will hear the "Well done, thou good and faithful servant, . . . enter thou into the joy of thy Lord." (Hab. 2:3; Matt. 25:21) Yes, we will hear these blessed words of reception into the kingdom if we have been "good and faithful" servants—if we have shown our faith by our works; if we have laid down our lives in a "labor of love," and if we have manifested "the patience of hope."

"The Lord will command his lovingkindness in the daytime, and in the night his song shall be with me, and my prayer unto the God of my life."—Psalm 42:8

Christian Life and Doctrine

Which is the True Church?

“And the Lord said unto him, I have heard thy prayer and thy supplication, that thou hast made before me: I have hallowed this house, which thou hast built, to put my name there forever; and mine eyes and mine heart shall be there perpetually.”—I Kings 9:3

“But Christ as a son over his own house; those house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.”—Heb. 3:6

**“Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.”
—Eph. 5:25,27**

“Thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.”—Matt. 16:18

WHICH is the true church is a question often asked by Roman Catholics and Protestants alike. There are many churches. Is any one of them exclusively the true church? Or do all church groups together make up the true church? The word “church” means different things to different people. To some it is a social club, or a political action group, either liberal or conservative, racial or nonsegregated. Others think of the church as a source of prospects to sell their wares, or a place to send their children to Sunday school while they rest at home.

According to the Bible, the church is not a building made with human hands, nor is it a denominational organization. Basically, the church is a group who are separated from the world, having accepted the invitation of their Lord to follow in the footsteps of Jesus.

The church in apostolic days was known by no denominational title. They were simply known as the church at Jerusalem, or the church at Rome. The word church (from the Greek word "ekklesia") means "those called out from the many." And the true church, whether at Jerusalem or in any other place, is made up of those whom the Lord has called out from the world to serve him. The Apostle Paul says that the true church is the mystical body of Christ, saying that he is "the Head over all things to the church, which is his body." —Eph. 1:22,23

There is more to joining the true church than to have one's name placed on a church roll. In Acts 2:47 we read, "The Lord added to the church daily such as should be saved." Other scriptures outline the steps which one must take. Repentance is necessary; that is, to have a realization that we were born members of a sinful race, dying because of Adam's disobedience, unable to do perfectly; a realization that only through the merit of Christ's atoning blood can we be made acceptable to God. "As in Adam all die, even so in Christ shall all be made alive." (I Cor. 15:22) And then with great humility we must give ourselves to God, to do his will, in complete consecration, dedicating ourselves not to man, nor to any denomination of men, but to the God who "hath called you out of darkness into his marvelous light." —I Pet. 2:9; Rom. 12:1-3

When the Master was upon earth he had a mission to perform besides the great work of redemption in tasting "death for every man." (Heb. 2:9) He also had a message to proclaim. "And Jesus went about all Galilee, teaching in their synagogues and preaching the Gospel of the kingdom." This was the same kingdom for which he taught his disciples to

pray, "Thy kingdom come, thy will be done in earth, as it is in heaven." The true church, the members of his body, have the same commission now. They must also proclaim the message of the kingdom of God, which is an exemplification of his love soon to be manifested to all the families of the earth.

This kingdom will be established through the thousand years of Christ's reign. During that time, as kings and priests, the true church will reign with him in glory. What a wonderful prospect for both the true church and those whom they shall bless!—Rev. 20:6

Encouraging Letters

Bible Made Clear

Dear Brothers "Frank and Ernest": Since I have been listening to your radio program on Sundays, things that were puzzling to me have been made clear. God bless you both in your work! Kindly send me a copy each of the "Atonement" and "God and Reason" booklets. I will anxiously await their arrival! Thank you kindly.—
Virgin Islands

Heard in the "Wee Hours"

Dear Sirs: Surely wish your program would be carried here at a more appropriate time! It is heard here at 1:15 in the

morning. It never ceases to amaze me with its thoroughness and fidelity to the Word. Heard last night's program, and would appreciate your sending me a copy of your booklet on "Prayer."—OH

