

a herald of Christ's presence

THE DAWN

"ACCORDING TO HIS
MERCY HE SAVED US,
BY THE WASHING OF
REGENERATION, AND
RENEWING OF THE
HOLY SPIRIT."

--Titus 3:5

April 1962

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

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

CANADIAN ADDRESS: P. O. Box 217, Winnipeg, Manitoba.

BRITISH ADDRESS: 98 Seel Street, Liverpool 1, England.

AUSTRALIAN ADDRESS: Berean Bible Institute, 19 Ermington Place, Kew E 4, Victoria.

FRENCH ADDRESS: Boite Postale 43, Nice (A. M.), France.

GREEK ADDRESS: He Haravgi (The Dawn), Tombazi 10 Tzi-zifies Kallithea, Athens.

DANISH ADDRESS: Daggy Forlaget, Hyldebaervej 13, Copenhagen F, Denmark.

GERMAN ADDRESS: Tagesanbruch Bibelstudien-Vereinigung, Freiburg-Haslach, In den Sigrismatten 13, Germany.

ITALIAN ADDRESS: Aurora—Associazione Studenti della Bibbia, Corso Umberto 84, Pescara, Italy.

NEW ZEALAND ADDRESS: P. O. Box 1358. C. P. O. Auckland.

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The State of a Dying World

APRIL is the month this year when the professed Christian world will commemorate the death and resurrection of Jesus Christ, whom the Creator, our Heavenly Father, sent to earth to be the Redeemer and Deliverer of the human race from sin and death. That was 1,933 years ago, when Jesus began his ministry. During most of this time Jesus' professed followers have been laboring to induce the people to accept him as their Savior and to conform to his standards of righteousness. It has been the hope of millions that in this way universal and lasting peace would be established and that the spirit of good will would prevail everywhere throughout the earth.

These world conversion efforts began soon after the apostles fell asleep in death. They have taken different forms, one of them being the attempt to impose their formalistic Christianity upon the people of Europe by a church-state system of government. Another method has been the preaching of the God-dishonoring doctrine of eternal torture to frighten people into accepting Christ. The alleged expurgations of a fantastic purgatory also have been kept before the minds of millions to hold them in line with what are purported to be the natural laws and the laws of God. What has been the net result of these efforts? What is the condition of the world today—the world which the nominal church has been endeavoring to make into a so-called Christian world?

We all know that the world today is divided into two gigantic armed camps, capable of inflicting virtually total destruction upon each other, including the people. In the event of war both sides would use this potential of destruction, with the result that what is left of civilization would be wiped out, together with a large portion of the human race itself. Meanwhile, critical con-

ditions develop and continue throughout the earth, erupting at times into what has been called "brush fire" wars. It is the hope of the nations that these can be contained, for should any one or more of them spread, the much dreaded global conflagration could be ignited. This situation exists basically because of human selfishness, which the impact of churchianity has failed to remove from the human heart.

Within Nations

TURNING away from the international turmoil and tensions which daily threaten the destruction of the world, and looking at the situation within nations, what do we find? Is righteousness and good will prevailing within any of the nations of earth? The United States might be considered the most nearly Christian country there is today; and what is the situation here? It is not good! Here is a quotation from a brochure published by the "National Council on Crime and Delinquency":

"In the United States "prison population is growing four times as fast as national population. Over two million major crimes are committed each year—one for every twenty U. S. families. Juvenile delinquency is increasing ten times as fast as the population in the 10-17 age group. One out of every seven children 10 to 18 has a delinquency record. Prisons are now overcrowded, and the prospect five years hence is frightening.

"In just one state it costs \$16½ million a year to keep adult offenders in prison. By 1970 \$4 million more will be needed for new prisons and \$4½ million more to operate them. It costs \$15 million a year to support the dependents of those in jail—by 1970 it will cost \$20 million; the total for ten years: \$395,000,000—in one state."

This is a sad commentary on the moral tone of a nation which proclaims on its currency, "In God We Trust." But these statistics pertain only to recognized flouting of the criminal laws of the land, such as killing, stealing, etc. Even worse, perhaps, is the more or less concealed practice of exploiting others by means of graft, dishonest methods of business, and other unfair practises both within and outside of governmental circles. If statistics could be compiled on this sort of crime they might well be almost beyond belief. In this field also, churchianity has failed to stem the mounting tide of human selfishness and sin, leaving the shape of the world in this respect a revolting one indeed.

The State of the Church

THE hell-fire teaching of the nominal church not only failed to frighten people into "being good," but now the number of church members who believe this teaching is steadily decreasing. The latest statistics show that perhaps five percent of Americans believe in hell-fire. This is inside and outside of the church nominal. Those who profess belief in some sort of heaven amount to forty percent.

Forty percent of the people in the United States do not attend a church of any kind. In England the percentage of non-churchgoers is ninety, and this despite concerted efforts in recent years, including the services of Billy Graham, to "re-convert" the nation to Christianity. And as for the success of the church's foreign mission activities, we might observe that only one-half of one percent of Japan's population is professed Christian.

In passing, it is interesting to note that according to a recent survey reported in the New York World-Telegram the non-churchgoers of America are just as religious as those who attend church. The report said:

"The people who set off in their Sunday best at church time and the people who stay at home are psychologically identical twins. The idea that the latter need to be converted is apparently as old-fashioned as sawdust trail evangelism and does not fit the facts.

"The outsiders are not atheists—a mere three percent have taken this stand. A few agnostics—about six percent. Most non-churchgoers (1) believe in a personal God; (2) retain enough orthodoxy to qualify for church membership, and (3) regard the church as a 'worthwhile' institution, and in some cases are even enthusiastic about it and commend its good works."

The survey brought to light another similarity between churchgoers, and non-churchgoers; namely, that within the church there are also three percent who claim to be atheists, even as among those who do not attend church. Evidently these belong to a church for no other reason than to improve their social and business standing in the community.

The Catholic Church

TO GET a proper understanding of the true state of things

within the Catholic Church one must take into consideration the situation as it is in Italy where this nominal church system was mothered, and where it went almost unchallenged for so many centuries. An article by Dave Meade, the Chicago Daily News religious writer, has such headings and subheadings in it as:

"Catholicism Is on the Defensive in Italy"

"Faces Same Difficulties As in Rest of the World"

This article points out that the average church attendance in Italy today is between fifty and sixty percent of the total female population, and twenty to thirty percent of the total male population. If adults only are considered, the percentage is much lower, since a large portion of children attend mass regularly, and, according to Catholic teaching, these also are church members. While no statistics are available on church attendance in Italy fifty years ago, the Catholic Church at that time boasted that Italy was one hundred percent Catholic.

One of the reasons given by Dave Meade for the decline of Catholic influence and prestige in Italy is the historic anti-clerical feeling arising out of the existence of papal political rule in earlier centuries. This feeling, he observes, is made more intense by the unremitting communist propaganda against the church. And there is no denying that in this area the communists have much upon which their propaganda machine can work. The evils of papal political rule are well spread over the pages of history. The cruel persecutions of those who did not bow the knee to papal authority are well known to the communists, and are used effectively by them against the church, right in Italy, where the church can no longer control what is preached and published.

Changes Contemplated

THE Pope has summoned an ecumenical council of the Catholic Church to be held probably late this year. One of the main items for consideration at this council will be what can be done to make the church more appealing to the people of all nations in an increasingly irreligious world. In an article entitled, "All Catholic Ideas Slated for Review," written by Barrett McGurn, and datelined Rome, the writer says:

"The council is to review the entire field of Catholic ideas and practices. Nothing adjudged to be an essential of the nineteenth-century-old inheritance from Jesus Christ will be changed, but a vast variety of rituals and religious formulas will be examined, with the idea of making them more palatable to twentieth century minds."

The article by McGurn says that symptomatic of what the Vatican has in mind was the issuance of a postage stamp last Christmas by the little Vatican State on which Joseph and Mary, and the babe Jesus were depicted as Chinese instead of Jews. In other words, the Catholic Church may openly take the position of being all things to all people regardless of the truths or untruths involved. McGurn says further:

"Changes in rituals might help bring the Catholic cult closer to those of the Orthodox and Anglican churches. Some Catholic churchmen have been urging, for instance, less Latin in the Mass and other Catholic rituals and more use of local languages in general. Many American bishops are pressing quietly for such changes."

In McGurn's article he states that the coming Catholic council will endeavor to discover the viewpoints and practices of the church which did not come from Jesus. That is good! May we suggest a few which they might at least investigate? Purgatory, for example. What did Jesus ever say about purgatory? So far as the Bible reveals, he never said anything.

And, of course, hand in hand with purgatory is the mass. Did Jesus ever say anything about the mass, and about paying for mass to get souls out of purgatory? To look into this should make for a really spirited investigation if the investigators faced up to the truth. This is probably too much to expect.

And what about Mary, "the mother of God," and Peter, "the first pope"? And what about the pope being the civil as well as religious head of the Vatican State? Which one of the apostles ever assumed a position like this? Surely, the Catholic Church did not get this practice from Jesus, for he taught, even as did his apostles, that the only ones who would be qualified to reign over the people as God's representatives were those who first proved their worthiness by suffering and dying with him. This puts the reign of the church, the members of His body, following the return of Christ and the first resurrection.—Rev. 20:6

God's Plan Not a Failure

WE CALL attention to the gross errors of belief and practice on the part of the Catholic Church, not to ridicule but to emphasize the reason the Lord has not blessed the efforts of this institution to establish peace and good will throughout the earth. Many of the same reasons apply with respect to the efforts of the various Protestant denominations. That the world is in the state that it is, more than nineteen centuries after the death and resurrection of our Lord, does not mean that God's plan, as centered in Jesus, has failed. It simply highlights the fact the nominal churches have been endeavoring to accomplish something that was not authorized by God, and attempting it in unchristian ways.

JESUS knew that the world would not be converted by the preaching efforts of his followers. Just a few days before his crucifixion, his disciples asked him about the conditions that would obtain in the earth at the time of his return and presence [mistranslated, coming], and the end of the age [mistranslated, world]. They referred to these as "signs." (Matt. 24:3) He said that at that time there would be "great tribulation" which would threaten the destruction of "all flesh." (Matt. 24:21, 22) Luke refers to this as "distress of nations, with perplexity." (Luke 21:25, 26) Jesus also indicated that a universal lack of faith on the earth would characterize the time of his second presence and the end of the age.—Luke 18:8

These are things which add up to make the state of the world as we see it today. The situation has gone completely beyond the ability of human efforts to correct. Conditions are worse now than they were a year ago, and they will continue to worsen until the due time for the Lord to intervene and say to the raging nations, "Be still, and know that I am God: I will be exalted among the heathen [Gentiles], I will be exalted in the earth."—Ps. 46:10

This divine intervention will be through God's elect—Jesus and his faithful followers, exalted to the divine nature to live and reign with him. After his resurrection Jesus commissioned his disciples to go into all the world to preach the Gospel of the kingdom. (Acts 1:8) It was not God's intention that this should

result in the conversion of the world to Christianity. Its purpose was merely to draw from the world those whom God would invite, upon the basis of their belief in the Gospel and dedication to his will, to follow in Jesus' footsteps of sacrifice and suffering, even unto death. By faithfulness to the terms of this calling, these prove worthy of the prize of the high calling to "glory and honor and immortality," and to reign with Christ in his thousand-year kingdom.—Rom. 2:7; Phil. 3:14; Heb. 3:1

The apostles and Early Church in general had this Gospel Age feature of the divine plan clearly in mind, and were faithful to the divine commission. They did not expect to evangelize whole cities or communities. They did all they could to proclaim the good news, with the realization that the visible results of their efforts, as represented in the number who accepted the message and consecrated themselves to the Lord, would be very small.