Film Showing in a Home

Gentlemen: I am at a retirement home, and a few days ago we had the pleasure of seeing some moving pictures—but yours was the best! It was called "Archeology Proves the Bible." Will you please send me one or two copies of this booklet. Thank you kindly. May God bless you.—IA

Message Is Inspiring

Dear Brothers "Frank and Ernest": Thanks so much for your booklet titled "God and Reason," and The Dawn magazine which you so kindly sent to me. I am happy that I am on your mailing list. Your books are really great, and The Dawn is so inspiring I do not feel like putting it down once I have started it. Please send me "Three Keys to the Bible," the "Creation" book, and "Paradise Without Pollution." Yours in Him.—India

Program Gives Understanding

Dear Sirs: In response to your television announcement, I should appreciate a copy of your free booklet, "Hope Beyond the Grave." I listen to your program every Sunday while preparing the noon meal for my family. It has provided both inspiration and enlightenment in my never-ending search for greater understanding of the Bible. May you be blessed in the continuation of this work. Sincerely yours.—IN

A Greater Homecoming

Dear Brethren: Enclosed is my subscription for renewal of The Dawn. I would not want to be without it. I have learned a lot of truth from it. I thank The Dawn for the truth I have learned. You

have been a great help to me. I watched the homecoming of the prisoners of war on my TV set, and there was much rejoicing when they met their loved ones, and I rejoiced with them. But my mind was thinking of a much greater homecoming of the prisoners of death. They have been ransomed from death, and they shall return with songs and everlasting joy upon their heads. Many think the Devil has the keys of hell, but Jesus tells us that he has the keys of death and of hell. And we know that he will use those symbolic keys to open those gates and set the prisoners free. That is why Jesus could say that the time would come when all in their graves would hear his voice and come forth. Thank you again for everything, and may God bless you all. Your brother in the faith.—KY

Best Book on the Subject

Dear Sirs: Will you please send me all six of the books listed in the back of your book, "The Creator's Grand Design." I have just finished reading the above-mentioned book, and I think it is the very best book on the subject I have ever read. If it was the only one of its kind to be had, I would not take a thousand dollars for my copy!—CA

Finds Program Helpful

Gentlemen: I enjoyed your Bible discussion this morning and am interested in receiving your booklet "God and Reason." You are such wonderful Bible scholars, and your program inspires me and reminds me over and over again of God's wonderful power. Praise the Lord! Thank you sincerely.—MN

"Most Understandable"

Gentlemen: Please send the booklet "God and Reason." It will be appreciated. Also, I want to thank you for sending me the booklet "Hope." It is by all means the very best and most understandable book on life and death I have ever read. Thank you again.—FL

Spreads Word re Program

To "Frank and Ernest": Please send me your booklet "Hope Beyond the Grave." Thank you. I enjoy all your Sunday programs on radio. They have helped me and my husband so very much. Needless to say, we tell everyone about you. God bless you, and keep up the good works.—CA

Student of Bible

Dear Sir: Please send me the book on the future of Israel. I enjoyed your enlightening pro-

gram. I am a student of the Bible, and was sick today and couldn't go to Sunday School and church, but I feel God gave me a great blessing in having heard your program.—GA

"I Have This Hope"

Dear Brethren: It's time again for me to send my small token with Christian love to The Dawn. I am a Bible Student, and just could not live without my Dawn and all of my Dawn books. In these dark days in the world in general, The Dawn gives me a lift, and I can go on. As I know, we are living in days of prophecy and trouble, but soon the Lord will set up his kingdom, and what a wonderful world this will be! May the Lord give you all strength to carry on until the end. With Christian love.—PA

Eyes Opened Through Literature

Dear Friends: God opened my eyes through your literature twelve years ago, and it has been my source of strength and hope ever since. There are none around me who believe exactly as I do except my mother-in-law, so I am glad to receive The Dawn to help keep me encouraged in the truth. I surely love the truth, because it offers hope for everyone, and not just

a few, and when sin is taken away, all people can learn to love one another. I lost my father eight years ago, and because of his showing me, through the Bible, I know I'll see him again. Giving God the glory and praise, I am sincerely.—VA

Appreciates Film Service

The Bible Answers: Please send me, dear sirs, the booklet entitled "Science and Creation." This will be very helpful in my teaching, because I am asked questions concerning this many times. I would like to express my appreciation to The Dawn Film Service for the good films I have used this year. Yours truly.—GA

"Beautiful Discussions"

To The Bible Answers: I have been watching your television ministry, and I have been listening to your beautiful discussions on the Bible for at least three months now, and they really fill my heart and soul with inspiration and desire, so if you would send me a copy of the "Israel Book" it would be highly appreciated. I am continuing to remember your ministry in my prayers, and am also asking you to pray for me that I may grow stronger in the Lord. Respectfully yours.—CA

Meaningful Message

Dear Publishers: The other day, after the passing away of my father, I came across your booklet entitled "Hope." It was so refreshing and meaningful at this time that I decided to request a dozen of them. I'd like to give them to my children and relatives. Please also send me a copy of "God and Reason." I like the little booklet "Hope" because it explains death from Bible quotations. Thank you kindly.—MI

Praises God

Dear Sirs: I have so much enjoyed your booklet "Life After Death." I don't remember just how I obtained this booklet, but praise God, I did! I would also like some of your other booklets: "Hope Beyond the Grave," "The Truth About Hell." Please send these right away. Thank you!—TX

Gift for Sunday School Class

Dear Friends: A few weeks ago I ordered one of your books, "God's Promises Come True." It is an exceptionally fine book. I have decided to use this as a gift for my Sunday School class. Please send me 20 copies as soon as possible. Thank you very much. Sincerely.—OH

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In Memoriam



**G. RUSSELL
POLLOCK**

April 16, 1897
April 15, 1976

Our Brother Russell Pollock passed beyond the veil April 15th, one day before he would have been 79. We rejoice with him in his joyous entry into the heavenly realm. He will be missed so much by his brethren, and specially do we remember in prayer his devoted wife, our Sister Pauline Pollock.

He had been reared in a devout Christian home and consecrated his life to the Heavenly Father at the tender age of 14. He was blessed with much talent and used his gifts in carrying out his consecration vows.

He had been a Dawn trustee for many years, and we shall miss his good counsel. To help us, however, we still have his wonderful example of faith and untiring devotion in serving the Heavenly Father, our Lord, the truth, and the brethren.

A hand-written note found among his effects sums up well his dedication and manner of life. It reads as follows:

Funeral Day

If some day they say of me that in my service to the Lord, the Truth, the Brethren, and to mankind I have contributed something to the appreciation of the Kingdom of God and to the encouragement of those who would walk in the light of truth, which is never an easy way to go, then I shall be satisfied. I rest in the happy assurance that my Judge is the Lord.



Faithful unto Death

Brother Howard Ostrander suffered a stroke April 17th while attending the Boise, Idaho, Convention. He was taken home by the Lord April 21st.

He was reared in a consecrated home. Many will remember his father, Gustin (deceased), who was a Dawn pilgrim. For many years Brother Howard was a faithful elder of the Fresno, California, class. We shall miss his quiet, studious manner. We shall specially remember in prayer his wife, Sister Emma Ostrander, his daughter, Ernestine, and his son, Brother William. And we particularly remember in prayer and extend our sympathies to his dear mother, Sister Ostrander, of Tonawanda, New York, now in her nineties.

The little class in Fresno will have lost a stalwart Christian brother. We rejoice with Brother Howard in his victory, having passed forever from the vale of tears.