They were not discouraged by this. Doubtless they often recalled the encouraging words of Jesus, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." (Luke 12:32) And it was a "little flock." It was "little" then, and continued so throughout the age even until now. These have not been recognized by the world. They are not recognized in church history, except by the references which brand them heretics.

But the Lord's true disciples have not been interested in securing recognition by the world. Their endeavor has been to prove worthy of divine recognition. They have known that if they did this it would be the Heavenly Father's "good pleasure" to give them a share in the rulership of Messiah's kingdom when the due time came. They knew that this was something upon which they could depend. Paul wrote, "It is a faithful saying: For if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him."—II Tim. 2:11, 12

Not So with the Nominal Disciples

BUT this has not been the viewpoint of the merely nominal disciples of Christ. These have sought the friendship and favor of the world, and of earthly governments. The trend in this direction became marked soon after the death of the apostles. Losing the clear understanding of the work of God in the earth

during the Gospel Age they began to seek numbers, prestige, and power—and not without success. Teachers of pagan philosophies in the name of Christ infiltrated their ranks, and soon the “tares” began to outnumber the “wheat.” Historians, seeing the vast field of “tares,” supposed it to be the church of Christ, and ignored the “little flock” of true disciples of the Master.—Matt. 13:24-30, 36-43

But the “wheat” continued to survive despite the overwhelming number of tares growing around them. Today those who compose the “wheat” recognize the true nature of nominal churchianity. They know that it is simply a part of a world that is disintegrating because based upon, and motivated by, selfishness. They are not bewildered and dismayed by the condition of the world that is dying. Seeing these things, they take courage in the realization that their deliverance from this present evil world into the glories of Messiah’s kingdom is near at hand. They rejoice also to realize that with the death of Satan’s world will come the full establishment of the Lord’s kingdom, and through the agencies of that kingdom, the deliverance of all mankind from the thralldom of sin and death.

The rapid growth of crime and irreligion, and the daily threatened destruction in a global war are frightening to those who do not know God’s plan. But “we will not fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof.” (Ps. 46: 2, 3) Knowing, as every enlightened follower of the Master should know, that there is even now a divine overruling in the affairs of men designed to bring the world to an end, we can say with the prophet, “Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire.”—Ps. 46:8, 9

We “behold” the fulfilment of this prophecy by the eye of faith, and through an understanding of the divine plan. And it is our privilege, yea, we are commissioned, to invite all who will, to “behold” this glorious outcome of the divine purpose, and thus to enjoy the vision with us. This is our message to all who will

(Concluded on page 14.)

THE PEOPLE IN GOD'S PLAN

Lesson VIII

Aaron, the High Priest of Israel

AARON was the son of Amram and Jochebed, three years older than his brother Moses, and younger than his sister Miriam.¹ He was of the tribe of Levi, and in the first mention that is made of him in the Bible he is described as one who was able to "speak well."² Aaron was appointed by Jehovah to be a "mouth" for Moses, who was slow of speech.³ Aaron was also the instrument used by the Lord in working most of the miracles of the Exodus.⁴

Our chief interest in Aaron for the purposes of this study is his service as Israel's high priest. The whole tribe of Levi was set apart to be the religious servants of the nation, being substituted for the firstborn of all the tribes, whom the Lord spared from death under the protection of the blood of the passover lamb on the night before the Exodus.⁵

Aaron, as a Levite, was chosen by the Lord to serve as high priest, and his sons as under priests.⁶ God outlined all the arrangements for the consecration

of the priesthood.⁷ We are also furnished with the record of the installation of the priesthood, over which Aaron was the first head, or high priest.^{8,9}

God's dealings with the priesthood of Israel are important to us because, as shown in the New Testament, they were illustrative, or typical of a higher priesthood consisting of Jesus and his body members, the true church.⁹ One of the principal duties of the typical priesthood was to offer sacrifices to the Lord to secure his blessing upon the people of Israel. This is true also of the antitypical priesthood.¹⁰

In the case of the Aaronic priesthood, animals were offered in sacrifice, but this is not true of the antitypical priesthood, consisting of Jesus and his footstep followers. Instead, Jesus presented himself in sacrifice to God, thus introducing the work of the antitypical priesthood.¹¹ Jesus' sacrifice constituted a "ransom" for the human race, a corresponding price, which provided for Adam and his progeny an oppor-

tunty to be restored to God's favor and to life.¹² Jesus himself testified that he would give his flesh, his humanity, for the life of the world.¹³

The footstep followers likewise offer their humanity in sacrifice, suffering and dying with Jesus.¹⁴ While the sacrifices of Jesus' body members are not in the nature of a ransom—Jesus alone providing the ransom price—they do, nevertheless, accrue to the benefit of the condemned and dying world of mankind. One of the symbolisms of the sacrificial work of the Gospel Age is baptism, meaning, basically, to bury. The real baptism is into death, and is said to be a baptism into Jesus' death.¹⁵ The Apostle Paul refers to this baptism into Jesus' sacrificial death as a baptism for the dead; that is, for the benefit of the dead world of mankind.¹⁶

This death baptism into Christ is also described by Paul as dying unto, or for sin—as a sin-offering. In bringing this to our attention Paul uses two very important words with respect to the sacrificial work of the church in its relationship to Jesus' sacrifice. One is "likewise," and the other is "reckon." After stating that Jesus died unto sin, Paul says, "Likewise reckon ye also yourselves to be dead indeed unto sin."¹⁷

Jesus had never been a sinner, so dying "unto sin" did not in his case refer to dying because

of sin in his own body, but as an offering for sin. And the word "likewise" reveals that this is also true with his body members. But these are by nature themselves sinners, and could not offer an acceptable sacrifice to God "unto" or for sin. However, the imputed merit of the blood of Christ covers their imperfections, and they are authorized by Paul to "reckon" that they do die unto sin, even as Jesus did. To doubt that this is true is to doubt the efficacy of the atoning blood of Christ which makes the Christian's sacrifice of himself acceptable to God.

Paul does not say that the sacrifices of the body members of Christ constitute a ransom. The "likewise" applies only to the nature of the death—that it is sacrificial rather than death by condemnation; and that it has to do with the destruction of the evil results of sin, hence a sin-offering, or offering on account of sin. By virtue of their faithfulness, these are proving worthy to be associated with Jesus in restoring the whole dead world to life.

One of the sacrificial services conducted by Aaron was the one on Israel's day of atonement, which occurred on the tenth day of the seventh month.^B There were many details to that service, but basically it consisted of the sacrifice, first of a bullock, and then of a goat. These two animals were treated exactly alike. The

blood was taken into the most holy of the tabernacle and sprinkled on the mercy seat as a typical atonement for sin. The fat and life-producing organs were burned on the brazen altar in the court surrounding the tabernacle; and the carcasses and offal of the animals were taken outside of the camp of Israel and burned. The Apostle Paul refers to this latter part of the service in par-

ticular, and indicates that it pictured the suffering and ignominy which came to Jesus from the world, and which is shared by his followers. Thus it is clear that in Paul's mind the bullock in that service represented Jesus, and the goat his church.¹⁸ Thus we have a confirmation of our partnership in the suffering and death of Jesus, and of their relationship to the divine plan.

QUESTIONS

Who was Aaron, and what was his first assignment in the service of God?

What office in God's service did Aaron fill after the Exodus, and to what tribe of Israel did he belong? What was the special position of this tribe among the other tribes of Israel?

Why were God's dealings with the priesthood of Israel of importance to us? What is one of the principal duties of a priest in God's arrangements?

Contrast the sacrifices offered by the Aaronic priesthood with the "better sacrifices" of the Gospel Age.

What was accomplished in the divine plan by the sacrifice of Jesus? and what is accomplished by the sacrifice of his faithful followers?

Explain the significance of the words "likewise" and "reckon," as used by Paul in his statement concerning the Christian's share in the sacrificial work of the divine plan.

How is it possible for the followers of Jesus, who by nature are

imperfect and sinful, to offer an acceptable sacrifice to God?

In what sense is it proper to speak of the Christian's sacrifice as a "sin-offering"?

Describe the sacrificial service conducted by Aaron on Israel's typical day of atonement. Explain the antitypical significance of this service, as set forth by the Apostle Paul.

BIBLE PROOF

- | | |
|--------------------------------|-----------------------------|
| ¹ Num. 26:59; 33: | ¹⁰ I Pet. 2:5 |
| 39; Heb. 5:1, 4 | ¹¹ Ps. 40:6-8; |
| ² Exod. 4:14 | Heb. 10:7-10 |
| ³ Exod. 4:16 | ¹² I Tim. 2:3-6 |
| ⁴ Exod. 7:9, 10, 19 | ¹³ John 6:51 |
| ⁵ Num. 3:5-13 | ¹⁴ Rom. 12:1; |
| ⁶ Exod. 28:1 | II Tim. 2:11, 12 |
| ⁷ Exod. 29 | ¹⁵ Rom. 6:3-6 |
| ⁸ Lev. 8 | ¹⁶ I Cor. 15:29 |
| ⁹ Heb. 5:5; I Pet. | ¹⁷ Rom. 6:10, 11 |
| 2:9; Rev. 1:6 | ¹⁸ Heb. 13:11-13 |

REFERENCE MATERIAL

- ¹⁸"Tabernacle Shadows of the Better Sacrifices," pages 41-48.
¹⁹"Tabernacle Shadows of the Better Sacrifices," pages 49-78.

SUMMARY OF IMPORTANT THOUGHTS

Aaron and his sons, constituting Israel's priesthood, were typical of Christ and his true church, the antitypical priesthood in God's plan of reconciliation. The typical priesthood offered animals in sacrifice; while those who comprise the antitypical priesthood offer themselves, and this leads to the ultimate reconciliation of the world of mankind to God.

Lesson IX

Melchisedek, Priest and King

MELCHISEDEK was contemporary with Abraham, who paid tithes to him on his return from the battle in which he rescued his nephew, Lot, captured by marauding kings, who had pillaged Sodom and Gomorrah.¹ The Scriptures declare that Melchisedek was without father and mother, and without descent.² Obviously this does not mean that Melchisedek literally had no father or mother. The thought seems to be, rather, that he had no father or mother in the priesthood; that is, he did not inherit his priestly office from his parents.