The British Section

Endurance

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

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

The most outstanding example we have of endurance in suffering brought on by faithfulness in the divine service is our Lord Jesus. From Jordan to the

cross his was a very strenuous service. Daily he gave his all, never sparing himself. Literally he "poured out his soul [his very being] unto death." (Isa. 53:12) His journeyings from place to place were exceedingly difficult compared with traveling today. Even though Jesus was a young and perfect man, his ministry is generally recognised as an exceptional feat of endurance.

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

And Jesus thus gave himself faithfully and with endurance. He cheerfully endured pain and

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

Paul's Example

Another faithful servant who endured prolonged physical suffering for the Lord's sake, ever willing and glad to "spend and be spent," was the Apostle Paul. (II Cor. 12:15) His general pattern of experiences in every place he visited on his various missionary journeys included revilings and often the inflicting of physical pain by one means or another. Writing about this, Paul said of himself:

"In labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea,

in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches."—II Cor. 11:23-28

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

Paul added a wonderful testimony relating to his many tribulations. He said, "Out of them all the Lord delivered me." (II Tim. 3:11) Let it not be understood, however, that the instances of Paul's physical endurance in the Lord's service were easy for him, because he wrote, "I keep under my body, and bring it into subjection."—I Cor. 9:27

It is important to note that in spite of Paul's zeal for the Lord and his resolute determination to carry out all that was required of him, his experiences were not

endured in his own strength. He had special help from the Lord, as indicated in his exhortation to Timothy: "Join me in bearing suffering for the Gospel, by the power of God." (II Tim. 1:8, Moffatt) What Paul meant by this was that he was able to bear the suffering which came upon him in the service of the truth because of the help supplied by the Lord.

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

In contrast with the experiences of some in the Early Church, we today are not called upon to make long, arduous journeys, or even to go fifty miles, on foot, in order to carry out our commission to proclaim the Gospel of the kingdom. In many respects our experiences as followers of the Master result in much less suffering than was endured by many who preceded us. But this is all the more reason for holding back nothing in the way of time or strength as we endeavour by all the means

at our disposal to prove our willingness to endure whatever suffering may result from our faithfulness.

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

Let us not permit any deceptive human philosophy to convince us that we need no longer endure self-sacrifice in the service of the Lord, the truth, and the brethren. Theories which offer plausible excuses for not continuing to endure hardness in the proclamation of the truth are very tempting to the flesh. Nothing but the sincerity of our consecration and the determination to endure faithfully to the end will safeguard us against such delusions. The attitude of endurance and faithfulness which will keep us faithfully in the truth and loyal to it was so well expressed by Brother Russell when he wrote:

"We who have come to realize our Father's unspeakable favor to us as better than this present life with all it could have or give,

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

Today, as in the past, we have the privilege of witnessing to the truth by word of mouth in private conversations and in public assemblies. We also have the privilege of writing letters to friends and relatives when it seems opportune to do so. And

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

The great variety of ways now available for witnessing, including the recorded lecture service, enabling us all to have some part in our Master’s service, inspires confidence and gives us courage—courage to endure faithfully as ambassadors of Christ. Surely all who are standing firm in the one spirit will delight to co-operate in one way or another as the Lord gives them opportunity. All certainly will be able to contribute through their prayers on behalf of this service of “vigorously co-operating for the faith of the glad tidings.”—Phil. 1:27, Diaglott

BRITISH SPEAKERS' APPOINTMENTS

	W. F. READER		Subscriptions and Literature—70,
Latchford		June 19	Station Road, Gidea Park, Romford, Essex RM2 6DA.
	E. T. NADAL		
Latchford		July 3	Tapes and Cassettes on loan—15,
Newport		19	Southwood Gardens, Gants Hill, Ilford, Essex IG2 6YF for British Isles.
Dewsbury		24	

Vineyard Echoes

VINEYARD ECHOES OF THE PAST—Part XIII

Conclusion

THE years 1938 through 1950 were trying yet momentous ones in connection with the radio witness as sponsored by The Dawn. As before noted, we undertook this work on an individual station basis. There was great enthusiasm by the friends, which was maintained; but by the year 1948 the small cash reserves of the brethren were running low, and we found it necessary to cancel a few stations. It was in the next year and under these conditions that the opportunity opened up to put the "Frank and Ernest" program on the American Broadcasting national network of radio stations. This entailed a tremendous increase in cost over what we had been meeting. At first it seemed impossible.

But the word quickly spread. The matter was taken up at a number of conventions, including the General Convention, which that year was held in Bowling Green, Ohio. It was voted unanimously at this General Convention that The Dawn should take up an expression of "good hopes" from the brethren, not only at that convention but throughout the country, to see if such an undertaking would be possible. On the basis of the amount of money promised in this nation-wide good hopes it was decided to sign a contract with the American Broadcasting Company—ABC.

One brother remarked at the time that in his opinion the carrying out of such a contract would be as easy as ABC. And why not? One of the good hopes pledges received from a widow in the Middle West indicated that she would undertake to send to The Dawn for this purpose the amount of twenty-five cents a week. There was nothing else to conclude

but the fact that all the generous, sacrificing widows did not live in Jesus' day!

In addition to this widow's mite, we had the assurance of the income of a shoe-shining establishment. This shoe-shining business was set up by our Brother Richard Suraci, who then worked at The Dawn, and is now in the New Haven, Connecticut, Ecclesia. He purchased the necessary equipment, and shined the shoes of all the workers at The Dawn for ten cents a pair. My shoes never looked so nice as they did then! The contract was signed, and in October of 1949 network broadcasting began.

Meanwhile a modest surplus had been building up, and everything went fairly well financially for a number of months. We were, of course, delighted with the great increase of mail, and this in turn, through the follow-up work, helped tremendously in building up The Dawn subscription list. However, the joy for some of us was curtailed somewhat by the knowledge that our modest surplus was rapidly dwindling, and by the end of the first nine months it was entirely exhausted. We finally reached the point where it became obvious that we would have to cancel the program. On the day we decided to do this I opened what appeared to be, from the action we had decided to take, the final bill. But instead of this being a bill, it was a credit memorandum. The contract called for a reduction of a certain percentage in the bill, beginning with the fourth quarter of the contract year. If we remembered this at all, we probably supposed that it would be payable at the end of the contract year. But the broadcasting company sent us this credit memorandum three months ahead of time, and it was in a sufficiently large amount to take care of all the broadcast bills for the remainder of the contract year. Naturally we were happy, and surprised. A great burden had been lifted, for now as each bill came in we just sent the covering credit memo for that week. Meanwhile it gave us an opportunity to begin building a small surplus for the second year, if we decided there should be a second year.