Tablets unearthed by archeologists show that Palestine was at that time in the possession of Egypt. These tablets are letters to the Pharaohs Amenophis III and IV. One is from Ebed-Tob, the claimed successor of Melchi-

sedek. Three times he says in his letter, "Not my father, not my mother installed me in this place, but the Mighty King," an evident reference to deity.⁴

So far as Jehovah was concerned he did not appoint a successor to Melchisedek, but this did not prevent someone from claiming the office. We think, however, that the quotation from the tablet written at that time is the logical explanation of the Bible's statement that Melchisedek was without father and mother and without descent.

Both the Old and New Testaments establish the fact that Melchisedek, in his dual office of priest and king, was a type of Christ, and in a larger sense, also of his church.³ It is appropriate that we are given this additional type of the priesthood through

which God will bless all nations, for it emphasizes that in order for this work to be accomplished, the antitypical priests—Christ and his body members—will need to exercise governing authority over those for whom they laid down their lives in sacrifice.⁴ They will be priests, or blessers of the people, through the arrangements of the kingdom in which they will be the rulers.

As indicated in the Bible, one of the principal functions of a priesthood is to offer sacrifice.⁵ It is this aspect of priestly service that is particularly foreshadowed by the Aaronic priesthood. However, because the faithful priests of the Gospel Age, beginning with Jesus, ultimately are exalted to kingly glory, they are described as a “royal priesthood.”⁶

The sacrificial function of the antitypical priesthood, and the suffering it entails—and also its kingly aspect—was foretold by

QUESTIONS

Who was Melchisedek, and when did he live?

What did Paul mean when he said that Melchisedek was without father or mother, and without descent?

Who was typified by Melchisedek in his dual office of priest and king?

What title does the Bible apply to the Gospel Age priesthood to indi-

cate that its faithful members are promised rulership in Christ's kingdom?

the prophets. The meaning of these prophecies is summed up in the New Testament by the expression, “The sufferings of Christ, and the glory that should follow.”⁷ Jesus applied these prophecies to his own experience of suffering and dying, and the New Testament reveals that his faithful followers also participate in their fulfilment—both in the foretold suffering as well as in the promised glory.⁸

The sacrificial work of the antitypical Aaronic priesthood will ere long be finished. Then those who have proved worthy to reign with Christ will, together with him, become part of the antitypical Melchisedek priesthood, and will use their kingdom authority and power as blessers of the people. Then the Satan-inspired persecution of the Lord's true people, which has led to their sacrificial death, will be ended. Then the “rebuke” of the Lord's people will be taken away from the face of the whole earth.⁹

cate that its faithful members are promised rulership in Christ's kingdom?

How do we know that the sacrificial phase of the antitypical priesthood, as well as its hope of glory, is portrayed in many prophecies of the Old Testament?

Quote a prophecy of Isaiah which gives assurance that the Lord's people will not always be called upon to suffer and die.

BIBLE PROOF

¹ Gen. 14:18-20	Heb. 7:14-17	⁴ I Pet. 2:9	I Pet. 2:20, 21;
² Heb. 7:1-3, [23, 24, margin]	⁴ Rev. 1:5, 6; 5:10; 20:6	⁷ I Pet. 1:11; Luke 24:25-27	II Tim. 2:11, 12
³ Psa. 110:4;	⁵ I Pet. 2:5	⁶ Rom. 8:16-18;	⁹ Isa. 25:8, 9

REFERENCE MATERIAL

⁴"The New Creation," page 72.

SUMMARY OF IMPORTANT THOUGHTS

Melchisedek, who was both a priest and a king, typified Christ and his faithful followers exalted to kingly glory, and reigning for the blessing of all the families of the earth. The Aaronic priesthood typified Christ and his church in the work of offering sacrifice during the Gospel Age.

THE STATE OF A DYING WORLD

Continued from page 8

give ear. It is the Gospel of the kingdom by which mourning ones may be comforted. And surely the world is now filled with mourners!

An interesting viewpoint is presented in the prophecy just quoted. It speaks of the desolations the Lord makes in the earth. And then, as we read the description of those desolations, we find that nothing at all worthwhile is destroyed. "He maketh wars to cease." This is a "desolation" in which we should all rejoice. "He breaketh the bow, and cutteth the spear asunder; he burneth the chariot in the fire." This assures us of the ultimate destruction of all the instruments of war. Who does not wish to see a "desolation" of this sort?

We do not know how the details of prophecies like this will be fulfilled. Perhaps the sheer awfulness of the potentials of war, which have been brought about through the increase of knowledge, will help to prepare the nations to be willing to abandon war. This is in the Lord's hands. What we do know, as we look upon the state of the world today, is that God has not forgotten his earthly creatures, and that his plan for the blessing of all the families of the earth is moving grandly forward to the great joy of all "the children of light."—II Thess. 5:5

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program

Lafayette WFAM-TV Channel 18
Sundays, 11:00 a.m.

KANSAS

Wichita KAKE-TV Channel 10
Sundays, 11:00 a.m.

Wichita KARD-TV Channel 3
Sundays, 9:30 a.m.

MASSACHUSETTS

Boston WBZ-TV Channel 4
Sundays, (Once a month. Time to be
announced.)

Springfield WHYN-TV Channel 40
Sundays, 12:30 p.m.

MICHIGAN

Jackson WILX-TV Channel 10
Saturdays, 8:15 a.m., 15 min. program

MINNESOTA

Alexandria KCMT-TV Channel 7
every third Sunday, 10:00 a.m.

MISSISSIPPI

Laurel WDAM-TV
Sundays, 10:00 a.m.

Meridian WTOK-TV Channel 11
Sundays, 10:30 a.m.

MISSOURI

Kansas City WDAF-TV Channel 4
Sundays, 10:30 a.m.

NEW YORK

Albany WAST-TV Channel 13
Sundays, 9:30 a.m.

NORTH DAKOTA

Bismark KXMB-TV Channel 12
Sundays, 12 noon.

Valley City KXJB-TV Channel 4
Sundays, 11:00 a.m.

OHIO

Cleveland WEWS Channel 5
Saturdays, 9:30 a.m.

ONTARIO

Peterborough CHEX-TV
Sundays, 12:00 noon.

PENNSYLVANIA

Philadelphia WPCA-TV
Saturdays, (Time to be announced.)

Pittsburgh WTAE-TV Channel 4
Sundays, 9:30 a.m.

Wilkes-Barre WBRE-TV Channel 28
Sundays, 11:55 a.m.

(Continued on next

SOUTH CAROLINA

Anderson WAIM-TV Channel 40
Mondays, 6:00 p.m.
Columbia WCCA-TV
Sundays, 1:00 p.m.

SOUTH DAKOTA

Rapid City KRSD-TV Channel 7
Sundays, 3:30 p.m.

TEXAS

Amarillo KVII-TV Channel 7
Sundays, 2:45 p.m., 15 min. program
El Paso KELP-TV Channel 13
Sundays, 12:00 noon.

UTAH

Salt Lake City KUTV Channel 2
Sundays, 11:00 a.m.

VIRGINIA

Bristol WCYB-TV Channel 5
Sundays, 12:00 noon.
Harrisonburg WSVA-TV Channel 3
Sundays, 12:30 p.m.
Petersburg WXEX-TV Channel 8
Sundays, 7:30 a.m.
Portsmouth WAVY-TV Channel 10
Sundays, 9:00 a.m.
Roanoke WSLS-TV Channel 10
Sundays, (Time to be announced.)

WEST VIRGINIA

Huntington WSAZ-TV Channel 3
Sundays, 4:30 p.m.
Oakhill WOAY-TV Channel 4
Sundays, 7:30 p.m.

RADIO TOPICS FOR APRIL

- 1—The Bible, Ancient and Modern
8—The Harmony of the Bible
15—A Preview of History
22—The Resurrection
29—Creator and Creation

"A PREVIEW OF HISTORY"

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MAY TOPIC: On Sunday, May 20, "Frank and Ernest" will discuss the topic, "The Oldtime Religion." This promises to be a stimulating and important broadcast, and one that should be well advertised. Special circulars will be provided for announcing the May 20 program. These will be supplied without cost, and in any quantity desired. They are suitable for house to house distribution, for mailing, and for giving to friends. Decide how many you can use, and send your request early, addressing it to The Dawn, East Rutherford, New Jersey.

God's Workmanship

"For we are his workmanship, created in Christ Jesus unto good works, which God hath before prepared that we should walk in them."—Ephesians 2:10, margin

IN THE 5th chapter of Second Corinthians, verse 17, the Apostle Paul informs us that "if any man be in Christ, he is a new creature." This is in keeping with the statement in our text that we are God's "workmanship, created in Christ Jesus unto good works." The expression, "unto good works," indicates that there is a divine purpose to be accomplished through God's new creation, and the Scriptures reveal that purpose as a participation in the "ministry of reconciliation" whereby all the families of the earth are, in God's due time, to be blessed.—II Cor. 5:18, 19

This great privilege of being co-workers with God and with Jesus is ours only because we have been made acceptable through the merit of the Redeemer's shed blood. To receive and to retain justification to life through the blood calls for the complete dedication of all that we have and are to the doing of God's will, and the faithful carrying out of our consecration even unto death. Otherwise we would be receiving the grace of God in vain, and the Apostle Paul admonishes us not to do this.—II Cor. 6:1

We are workers "together" with the Lord now, and will continue in this blessed partnership until the work of reconciliation is completed. At the present time, while we are being developed as new creatures, our work is largely preparatory, and even in this we are co-laborers with the Lord. Paul wrote, "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure."—Phil. 2:12, 13

God works in us by his Holy Spirit as it makes contact with our hearts through his Word and providences. We work with him by yielding ourselves in obedience to the impulses of his will; and this obedience includes faithfulness in declaring the word of reconciliation. Faithfulness in proclaiming the Gospel does not depend on the degree of interest which may be manifested on the part of those to whom we minister. We are to continue letting our light shine regardless of the present visible results with which the Lord may reward us.

Proclaiming the Gospel is likened in the Scriptures to the sowing and reaping of grain. Solomon wrote, "He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap." (Eccles. 11:4) The thought here symbolized is that those who are looking for excuses not to sow and reap are likely to find them, and perhaps the uncertainty of results is the most prevalent excuse used among the Lord's people.

But this is really not a valid excuse at all for not co-laboring with the Lord in connection with the bringing forth of his new creation, and Solomon explains why. In the next verse he says, "As thou knowest not what is the way of the Spirit, nor how the bones do grow in the womb of her that is with child: even so thou knowest not the works of God who maketh all."—vs. 5

Since we do not know "the way of the Spirit," then, as Solomon admonishes in the next verse, we should sow the seeds of truth both in the morning and in the evening, for we do not know which will prosper, or whether both shall be alike good. (vs. 6) Our responsibility as co-laborers with the Lord is simply to be faithful in sowing the seeds of truth, or making known the glad tidings of the kingdom. Just how the seeds of truth reach the hearts of those whom the Lord desires to call is his responsibility. It is God that giveth the increase.—I Cor. 3:7

His Workmanship

HOW reassuring it is to realize that as new creatures in Christ Jesus we are God's workmanship, his creation. Just as God's beloved Son, the Logos, co-operated with the Father in the original work of creation, so it is now with respect to the new creation. We are being created "in" or through "Christ Jesus."