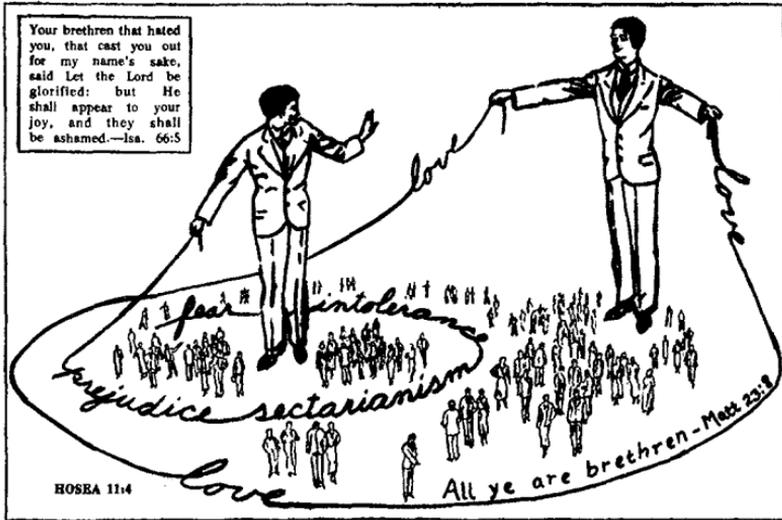
The Mutual Network

We did continue network broadcasting the second year, and on for a good many years, but on a different network, i.e., the Mutual Network. This network gave us better coverage and a slightly lower cost than the ABC network; but we knew that we had another difficult year ahead of us—so difficult to contemplate, in fact, that at times it changed the meaning for me of certain lines in one of our most popular hymns, "Blest Be the Tie That Binds." One of the stanzas in this hymn speaks of sharing our "mutual" woes; and to this day, frequently when I sing this hymn and come to these lines, I think of the years when all of the brethren were sharing our Mutual woes in trying to maintain our contract on the Mutual Network! But, by the Lord's grace, we made it, and thereafter broadcasting on the Mutual Network became a matter of course. Each year we renewed the contract and continued to do so until the policy of individual stations co-operating on this network kept changing, and finally very few of the stations would accept a religious program from the headquarters of the network.

An Illustration Reprinted

The illustration shown on the next page was used in one of the first publications of The Dawn. It still illustrates very beautifully the sentiment of all the brethren who have labored at The Dawn, as well as those here at the present time. We hope and pray that this spirit of love and of goodwill illustrated here so beautifully, will always be maintained at The Dawn and in its work, to the end that the Lord may be glorified and that his people may be blessed. —W. N. Woodworth □

**“Behold, how good and how
pleasant it is for brethren
to dwell together in unity!”
Psalm 133:1**



“I Love to Tell the Story”

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



HAPPY GROUPS OF FRIENDS!

Talking Things Over

General Convention

“I have set the Lord always before me: because he is at my right hand, I shall not be moved.”—Psalm 16:8

THE final arrangements for the convention have now been completed. We are sure that those of you who have had a part in the preparation for a convention will appreciate the detail and the amount of work involved. There were meetings with the staff of the college before last year's convention ended, and at these meetings changes were discussed and agreed upon concerning some things that will improve the comfort of the brethren this year.

The general outline of the program was discussed and agreed upon during the November meeting, and it was at this meeting that the theme text for the convention was decided upon—Psalm 16:8.

This beautiful psalm, written by David, we believe was prophetically speaking of Jesus—for example, the 10th verse, “For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.” This promise applied not only to Jesus but also to his footstep followers, in a limited way; for while our bodies will see corruption, we have the sure promise of a resurrection—if faithful, a resurrection to the divine nature.

Other statements in the psalm reflect the mental attitude of Jesus during the three and one-half years of his ministry; and likewise, these same attitudes and points of view must be ours if we are to be more than overcomers.



In the 8th verse, for example, the psalmist says, "I have set the Lord always before me." This was certainly the attitude of Jesus, and it reflected his complete consecration and dedication to the things of the Lord. This must also be our attitude of mind.

Then the psalmist continues, "because he is at my right hand." This is beautiful figurative language depicting Jesus as having unbounded confidence in the overruling providences of the Lord. He is always there in time of need. This likewise must be our attitude of mind in our relationship with the Heavenly Father. And then the final thought in the text, "I shall not be moved." How beautifully this describes Jesus' faith! Our faith, too, must be strong, unmovable, if we are to claim the promises and eventually enjoy the inheritance that is ours if faithful.

The brother who will give the theme discourse will dwell on and expand the points mentioned here; there will also be a panel discussion that will elaborate on these thoughts.

From past experience we have found that the convention theme text sets the general tone for the entire convention; therefore we can look forward to a profitable time in the Lord.

Baptismal Service

The baptismal service is always a very special service to all of us. The prospects are that we will be returning to the beautiful church that we used year before last. The message, however, will be unchanged. It will be the same wonderful story that has warmed our hearts and motivated us to rededicate our lives to our Heavenly Father. And what a thrill it is to observe how the Lord, through his Holy Spirit, is still working in the lives of those who symbolize their consecration at this service!

The Young People

As was the case last year, the young people are to receive special attention. The study sessions will have continuity and will be conducted on a college-level basis.

We are repeating here an announcement that appeared in the May Dawn:

“We are again mailing notebooks in advance to those who will attend the Bible classes for young people at General Convention. This year we will include notebooks for the 9-12 year olds as well as the 13-15 and 16 and older. When you write for a notebook you must give us your age so that we can send you the correct book. Please mail your requests to:

Mr. Wade Austin
21207 Wilder Avenue
Lakewood, CA 90715

Fellowship

The opportunity for fellowship that the convention provides is outstanding. The area in front of the convention hall is especially well suited for fellowship, as is also the foyer of the meeting hall. The small tables in the dining area are also particularly well suited for fellowship. We have arranged again to have the refreshment hour after the main activities of the day are completed. This informal repast in the evening offers an additional opportunity for fellowship and discussion.

The General Convention this year, as in years past, will be literally filled with blessings. The psalmist says, “I was glad when they said unto me, Let us go up to the house of the Lord.”—Ps. 122:1

To us the Lord’s house will be at Albion, Michigan, July 30-August 5. We hope we will see you then, that you may receive of the Lord’s bounteous blessings. □

“O come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms.”—Psalm 95:1, 2

RESERVATION FORM

BIBLE STUDENTS GENERAL CONVENTION
Albion College
Albion, Michigan
July 31-August 5, 1976

Put an **X** in each square
for which you will require accommodations:

JULY	JULY	AUG.	AUG.	AUG.	AUG.	AUG.
30	31	1	2	3	4	5

Dinner will be served Friday, July 30, 1976, between 6:30 and 8:00 P.M., for \$3.00, and breakfast on Friday, August 6, 1976 (cash).

Children 5 years and under are free for lodging and meals.

Name: _____

Address: _____

City, State, and Zip code: _____

Names of all other persons included in this reservation:
(Give age if 6 through 18 years of age.)

Total number of persons for which reservations are being made _____.

SEE OTHER SIDE FOR RATES AND OTHER INFORMATION

It is important to register and if possible to pay in advance in order to more accurately estimate food requirements. Your cooperation in this matter will also greatly facilitate the checking-in process. Please make payment before July 1, 1976.

Checks should be made to: **ALBION COLLEGE**
and mailed to: **Mr. Morley Fraser**
 Albion College
 Albion, Mich. 49224

The weekly rate for food and room is \$67.00 per person, two to a room, which includes registration.

The daily rate for meals is \$5.75 and room \$4.50 per person.

SPECIAL DISCOUNT FOR CHILDREN

The convention will pay half (50%) of the above listed rate for children 6 through 18 years of age.

On making reservations, pay full rate to the college for the children 6 through 18 years. Convention Treasurer (Bro. Stephen Roskiewicz) will refund the 50% discount at the convention.

To qualify for young people's rates, attendance at a minimum number of sessions is required.

REGISTRATION

Registration will start Friday morning at 9:00 a.m. and will continue Saturday until midnight. Thereafter registration will be from 9:00 a.m. until 10:00 p.m. Registration will be in the upper lobby of Baldwin Hall.

TRANSPORTATION

Transportation will be available from airports, bus and railroad stations to the college at a nominal charge. Indicate with your registration the time and place of arrival. Please be specific on name of airline, bus, etc. Albion College limousine service pick-up will be made in the luggage area.

FIGURE YOUR ADVANCE PAYMENT HERE

Adults and children 6 through 18 years.

Rate _____ X no. of days _____ X no. of people _____ \$ _____

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. 07073. A visit will be arranged when possible.