Through divine power there has been given unto us all things which pertain to life and godliness. (II Pet. 1:2, 3) This complete endowment of the Spirit is through the knowledge of Christ Jesus, and through the knowledge of him who has called us to glory and virtue. As we have seen, our part in this wonderful arrangement is simply the yielding of ourselves in submission to the divine will, that the power of the truth might be operative in our hearts and lives. And an important aspect of God's will is that we be channels of the Word of truth through which it flows out for the blessing of others.

From the time we make a full consecration of ourselves to do God's will and receive the Holy Spirit of sonship, we are taken completely into the care and under the protection of our loving Heavenly Father. Concerning this comprehensive care of his people, we read, "The eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose hearts are perfect toward him."—II Chron. 16:9

God's power has the same complete command over all the affairs of his new creation as it did over his original work of creation. Paul makes this comparison. He wrote, "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."—II Cor. 4:6, 7

Just as we cannot understand precisely how God's command, "Let there be light," so operated that "there was light," so we cannot comprehend how his power functioned to shine into our hearts with the Gospel. We know simply that it could not be done except as God willed and accomplished it. Jesus explained that no one could come to him unless drawn by the Father, and God uses the truth to do the drawing.—John 6:44

But then, the truth is proclaimed publicly. Countless thousands hear the message. Many of these receive a certain amount of comfort from it. But only those whose hearts are touched by the Lord, or into whose hearts he causes the light to shine, are really begotten by the Spirit to sonship. This treasure of the truth, by which such are begotten again to a living hope through Christ

Jesus, is possessed as a treasure in an earthen vessel. It gives us a new mind, and a new and glorious hope.

The same divine power which caused the light of the Gospel to shine into our hearts is able to care for us as new creatures under all the circumstances of life. David, writing more particularly for our benefit, said, "O Lord, thou hast searched me, and known me. Thou knowest my down-sitting and mine uprising, thou understandest my thoughts afar off. Thou compasses my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me. Such knowledge is too wonderful for me; it is high, I cannot attain unto it. Whither shall I go from thy Spirit? [which is working in me] or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell [*sheol*] behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me."—Ps. 139:1-10

As it was with David, so with us as new creatures in Christ Jesus, the knowledge and keeping power of our Heavenly Father is "too wonderful" to comprehend. We cannot attain to it. All we can do is to appreciate and depend upon it, for it is only as he works in us to will and do of his good pleasure that we can hope to attain that heavenly inheritance which will be the happy portion of all who qualify to be permanent members of his new creation.

Wonderfully Made

DAVID wrote that he was "fearfully and wonderfully made." While this poetic statement is surely true of all humans, which becomes more and more apparent as we consider the marvelous functions of the body, it is even more true of the new creation class, God's workmanship of this Gospel Age. David adds, "My substance [margin, strength, or body] was not hid from Thee, when I was made in secret, and curiously wrought in the lowest parts of the earth."—Ps. 139:14, 15

David, as a human embryo, was not literally "wrought in the

lowest parts of the earth." But if we think of the earth as symbolic of human society, we can see how David's words would be prophetic of the body members of The Christ. These are chosen by the Lord mostly from the lower strata of society—not many noble are called. These, for the most part, also receive their experience by which they are developed as new creatures in Christ Jesus, not in association with kings and the otherwise so-called elite of this world, but largely as they live among the class from which they were called.

God's Agencies

AS WE have seen, God's work in us is accomplished by the power of his Word of truth. The agencies by which the Word reaches into our hearts and transforms our lives are identified by the Apostle Paul. We read that the Lord "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: till we all come to the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."—Eph. 4:11-13

The apostles and prophets are the inspired channels of the truth, whose testimony, combined with the teachings of Jesus, constitute the Word of God. But the other servants, or channels of the truth, are also essential, that we may properly understand and apply the life-giving truths and principles of the written Word. These also are among the all things pertaining to life and godliness which our Heavenly Father, through his Son, has so graciously given to those of the new creation class, that his workmanship may become more and more manifested in them.

In David's symbolic description of new creatures he refers to being "made in secret." The work of God in bringing forth a new creation has been a complete secret to the uninitiated, the unbelieving world. It was hidden in advance even from the professed people of God—hidden "from ages and dispensations," but with the beginning of the Gospel Age was revealed to the true followers of the Master.—Col. 1:26, 27

The Apostle Paul also wrote, "Eye hath not seen, nor ear heard, . . . the things which God hath in reservation for them

that love him. But God hath revealed them unto us by his Spirit." (I Cor. 2:9) Yes, the work of God in the hearts of new creatures, which is carried on through the power of the truth, is a complete secret to the world. God's promises, by which we are made partakers of the divine nature, while revealed to us that their inspiration may mold our lives as new creatures in Christ Jesus, are completely unknown to outsiders. How true it is indeed that we are being "made in secret"!

God's Foreknowledge

DAVID, speaking for Jesus, the Head of the new creation class, wrote, "Thine eyes did see my substance, being yet unperfect; and in thy book all my members were written, which in continuance were fashioned [margin, what days they should be fashioned], when as yet there was none of them." (Ps. 139:16) God foreknew, indeed in his plan he predestinated the new creation class. The Apostle Peter wrote that those who would make up this class are "elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ."—I Pet. 1:2

This election in connection with God's workmanship is not arbitrary, for he predestinated that all who would be of this elect class would have to qualify by being conformed to the image of his beloved Son. (Rom. 8:29) This transformation can be accomplished only by yielding ourselves fully to the molding influences of the Holy Spirit as God works in us to will and to do of his good pleasure.

We are to be conformed to the image of Christ in our obedience and devotion to the Father's will. Jesus, through David, said, "I delight to do thy will, O my God: yea, thy law is within my heart." (Ps. 40:7, 8; Luke 24:44; Heb. 10:6-9) An outward profession of devotion is not enough. To be like Jesus our obedience must be of the heart, deep-seated and abiding, regardless of the cost. Jesus, facing ignominy, suffering, and death, was still able to say from the heart, "Not as I will, but as thou wilt."—Matt. 26:39

Jesus was thoroughly loyal to his Father's Word, regardless of his own inclinations. Without doubt his great heart of love reached out to the people of all nations, irrespective of nation-

ality, and he knew that ultimately all would be blessed through him in keeping with his Father's plan. But for the time being blessings were to be offered only to the people of Israel, so he instructed his disciples not to go into the way of the Gentiles and not to work among the Samaritans. (Matt. 10:5, 6) He was willing to wait his Father's time for the Gospel to go to the whole world. Are we learning the lesson of obedience to the Father's plan, even when it might run contrary to our natural preferences?

Jesus met temptation through the power of the Word. His rejoinder to Satan was, "It is written." To be like Jesus it is essential for us also to realize, when presented with a temptation to go contrary to the divine will, that we can be fortified by recalling specific statements of the written Word to guide and encourage us in the right way. If thus we resist the Devil, the promise is that he will flee from us.—James 4:7

Jesus was humble. He freely acknowledged that by himself he could do nothing; that the works he did, and the words he spoke, were all from the Father. (John 5:19; 8:28, 29; 14:10, 11) Do we properly recognize our own nothingness in the sight of God? Actually, Jesus was perfect, holy, harmless, undefiled, and separate from sinners. (Heb. 7:26) But we are fallen and imperfect. In us by nature dwelleth no good thing, thus there is all the more reason for our acknowledging our dependence upon the fountain of all wisdom and strength.

Jesus was compassionate; he was zealous; he was loving and kind. In the face of danger he was brave. He was uncompromising in presenting the truth of his Father's plan. He is our ideal in all these traits of his perfect character, and God is working in us by his Spirit that we may become more and more like him. It is not a momentary undertaking, but requires, on our part, a lifetime of daily and hourly yielding to the outworking of the Father's will in our thoughts, words, and deeds.

God's Thoughts

THE Word of God contains his thoughts toward his consecrated people. Concerning these David wrote: "How precious are thy thoughts unto me, O God! how great is the sum of them all!" (Ps. 139:17) David also wrote, "Many, O Lord my God, are thy

wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered."—Ps. 40:5

The "sum" of God's thoughts include all the exceeding great and precious promises whereby we are made partakers of the divine nature. (II Pet. 1:4) What a power these promises should be, and are, in the lives of God's consecrated people! "Be thou faithful unto death," Jesus said, "and I will give thee a crown of life." Those who are faithful unto death, Jesus promised, will be exalted to sit with him in his throne.—Rev. 2:10; 3:21

God's thoughts to "us-ward" pertain also to his love as manifested in the chastening experiences which he vouchsafes to us to keep our paths directed in the narrow way of sacrifice. They also assure us of his forgiving mercy toward our waywardness and imperfections. Through his revealed thoughts to "us-ward" we know that by faith we live in his presence, while we lay down our lives in acceptable service.

God's recorded thoughts also include his intentions, through the "Seed," to bless all the families of the earth. While these promises are related to the world, they are recorded in his Word particularly for our benefit. God wants us to know of his love to all mankind, that our own hearts may be enlarged by the inspirational power of this vision of his greatness and love. We are being "created" by God unto the "good works" of sharing with Jesus in dispensing the blessing of life provided by the Redeemer for all mankind; and how important it is that we become filled with the same spirit of divine love which prompted our Heavenly Father to give his own Son to carry out this merciful and loving plan!

Honored we are that the great Creator should be working in us, that we are his "workmanship"! While we are partners with him in this creative project, let us ever remember that our greatest contribution to the final result is the continued yielding of our minds and hearts to the workings of divine grace. May our every thought, word, and deed become more and more subject to the will of him who is working in us to bring forth a new creation that we may, by being faithful unto death, become a part of this crowning feature of all his works!

Jesus and the Resurrection

WHEN the Apostle Paul visited Athens nearly two thousand years ago, "certain philosophers of the Epicureans, and of the Stoics, encountered him, and some said, What will this babbling [margin, or, base fellow] say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection." (Acts 17:18) We read also that "all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing."—Acts 17:21

The city of Athens at the time was wholly given over to idolatry. They had many gods and a confusion of ideas. But it was true then, even as it has always been, that the wise of this world seem able to tolerate almost any sort of notion, no matter how fanciful, except the true philosophy concerning Jesus and the resurrection.

Who is Jesus, and what part does he have in the divine plan, and in revealing to mankind the One whom the Athenians designated "the unknown God"? Today

Jesus is the titular head over hundreds of millions of humans who render him at least lip service. His professed followers are not a united body of people. Indeed, they are much divided. There are Roman and Greek Catholics. There are Protestants, who themselves are divided into many denominations. But these groups, each in its own way, and to some extent, do homage to Jesus.