S. ALLEN		Portland, OR	15
Sayville, NY	June 13	The Dalles, OR	16
C. BOUGHTON		Wenatchee, WA	17
Sacramento, CA	June 1	Spokane, WA	18
Chico, CA	2	Vancouver, B.C.	20
Portland, OR	4	Vernon, B.C.	22-24
Seattle, WA	6	Kalispell, MT	27
Tacoma, WA	7	Los Angeles, CA	30
Vancouver, B.C.	8	E. K. PENROSE	
Victoria, B.C.	9, 10	West Newton, PA	June 2
Wenatchee, WA	13	Allentown, PA	5, 6
Spokane, WA	14	Lynchburg, VA	11
Kalispell, MT	16	Richmond, VA	13
Clarkston, WA	18	Virginia Beach, VA	14
Boise, ID	20	Washington, D.C.	16
Laramie, WY	22	York, PA	17
Denver, CO	23	Berwick, PA	18
Winnipeg, Man.	26, 27	New London, CT	20
Minneapolis, MN	29	Agawam, MA	21
Marshfield, WI	30	North Brookfield, MA	22
K. NAIL		New Bedford, MA	23
Pottstown, PA	June 20	Boston, MA	24
H. PASSIOS		Portland, ME	25
San Luis Obispo, CA	June 2	New York, NY	27
Fresno, CA	3	L. POST	
Los Angeles, CA	4-6	Allentown, PA	June 27
Sacramento, CA	8	R. RUTH	
Chico, CA	9	Baltimore, MD	June 27
Tacoma, WA	11	F. S. WASSMANN	
Seattle, WA	13	Philadelphia, PA	June 27
Victoria, B.C.	14		

Conventions

JACKSON, MI, June 5, 6—Jackson Community College, McDevitt Hall, Rm. 218, 2111 Emmons Rd. Mrs. Ray Lumley, 2531 Ashton Rd. 49203

ALLENTOWN, PA. New York-Allentown, Joint Conv., June 5, 6—Cedar Crest College, Cedar Crest and Hamilton Blvds. Mr. Lawrence Young, P.O. Box 24, Riegelsville, PA 18077

MINNEAPOLIS, MN, June 6—2601 Fillmore St., N.E. Mrs. Mike Nekora, 2601 Fillmore St., N.E. 55418

WATERBURY, CT, June 13—Memorial School, 73 Kelly Rd., Middlebury. Miss Anna Tsimonis, 227 Willow St. 06710

CINCINNATI, OH, June 20—2850 Dunaway. Mrs. Margaret Ellis, Rt. 1, Box 71, Melbourne, KY 41059

WINNIPEG, MAN., June 26, 27—Lithuanian Club Hall, 240 Manitoba

Ave. Mr. Sidney E. Jones, Gen. Del., Garson, Man. R0E 0R0

CHICAGO, IL, June 27—Masonic Temple, 5352 W. Chicago Ave. Mr. Arthur Jesuit, 140 Forest Glen Rd., Wood Dale, IL 60191

LOS ANGELES, CA, July 3-5—Downey Community Theatre, 8441 E. Firestone Blvd., Downey. Mr. A. W. Abrahamsen, 710 S. Hobart Blvd., #207, 90005

DETROIT, MI, July 3-5—Armenian Cultural Bldg., 22001 Northwestern Hwy. near Southfield Frwy., Southfield. Mr. Frank Nemesh, 25354 Cunningham, Warren, MI 48091

NEW BRUNSWICK, NJ, July 3-5—Douglass College, Hickman Hall, George St. at Rt. 18. Mrs. Robert Gray, 81 Braeton Way, Freehold, NJ 07728

ALBION, MI, General Conv., July 31 through Aug. 5



Weekly Prayer Meeting Texts

JUNE 3—"The heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language, where their voice is not heard. [But] their line is gone out through all the earth, and their words to the end of the world."—Psalm 19:1-4 (Z. '95-121 Hymn 283)

JUNE 10—"Lord, teach us to pray."—Luke 11:1 (Z. '95-213 Hymn 143)

JUNE 17—"Who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, . . . and He shall sit as a refiner and purifier of silver."—Malachi 3:2,3 (Z. '96-45 Hymn 21)

JUNE 24—"If children, then heirs; heirs of God, and joint-heirs with Christ, if so be that we suffer with him, that we may be also glorified together."—Romans 8:17 (Z. '96-151 Hymn 287)