In addition to Jesus' professed followers, there are millions of others who know about him. Many of these are able to quote some of his sayings, especially parts of his Sermon on the Mount. Today there probably is not a name that is more universally known. But it was not thus in Athens when Paul visited that city of idol worshippers. Few of the Athenians would have heard about Jesus prior to that time. Paul's task was to present a relatively unknown name to them.

But now it is different. When we ask who Jesus is, the question does not pertain to one who is unknown by name, but rather to the place this universally known

person occupies in the plan of "THE UNKNOWN GOD." It is obviously, we think, that such a question is not out of place. The widely variant opinions concerning Jesus, as represented in the hundreds of divided groups which confess his name, speak loudly of the many misunderstandings there are concerning him.

How, then, shall we find out about Jesus? Shall we consult the viewpoint of the many sectarian groups which bear his name? This would be an endless task; and fruitless also, as well as confusing. We think the better way is to go to the source of information from which the Apostle Paul obtained the truths concerning Jesus which he presented to the people of Athens, the things which made them refer to him as a "babbling" and an advocate of strange gods.

Paul was a Hebrew, and well-schooled in the religious beliefs of his people. He knew that the God of Israel, through his holy prophets, had promised to send One who would redeem the people from their sins, and deliver them from the oppressive hand of death. He knew from the testimony of the Scriptures that to accomplish this purpose of redemption it was necessary for the Redeemer to die. No doubt Paul had many times read that revealing statement concerning Jesus recorded by the Prophet Isaiah—

"He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed."—Isa. 53:5

Here we have expressed a great truth of the divine plan which in our day has been discarded by millions of the professed followers of Jesus. It is the doctrine of atonement, the fact that Jesus could bear the sins of the whole world of mankind. Professed Christians who no longer believe this claim that it is a bloody teaching, hence repulsive, and not worthy of acceptance by reasoning minds.

It is odd that anyone should take such a view of Jesus' sacrificial work on behalf of mankind. Today we laud those who are willing to give their lives to save others, proclaiming them as heroes. It is just this that Jesus did, but on a far grander scale. Paul wrote concerning this: "For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."—Rom. 5:7, 8

Thus we are informed that God's love was also manifested toward his dying human creatures by the death of Jesus. This too is a well-established fact of Scripture. John 3:16 reads, "God so

loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." In his sermon on Mars' hill Paul declared that God is not "worshipped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things."—Acts 17: 25

The greatest of all God's gifts is his beloved Son, who in turn willingly gave himself in death that ultimately mankind might have an opportunity to enjoy everlasting life. The "Unknown God" of the Athenians does not have to be placated by gifts, but himself gave that which was more costly to him than any other gift he could have presented on behalf of his sinful earthly creatures.

There is no need for any misunderstanding concerning the relationship between the Creator, and his beloved Son, Christ Jesus. The Apostle Paul wrote, "To us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him." (I Cor. 8:6) Here Paul makes a sharp distinction between the Father and the Son, and, at the same time, emphasizes that the blessings the Father has provided for his people are available to us only through the Son.

The Scriptures present Jesus

as "the beginning of the creation of God." (Rev. 3:14) Paul wrote, "In whom [Jesus] we have redemption through his blood, even the forgiveness of sins: who is the image of the invisible God, the firstborn of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist."—Col. 1:14-17

In this comprehensive statement concerning the origin of Jesus, Paul takes us into an area of truth quite beyond the ability of our finite minds to comprehend. However, true progress in the understanding of God can be made only when we recognize that our mental capacity is extremely limited, and that there is much we need to accept as true which we cannot comprehend. Paul has informed us that Jesus was the "firstborn of every creature," and that he was "the image of the invisible God." He explains further that by Jesus all things were created, in heaven and earth, visible and invisible. This implies, even though our minds cannot grasp it, that there was a time when God was alone, and that Jesus was his first and only direct creation.

This throws light on God's

statement as recorded in Genesis 1:26: "Let US make man in OUR image, after OUR likeness." This is evidently the great God of the Universe talking to "the firstborn of every creature," who himself had been created in the image of God, even as his Father specified the first man should be created. Thus in a small way we are taken behind the scenes, so to speak, and given a very limited glimpse of creation's Architect and Builder at work. But we can understand but little of how the work was actually done.

The created things include the "visible" and the "invisible." In this twentieth century of progress we know that there are many invisible forces and things. These are very real, and invisible to us only because of the limitations of our vision. Scientists know much about the invisible things of creation, and the Bible tells us more. There are the angels, for example. These are real creatures, but the human eye cannot see them, because they are spirit beings, invisible to human sight.

It is evident that Jesus, before he came to earth and became a human, was the most exalted of all intelligent invisible creations. It was this mighty One who humbled himself and became a man in order that he might give his humanity in death to accomplish redemption for the sin-cursed and dying race. Here again

we are in a realm quite beyond our ability to comprehend. But then we do not understand the God-designed forces which control the processes of so-called natural begetting and birth. We simply accept as fact that babies are born, and that they live.

So, in the outworking of his loving plan to rescue the world from sin and death, the Creator arranged the transfer of "the firstborn of all creation" from the "invisible" to the "visible," by being born of a human mother. Thus, as John testifies, he "was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."—John 1:14

As to the purpose of this, the Apostle Paul testifies, "We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man." (Heb. 2:9) How could one man "taste death" for "every man"? The Scriptures reveal that this was because death had come upon all through the one man Adam. Paul states it simply—"As in Adam all die, even so in Christ shall all be made alive."—I Cor. 15:22

The question might arise as to why any member of the human race who was willing to do so could not have died for the world

even as Jesus did? Why was it necessary for Jesus to humble himself and become a human in order to redeem mankind from death? The simple answer to this question is that every member of the human race is under condemnation to death. Jesus was free from adamic condemnation. He was, by virtue of the manner in which he "became flesh," "holy, harmless, undefiled, separate from sinners." (Heb. 7:26) Jesus therefore had an uncondemned life to give in sacrifice. The Scriptures use the word ransom in this connection, and tell us that Jesus gave himself "a ransom for all."—I Tim. 2:3-6

How many of these details Paul presented to the Athenians concerning Jesus the record does not indicate, but these are some of the clearly stated facts which the Bible presents to us about Jesus, and his part in God's loving plan of redemption. And there was another important truth concerning Jesus that Paul understood, which was that after giving his life in sacrifice for the redemption of the world from sin and death, he was raised from the dead by the power of his Heavenly Father.

This truth is also a difficult one for the world to accept, and it seemed particularly so for the Athenian philosophers. Most non-Christian religious philosophies claim that life continues after

death; that those who die are more alive than when they were living. The Scriptures, however, emphasize the reality of death. The Creator warned our first parents that if they disobeyed his law they would "surely die." (Gen. 2:17) Four thousand years later the Apostle Paul wrote, "The wages of sin is death." (Rom. 6:23) And Solomon wrote, "The living know that they shall die: but the dead know not anything."—Eccles. 9:5

The Bible holds out a hope of life beyond the grave, but bases this hope upon the promises of the Creator to restore the dead to life. One of the words the Bible uses in setting forth this hope is "resurrection." The religion of the Bible is the only one in the world that teaches a resurrection of the dead, and with good reason, for it is essentially the only religion in the world which acknowledges the reality of death. In Paul's sermon on Mars' hill he associated Jesus with the resurrection. In his letter to the church at Corinth, Paul wrote, "Now is Christ risen from the dead, and become the firstfruits of them that slept."—I Cor. 15:20

How much detail concerning the hope of the resurrection Paul presented to the Athenians as he conversed with the people in the market place, we may not know; but from this text we learn that to his understanding the resurrec-

tion of Jesus gave assurance that ultimately all mankind would be restored to life. And Paul wrote further to this effect—"For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive."—I Cor. 15:21, 22

The hope of the resurrection of the dead was not something that Paul had acquired when he became a Christian. This was a hope which was held by all Israelites who knew and believed the promises of God as set forth in the Old Testament Scriptures. In testifying before Felix, a Roman governor, and referring to the charges brought against him by his countrymen, Paul said:

"This I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust."—Acts 24:14, 15

It is clear from this that the hope of the resurrection of the dead had been set forth in the Old Testament Scriptures. However, the word resurrection does not appear in the Old Testament, God's promises of the restoration of the dead to life being set forth there by other terminology. The

Prophet Job said, "If a man die, shall he live again?" And then, answering his own question, and speaking prophetically, he added, "All the days of my appointed time will I wait [in death] till my change [from death to life] come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands."—Job 14:14, 15

Here Job refers to himself as the work of God's hands. This is true of all mankind. As Paul explained in his sermon on Mars' hill, we are all "the offspring of God." Through God's only begotten Son, our first parents were created in God's image, and had the ability to obey the Creator's law. They disobeyed and brought upon themselves the penalty of death. But this does not mean that God lost interest in his human creatures. As Job explains, he still has a "desire," or love, for them—literally, in the Hebrew text, a pining after them.

It was this deep interest in his disobedient human creatures that motivated the Creator to send his Son into the world to redeem them from death. Because of this loving provision, Job, and the entire human race, will be awakened from the sleep of death. Poetically Job speaks of this as a responding to the voice of God—"Thou shalt call, and I will answer thee." It is the "voice" of God's authority and power, as it

will be exercised through his beloved and resurrected Son, that will restore the dead to life.—John 5:28, 29, Revised Version

Moses, in addition to being Israel's emancipator and lawgiver, was also one of God's outstanding prophets. In a prayer to the Creator he expressed his hope of the resurrection. We quote: "Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou are God. Thou turnest man to destruction; and sayest, Return, ye children of men."—Ps. 90:1-3

It was after man had disobeyed divine law that the Creator turned him to destruction. He said to Adam, "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the fields; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it was thou taken: for dust thou art, and unto dust shalt thou return."—Gen. 3:17-19

Here the infliction of the penalty of death is likened to a returning to the dust of the ground. Moses said that those thus turned to destruction will be returned from death. Through the Prophet Daniel the Lord gives us further

assurance of this, declaring that those who "sleep in the dust of the earth shall awake." (Dan. 12:2) Thus the hope is held out that those who came under condemnation to death through Adam, are to be released from that condemnation and awakened from the sleep of death.

The Lord used the Prophet Isaiah also to set forth the assurance of the resurrection. He wrote, "The ransomed of the Lord shall return... with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." (Isa. 35:10) The expression, "ransomed of the Lord," includes all mankind. It is used, evidently, to remind us that the dead are to return to life because they have been ransomed by the atoning blood of Jesus. Paul wrote concerning Jesus that he gave himself a "ransom for all."—I Tim. 2:6

And it should be noted that joy will abound when the dead return to life. They return "with songs and everlasting joy upon their heads, ... and sorrow and sighing shall flee away." Thus the resurrection of the dead is seen to be a blessed hope of life beyond the grave. Both the just and the unjust will be restored. The just will have appropriate rewards meted out to them, but the unjust will be enlightened and

(Continued on page 34.)

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DAWN PUBLICATIONS

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NEW JERSEY

(Continued from page 31.)

given an opportunity to believe, reform, and live forever.

The hope of the resurrection includes the young as well as the old. This is brought to our attention in Jeremiah 31:15-17. Here we are told of Rahel, a mother in Israel, who was weeping over the death of her children. The prophecy reads:

"Thus saith the Lord; A voice was heard in Ramah, lamentation, and bitter weeping; Rahel weeping for her children refused to be comforted for her children, because they were not. Thus saith the Lord; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border."

In this prophecy death is described as an enemy. It is man's greatest enemy. When it strikes down its victims there is always "lamentation, and bitter weeping." But these victims will not remain in the land of the enemy, which is the land of death. "They shall come again to their own border."

Just as there is the land of death, or of the dead, so there is the land of life, or of the living. And here the resurrection of the dead is described as a crossing

over the border, back into the land of the living. What a bright hope this gives us for all children who have died; and the same will be true of all grownups who have died and are also now in "the land of the enemy."

The Old Testament also speaks of the state of death as being a prison, and the resurrection of the dead is referred to as "the opening of the prison to them that are bound." (Isa. 61:1) These prisoners of death are likened to "captives," and their restoration to life as a releasing from captivity, or in the old English terminology, a bringing again of their captivity. This language is used in Ezekiel 16:53-55. The reference here is to the Israelites, the Sodomites, and the Samaritans, and the assurance is given that all these will be released from their captivity in death and be restored to their former estate of life. We quote:

"When I [the Lord] shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives [the Israelites] in the midst of them: that thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou art a comfort unto them. When thy sisters, Sodom and her daughters, shall return to their former estate [of life], and Samar-

ia and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate."

And, using this same viewpoint of death, the Lord assures us of still others who will be released from their captivity in death. "It shall come to pass in the latter days, that I will bring again the captivity of Elam, saith the Lord." (Jer. 49:39) Thus the Elamites are promised a resurrection from the dead.

"I will bring again the captivity of Moab in the latter days, saith the Lord." (Jer. 48:47) From this we know that the Moabites will be brought back from their captivity in death. And again, "I will bring again the captivity of the children of Ammon, saith the Lord." (Jer. 49:6) From the specific references to the people of these various ancient nations, we are given the assurance that God's resurrection plan encompasses all mankind.

The Prophet David wrote prophetically concerning Jesus, "Thou hast ascended on high, thou hast led captivity captive." (Ps. 68:18) This prophecy is quoted by the Apostle Paul and applied to the resurrection of Jesus. In the marginal translation of Paul's quotation we are given the thought that, in his resurrection, Jesus became the leader from death of a "multitude of captives."—Eph. 4:8

And what a "multitude of captives" there are to be released from their captivity in death! As we have noted, the Scriptures make special reference to many of these—the Israelites, the Ammonites, the Elamites, the Moabites, the Sodomites and the Samaritans. Jesus said that all in the grave would be called forth from death, and this includes all of death's captives, beginning with righteous Abel, and including those who are dying today, and will die tomorrow.

It was this comforting hope of life beyond the grave, made sure by the death and resurrection of Jesus, that Paul presented to the people of Athens nearly two thousand years ago. No wonder they thought he was a setter forth of strange gods. Actually, however, as he pointed out to them, his message pertained to the plan of their "Unknown God," the message which they referred to as "Jesus, and the resurrection."—Acts 17:18

In Paul's day, even as now, there were difficult aspects of the resurrection teachings which he found necessary to explain. To the church at Corinth he wrote, "Some man will say, How are the dead raised up? and with what body do they come?" (I Cor. 15:35) In his answer to this question Paul explained that in the resurrection some would have "celestial," or spiritual bodies, while

others would have "terrestrial," or human bodies.—I Cor. 15:34-44

According to the Bible, it is the followers of Jesus who are to receive spiritual bodies. These are partakers of a "heavenly calling." (Heb. 3:1) When Paul wrote that all would be made alive through Christ, he added, "But every man in his own order." (I Cor. 15:23) The Bible reveals that the "order" of the resurrection is that those who receive spiritual bodies are to be resurrected first. This is referred to in the Bible as "the first resurrection," and we are informed that those who participate in this "first resurrection" will "live and reign with Christ a thousand years."—Rev. 20:4, 6

Yes, Jesus is to establish a kingdom on earth, a world government which will subdue and destroy all the enemies of God and of righteousness, and which also are the enemies of man. Paul wrote that the last enemy to be destroyed as the rulership

of Christ progresses is "death."—I Cor. 15:26

The destruction of death involves the awakening from death of all who have died. The period of Christ's kingdom during which this will be accomplished is described by the **Apostle Peter** as "times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."—Acts 3:19-21

It is those who will be restored to life during the reign of Christ that are to have human bodies. They will be as they were before; knowing their friends, and known by them. This is the glorious provision the Athenian's "Unknown God" has made for his human creatures. Through this mighty project the Creator will reveal himself to mankind, and they will then learn of his wisdom, justice, love, and power, which combine to make his glory. "The glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it."—Isa. 40:5

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Time, Its Value

A VERY valuable possession that we all have is time. Ecclesiastes 3:1-8 suggests that in the divine economy mankind is given time for everything; or as the wise man states it, "a time to every purpose under the heaven."

This does not mean that every human being can indulge in all the human interests to which his heart inclines. As a rule a selection has to be made, and this selection can be roughly divided into the duties of life and the pleasures of life. If these are used moderately and wisely, a considerable measure of happiness can result.

Alas, that as a result of the reign of sin and death, mankind fails to use earthly blessings wisely and moderately! Consequently the activities of life often become a "travail," described in Ecclesiastes 3:10 as "the travail, which God hath given to the sons of men to be exercised in it." The Word of God shows that this will be overruled for good, in the case of the majority, by the time the divine plan for mankind is fully worked out.

Seeing that time is a most valuable possession of the natural man, how much more is this true in the case of the child of God. Before the setting up of the kingdom for the blessing of all mankind, God has, through the preaching of the Gospel in all the world for a witness, been finding one here and one there who realised that as a result of the redemption that is in Christ Jesus, all that they have, including their time, properly belongs to the Lord.

Many will say, as the message of salvation is presented to them, and they are urged to look into it, "I have no time for Bible study. My family; my business; my attendance at a place of public worship; and a little necessary recreation, take all the time I have." Then, perhaps, some item of truth strikes a responsive chord in the heart, and these begin to find some time to study the Word of God, making use of the helps the Lord has so wonderfully provided in this our day.

The only way a busy man can "find" time is, of course, to take it from his already fully occupied life. And so, those whom the Heavenly Father has been drawing to Jesus, and to consecration, sooner or later realise, as the

Apostle Paul indicates, that they are not their own, but have been bought with a price, and that their time, and everything else they have, belong to the Lord.—I Cor. 6:20; 7:23

Those who perform their reasonable service by making a full surrender to the Lord—presenting their “bodies a living sacrifice” (Rom. 12:1)—desire, henceforth, that whatever time can be spared from earthly duties and obligations, must now be used in spiritual directions. They now, therefore, study to show themselves approved unto God, “rightly dividing the Word of truth.” (II Tim. 2:15) They also take advantage of the privilege of holding forth the Word of life for the benefit of others who may be inquiring, even hungering and thirsting after truth and righteousness.—Phil. 2:15, 16

Do Not Delay

WHILE it is true that at whatever time in life we seek to draw near to the Lord, he will draw near unto us, yet the early years of life are usually more favorable for turning to the Lord than the later ones, when the routine of existence, the habits of half a lifetime, and increasing family and business responsibilities, are weighing heavily upon mind and body. (James 4:8) Many have realised the value of the advice given in Ecclesiastes 12:1, “Remember

now thy Creator in the days of thy youth,” ere the deadening earthward tendencies have dulled the higher susceptibilities, and before one has had time to shoulder too many earthly responsibilities.

Jesus, as a young man, was fully devoted to his Heavenly Father. It was as soon as he reached manhood’s estate, thirty years of age, according to the Law, that he made that full consecration which he had come into the world to carry out faithfully, even unto death. From Jordan onward, Jesus would doubtless be specially aware of the scripture: “Wherewithal shall a young man cleanse his way? by taking heed according to thy Word.” (Psalm 119:9) How very necessary it was for Jesus, as he walked the narrow, difficult way of sacrifice perfectly, to take heed to his Father’s holy Word of truth, with its powerful sanctifying influence, in view of his being surrounded by the imperfections and temptations of this present evil world.

That certain periods in life for turning to the Lord are more favorable than others is borne out by the prophet who says: “Seek ye the Lord while he may be found, call ye upon him while he is near.” (Isaiah 55:6) The Scriptures intimate that although the Lord’s people may have a very full realisation that all they have belongs to the Lord, and that,

like their Master, they have entered into a covenant of sacrifice, to use all to his glory and in harmony with his will, they soon find the world, the flesh, and the Devil are against such a course; hence, as recorded in Galatians 5:17, "The flesh lusteth against the Spirit, and the Spirit against the flesh."

The things of the Spirit which we would follow faithfully, are contrary to the natural desires of the flesh, and so conflict and overcoming on the part of the new creature are necessary. We have to "fight the good fight of faith," and in this way we are the better enabled to lay hold of the hope set before us in the Gospel.—I Tim. 6:12

Very specially will the Adversary seek to fill our time with things which are not spiritually edifying and profitable. How very important, then, for us to comply with the Apostle Paul's exhortation: "Redeeming the time, because the days are evil." (Eph. 5:16) The sense of the Greek text here is: "Buying up for yourselves the opportunity"; buying it back from other things, not allowing our time to be used to the Adversary's advantage. This should be done, "because the days are evil"; that is, unfavorable to the Christian who would walk in the Master's footsteps.

The world will bid for our time. Our friends, and worldly inter-

ests also, will present their temptations. In this connection the apostle's own noble course inspires us. His sentiments were: "What things were gain to me [all those things which were advantageous from a natural standpoint: financial gain, or whatever would bring to Paul the honor of men], those I counted loss for Christ." (Phil. 3:7) He bought up the opportunity of making great changes in the use of his time. Instead of using it to the advantage of self, he used it to the glory of God, and for the blessing of his fellows.

Be Wise

"WALK in wisdom toward them that are without, redeeming the time." (Col. 4:5) Wisdom must be used in our redeeming the time, and in devoting it to spiritual interests—some portion of our time previously devoted to legitimate earthly interests; to wife; family; their pleasure and profit. Such still have a right to some of our time, of course, but our consecration to the Lord usually means that we do not give so much of it as hitherto to purely earthly interests. Wisdom, therefore, is needed to know how to act in this matter. There are wise ways of doing things, even Christian duties, and there are unwise ways of fulfilling them.

The Scriptures wisely instruct: "As much as lieth in you, live

peaceably with all men." (Rom. 12:18) We are to act in a way that will cause as little friction, trouble, or inconvenience to others as possible. "Giving no offence in any thing, that the ministry [any service for the Lord, small or great] be not blamed." (II Cor. 6:3) And again: "Walk in wisdom toward them that are without," those who are not with us in the narrow way to life." (Col. 4:5) In the case of some of the Lord's people, this would include some who are closely related to us in the flesh.

It must be remembered that this wisdom we are exhorted to exercise is not worldly wisdom, but wisdom which is controlled by love—the heavenly wisdom which is "first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits." (James 3:17) It is a wisdom that will cause as little pain, inconvenience, or trouble to others as possible; a wisdom so moderate and considerate as to appeal even to the world as just and reasonable.

Speaking in a general way, therefore, the earlier in life we can respond to our Father's gracious drawing power, the better it will be for us, and probably the easier it will be for us to make a full surrender to him who has done so much for us. The earlier we make a start, the more time will we usually be able to devote to him and his service. The temp-

tation to delay in turning to the Lord, even until the opportunity has passed, will be the experience that will come to some. Indeed the Scriptures suggest that many will be in that most regrettable category. So, "Strive to enter in at the strait gate: for many . . . will seek to enter in, and shall not be able, when once the Master of the house is risen up, and hath shut the door."—Luke 13:24, 25

As soon as we hear the Lord's knock, we should be among those who will wisely open immediately. Not only will many live to regret they missed an opportunity of gaining the high calling by procrastination, but the Scriptures indicate how Christendom in general is given an opportunity of turning in some small measure to the Lord by seeking meekness and some small measure of teachableness and righteousness, as would make possible [if they would respond] for people to enter into the period of Christ's millennial kingdom with some alleviation from the great tribulation and violent overturning of the kingdoms of his world. But they would not!

"O that men were wise, that they would apply their hearts to understand the work and plan of the Lord! Then would the present kingdoms melt down gradually—reform would swiftly follow reform, and liberty follow liberty, and justice and truth would pre-

vail until righteousness would be established in the earth. But they will not do this, nor can they in their present fallen state; and so, armed with selfishness, each will strive for mastery, and the kingdoms of this world will pass away with a great time of trouble, such as was not since there was a nation."—Studies in the Scriptures, Vol. I, page 271

Be Faithful

THE words spoken by Jesus to fleshly Israel apply even more forcefully to nominal spiritual Israel today, at the close of the Gospel-Age harvest. Luke 19:41, 42 reads: "And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." For many years as the present dispensation has drawn toward its close, the Lord has waited to be gracious; but the course of fleshly Israel gives a true picture of what is now taking place.

The great city Nineveh that repented at the preaching of Jonah, and thus was spared the predicted overthrow, is another picture of what might have been in Christendom's case. But the so-called Christian nations have allowed the time of favor to pass unimproved, and in spite of a worldwide witness concerning the

Lord's gracious purposes, they remain asleep to the things concerning their peace. The time comes when it must be said: "Too late!" Now those things are hid from their eyes, and "wrath to the uttermost" becomes their portion.

As the Lord has waited to be gracious in the case of Christendom as a whole, so is it the same in the individual experiences of those called with the heavenly calling. And, in addition to the Scriptures already quoted, the Master's words in John 9:4 show this feature very clearly. "I must work the works of him that sent me, while it is day: the night cometh, when no man can work."

Just as the literal day is the favorable time for work, especially for work done out-of-doors, so, the Master intimated, the short period of his earthly ministry of three and a half years was the symbolic day favorable for service; and none, more than the Master, knew how soon that period would be over!

How vitally important it was, therefore, for Jesus to use this time faithfully! In this connection the oldest manuscripts show that instead of the letter "I" our Lord used the word "we." "We must work the works of him that sent me" (See Diaglott and R. V.) showing that for us, too, favorable opportunities for service can soon pass. Hence, the very most must be made of the share with which

we have been blessed, and of the time which we have consecrated to the Lord.

Our Lord exhorts, therefore, "Walk while ye have the light [and while the time is favorable for letting it shine], lest darkness come upon you [and particularly the dark night "wherein no man can work"]." "While ye have the light, believe in the light [exercise obedient faith in all the light and truth that has been graciously revealed to you], that ye may be the children of light [worthy recipients of such divine favor]." —John 12:35, 36

The Time Is Short

SEEING that the Apostle Paul could rightly say in his day, "The night is far spent, the day is at hand," how much more is this true today, when we are living in the very dawning of the day of Christ! (Rom. 13:12) As Paul says: "Knowing the time, that now it is high time to awake out of sleep [which suggests the possibility of a spirit of slumber creeping over us]: for now is our salvation [our complete deliverance and exaltation in the first resurrection] nearer than when we [first] believed." (Rom. 13:11) Surely the nearer we come to this momentous experience, the more alive we should endeavor to be, and the more awake to our present privileges as the Lord's servants, doing with our might what our hands find to do.

The commendation at the end of our course depends upon what we, according to our opportunities, do, or fail to do, in his service—whether we seek, or fail, to co-operate with him, that the work of sanctifying grace may go forward to a successful completion. Let us, therefore, as Paul exhorts: "Buy up the opportunity," making the wisest possible use of our time; taking it if possible from certain more or less useful natural occupations, to give it to certain other activities more spiritually profitable to ourselves and others.

The Apostle Paul's reminder to the brethren at Ephesus of the unwise and unprofitable way they, in earlier days, spent their time, is even more forceful and true if applied to the Lord's people today. He says, in substance, "You were then dead in trespasses and sins, some wilful, others committed in ignorance. You were also walking in the same course in which the whole of the present order of things is moving, a course of selfishness, with the vast majority striving to satisfy personal desires and ambitions."—See Eph. 2:1-6

Then a time came when you were lifted out of this helpless, hopeless condition. This was not brought about by your own efforts, but because of the riches of God's mercy, which enabled him to overlook and forgive,

Witnesses for Jesus

"It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."—Acts 1:7, 8

THE convulsions of nature which startled the people of Judea when the Savior of the world died were equaled by the emotional disturbances in the hearts of his disciples when the distressing truth bore in undeniably upon their distraught minds that their beloved Master was really dead. The One whom they believed was the promised Messiah, who in affirmation of his true identity had healed the sick and raised the dead, had been put to death by his enemies, without offering resistance, or permitting his friends to defend him.

This was a turn of events which they did not expect. True, in one of his parables Jesus had indicated that he was going away to a far country to receive a kingdom and to return. (Luke 19:12) He gave them this lesson as they approached Jerusalem, where he knew he was soon to die, as though to prepare them for what was coming. But they did not comprehend the meaning of the parable and were not prepared for their Master's death. He had told them plainly that he would suffer and die, but Peter had said, "Be it far from thee, Lord," and perhaps they thought that Jesus finally would accede to Peter's wishes; but instead he permitted himself to be led as a lamb to the slaughter.—Matt. 16:22; Isa. 53:7

The feelings of the disciples were well summed up by the two who, when walking to Emmaus, were joined by the resur-

rected Jesus, who asked the cause of their sadness. They told him about Jesus who, they had been convinced, was the Messiah, and said, "We trusted that it had been he which should have redeemed Israel." (Luke 24:21) The implication was that now, since his enemies had put him to death, they had been wrong concerning the true identity of their Master; that after all he was not the Messiah.

They related to Jesus that "certain women also of our company made us astonished, which were early at the sepulchre; and when they found not the body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them that were with us went to the sepulchre, and found it even so as the women had said: but him they saw not." (Luke 24:22-24) "But him they saw not"—regardless of the report that Jesus was alive, their conclusion was that he was still dead. No wonder they were sad!

But then the Master preached that wonderful sermon in which, beginning with Moses, he pointed out to them from the prophecies that it was necessary for the Messiah to suffer and die, and afterward enter into his glory. Discussing the experience later they said, "Did not our hearts burn within us, while he talked with us by the way, and while he opened to us the Scriptures?" (vs. 32) Now they knew that the report of the women was true—their beloved Master was alive. Sorrow had been turned into joy.

But they did not see much of Jesus during the days to follow. Jesus appeared to, and conversed with, his disciples briefly on a few occasions. But there was not that closeness of association that existed between them prior to his crucifixion. He revealed by many infallible proofs that he was indeed the resurrected Jesus, but they were at a loss to know just what they were to do in view of these changed circumstances. The apostles had left all to follow their Master, but they did not now know just how to follow him.

And then he appeared to them on Mount Olivet, which turned out to be for the last time. Apparently it had been several days since they had seen him. They remembered his parable concerning a certain nobleman who went away into a far country to

receive a kingdom and to return. Perhaps now they thought he had been in that "far country," and had returned, so they made bold to ask him, "Wilt thou at this time restore again the kingdom to Israel?"—Acts 1:6

Jesus' reply to this question was indirect—"It is not for you to know the times or the seasons, which the Father hath put in his own power." (vs. 7) Doubtless this reply has been taken to heart by many of the Lord's people throughout the age as they have realized their inability to determine the exact time when the long-promised kingdom of Christ would be established. Jesus did not mean that his disciples could never know anything about "the times or the seasons" in the divine plan, but merely that his Heavenly Father controlled the revelation of this knowledge, and that his people would be permitted to know details of the times and seasons only when and to the extent that his wisdom decreed would be best for them.

After the Holy Spirit came upon the waiting church at Pentecost, the disciples began to realize that the kingdom would not be established in their day. After that, until this end of the age, the Heavenly Father kept the time features of his plan well concealed, even from his most faithful children. But when certain time measurements were mentioned to the Prophet Daniel, it was said to him, "Go thy way, Daniel: for the words are closed up and sealed till the time of the end." Daniel was also informed that when "the time of the end" did come "none of the wicked shall understand; but the wise shall understand."—Dan. 9:21-27; 12:7-13

While this is not the place to discuss these points in detail, there is every reason to believe that we are now living in this foretold "time of the end." Because this is true, certain time prophecies of the Bible have been opened up to the Lord's people, to their great comfort and joy; and this has been a wonderful aid in establishing the fact that we are now living in "the time of the end" and in the days of our Lord's second presence.

However, the extreme limit pointed out by these time prophecies is the year 1914. Here, the Scriptures reveal, was to be the end of the period referred to by Jesus as "the times of the Gentiles." (Luke 21:24) Because no authentic date beyond this seemed

to be pointed out in the Scriptures, it was assumed that 1914 would see the full establishment of the kingdom, and that the last member of God's new creation would, on or before that date, pass beyond the veil, to be associated with Jesus in the spiritual phase of the kingdom.

But this was an assumption which did not become a reality, and the Lord's people ever since have been waiting, and rejoicing in their privilege of continuing to serve this side of the veil. But often the question is raised, "How long?" and the answer to us is the same in principle as the one Jesus gave to his disciples on Mount Olivet, "It is not for you to know the times or the seasons which the Father hath put in his own power." That this is true of us in principle is proved by the fact that we do not know.

The remainder of Jesus' reply is also appropriate for our consideration, "Ye shall be witnesses unto me." (vs. 8) In other words, while we are waiting out the uncertain time until the Lord completes the work of grace in our hearts, and takes us home to be with Jesus in the kingdom, we have a work to do. We are to continue the laying down of our lives, bearing witness to the truth. It is not for us to be too concerned as to when this labor of love in the Lord's cause will be ended. The important thing is to continue actively serving the Lord as long as we have the opportunity.

The Message

IN THE Apostle John's vision of the kingdom, the ones he saw living and reigning with Christ were those who had been "beheaded for the witness of Jesus, and for the Word of God." (Rev. 20:4) Jesus is the center of the divine plan contained in the "Word" of God. To bear witness to both is to proclaim the whole truth. The truth of the divine plan is the good news of the kingdom. It is the everlasting Gospel. (Rev. 14:6) It is this full and complete message of truth that exalts the God of love in the minds and hearts of those to whom he gives ears to hear.

Jesus proclaimed himself to be "the light of the world." (John 8:12; 9:5) He also said that his followers were to be the light of the world. (Matt. 5:14) It follows that our message should be the

same as his, and the outline of Jesus' message is presented in Isaiah 61:1-3, which reads, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted; to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified."

In a synagogue in Nazareth Jesus quoted a portion of this commission, omitting the part which refers to declaring the day of vengeance, and also the reference to those who mourn in Zion. In his quotation, however, Jesus added a statement concerning the recovery of "sight to the blind." (Luke 4:18, 19) Apparently Jesus omitted reference to "the day of vengeance" because God's vengeance through a "time of trouble, such as never was since there was a nation," was not to come upon the world until this end of the age, although he did make brief references to the vengeance which was to come upon the nation of Israel to the uttermost, and also prophesied the present "distress of nations with perplexity."—Dan. 12:1; Matt. 24:21, 22; Luke 21:24, 25; I Thess. 2:16

Generally speaking, then, we can consider the Holy Spirit's commission outlining the message Jesus was to proclaim as also applying to his footstep followers. As members of his body we receive the anointing of the Spirit from and through him. In the outworking of this anointing, however, Jesus could go further than we, in the sense that he could illustrate the practical meaning of the good news by the use of miracle-working power in the healing of the sick and the raising of the dead. Jesus could also read the hearts of his listeners, which was a great aid in certain situations.

"Good Tidings unto the Meek"

WE ARE to "preach good tidings unto the meek." "Good tidings" is an all-inclusive expression embracing every feature of

the divine plan for the redemption and recovery of the human race from sin and death. The angel announced the birth of Jesus as good tidings, for he was born to be the Savior. Through his birth God's good will was manifested toward mankind; and through him peace eventually will be established among men, because men will be reconciled to God and will be at peace with him.

The Gospel of the kingdom which Jesus said was to be preached in all the world for a witness is certainly good tidings. (Matt. 24:14) Indeed, this is what the word "Gospel" means. And there are many good things to preach concerning the kingdom. It is in the kingdom that the Lord will make a "feast of fat things" to all people, and "swallow up death in victory." It is in the kingdom that tears will be wiped away, and there "shall be no more death." It will be in the kingdom that the knowledge of the Lord will fill the earth as the waters cover the sea; and nothing will be permitted to hurt nor to destroy.—Isa. 11:9; 25:6-9; Rev. 21:4

It will be in the kingdom that blind eyes will be opened, and deaf ears unstopped. And in that kingdom there will be a highway which leads to holiness and perfection. Over this highway the redeemed of the Lord shall walk; and "the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." It will be in the kingdom that the people will "build houses and inhabit them," and "plant vineyards, and eat the fruit of them; . . . and long enjoy the work of their hands."—Isa. 35; 65:17-22

In Romans 1:1, 2 the Apostle Paul writes of "the Gospel of God, (which he had promised afore by his prophets in the holy Scriptures)." The Apostle Peter, speaking of the time of Christ's return and the work of his second presence, used the expression, "times of restitution of all things," and explained that God had foretold these restitution blessings "by the mouth of all his holy prophets since the world began."—Acts 3:19-21

What an honor it was for each of the holy prophets to be the mouthpiece of God in prophesying of the good tidings of restitution! And today it is our privilege to combine the testimony of

all the prophets, and disseminate it as widely and effectively as possible. But we are not to intrude upon those who may not wish to hear. The commission is specific in this connection. We are to preach good tidings to the "meek"; that is, to those who are teachable and who really want to learn the truth concerning the God of their salvation.

However, we do not have the ability to know just who the meek of the earth might be. They are not necessarily those who are poverty-stricken. Among these are sometimes found the arrogant and haughty, the proud and self-sufficient. Nor can we decide that none of the meek are to be found among those who possess much of this world's goods. When Jesus saw Nathaniel under the fig tree, he said, "Behold an Israelite indeed, in whom is no guile." (John 1:44-50) But we cannot read the hearts of the people as Jesus did, and yet the good news of the kingdom must be directed only to the meek. How is this accomplished?

Actually, we are to proclaim the message by every means, and as widely as possible, but only the meek, the teachable, will give any lasting heed to it. These we are to nourish and build up in the faith as best we can. These are the ones who realize their need of the truth, and of the comfort and encouragement it affords them. Since the good news is designed for the meek, it is important that it be understandingly and humbly proclaimed. We are to pursue our mission in a kindly and loving manner, seeking to be peacemakers through the proclamation of the Gospel of peace. There will be opposition, but let it be because the darkness hates the light, and not because we have been unkind or belligerent light-bearers. The Spirit's commission is to bind up the brokenhearted, not to break the hearts of the people.

Liberty to the Captives

THE "captives" referred to in the commission would seem to be those who are "bound" in the "prison" of death. The good news of the kingdom includes the blessed fact that these captives of death are to be given their liberty; that the doors to their prison are to be opened. Jesus assured Peter that when the church was built the "gates of hell" would not prevail against

it. Hell, or "hades" in the Greek, is the death condition, that great prison of death, the gates of which will be thrown open and all the prisoners released. It is for this purpose that Jesus has the "keys of hell and of death."—Rev. 1:18

What a grand feature of the good tidings this is! It is the doctrine of the resurrection of the dead. In the Old Testament it is described as the release of death's captives and the awakening of those who "sleep in the dust of the earth." It is also the response to the divine call, "Return ye children of men." (Ps. 90:3; Dan. 12:2, 3; Ezek. 16:53-55) Without this doctrine of the resurrection there would be no divine plan of salvation, no "Gospel of the kingdom."

For the most part, the professed Christian world claims to believe in the resurrection of the dead, but to a large extent it is merely a matter of using the expression. Actually, no one can believe in the resurrection of the dead, and at the same time insist that no one is dead. At best, therefore, the doctrine of the resurrection is held in a confused sort of way by the nominal churches.

This means that if we are effectively to present this blessed feature of the divine plan it is essential to rid the minds of the "meek" of the various erroneous theories which becloud its real beauty. We must make it plain that "the wages of sin is death," not eternal torture. (Rom. 6:23) The texts of the Bible which have been misused to teach the torment blasphemy must be properly explained. It is essential also to point out from the Word of God that there is no such thing as an immortal human soul. But may we ever keep in mind that in this aspect of our message our opposition is to false doctrines, and not to those who continue to believe them.

"The Acceptable Year of the Lord"

WE ARE also commissioned "to proclaim the acceptable year of the Lord." This seems clearly to be a reference to the calling and sacrificial work of the Lord's people throughout the Gospel Age. Paul wrote, quoting from Isaiah 49:8, "(For he saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee: behold, now is the accepted time; behold, now

is the day of salvation.)" (II Cor. 6:2) The typical sacrifices of the Jewish Age pointed forward to the sacrifices of Jesus and the church during the present age—the "better sacrifices."—Heb. 9:22, 23

Those who are restored to oneness with the Lord under the terms of the New Covenant will neither be invited, nor expected, to lay down their lives in sacrifice. The Gospel Age is the period in the plan of God when his servants are invited to sacrifice their lives in his service, even as Jesus did; and in doing this they have the assurance that their sacrifices are, through Jesus, acceptable. Paul wrote, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Rom. 12:1

"Now is the accepted time," Paul wrote. In other words, this is "the acceptable year of the Lord," and this truth is a part of our message, especially to those who show an interest, and give evidence that the Lord has given them "ears to hear." Associated with this is the "high calling," the "heavenly calling" extended to those who consecrate themselves to follow in the footsteps of Jesus. (Phil. 3:14; Heb. 3:1) Also involved in this part of the message is the prospect of living and reigning with Christ for the blessing of all the families of the earth.—Rev. 20:6

"The Day of Vengeance of Our God"

BROADLY speaking, the proclamation of the day of vengeance has to do with the prophecies relating to the end of the age. This is important, because it is through these prophecies that we are given assurance that the kingdom and its blessings are near at hand. Specifically, the prophetic "day of vengeance" is that period of destructive trouble upon the nations which brings Satan's world to an end and prepares the way for the full establishment of Messiah's kingdom.

This trouble throughout the earth causes many to mourn. It is located in the early part of Christ's second presence, and it is his "standing up" to exercise his authority and power that precipitates the prophetic "time of trouble." (Dan. 12:1) Jesus said that "all the tribes of the earth" would "mourn" because

of him. (Rev. 1:7, **Diaglott**) These may well be the mourners referred to in connection with the commission to proclaim "the day of vengeance," and this would give us the clue as to an important part of this proclamation, which is giving comfort to those who are distressed mentally and otherwise because of the great "time of trouble."

This emphasizes that proclaiming the day of vengeance is not pronouncing vengeance. This is not our work. It is God's vengeance against a sinful world, and it is our commission merely to explain its significance, and point to the time of blessing which is so soon to reach the distraught world. It is this that comforts those who mourn. Isaiah wrote: "Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense [this is the prophetic day of vengeance]; he will come and save you."—Isa. 35:3, 4

Thus even this aspect of our message is seen to be good news—a part of "the Gospel of the kingdom." And how wonderful to be able to say to those who are fearful of heart and mourning over the great distress that is in the world, that what is transpiring is necessary to prepare the world for Messiah's kingdom, and does not mean that God is vindictive, or cruel, but, to the contrary, is about ready to restore the world of mankind to health and life through the agencies of the kingdom!

Restoration of Israel

ONE of the reassuring groups of prophecy relating to our day pertains to the restoration of the Israelites to their Land of Promise. This undoubtedly is the beginning of their full restoration to divine favor. An interesting aspect of this is Paul's observation, "What shall the receiving of them be, but life from the dead?" (Rom. 11:15) What a glorious meaning this gives to what we see taking place in Israel today. Yes, it proves that the resurrection of the dead is near—the dead of Israel and of all nations and races. What a glorious message to proclaim to Israel and the whole world!

How little the prophecies pertaining to the restoration of

Israel would really mean if they were limited to the generation of Israelites now living. Rather, "all Israel" is to be saved from their blindness and from their unfaithfulness to God, because every generation of them will be awakened from the sleep of death, for this is God's covenant with them when he takes away their sins.—Jer. 31:31-34; Rom. 11:25-27

First will be the Ancient Worthies—those who will come forth in the "better resurrection," being made perfect to serve as the human representatives of Christ and his church, the spiritual rulers in the kingdom. (Heb. 11:35-40) Then will follow, in keeping with the kingdom arrangements, the awakening of Jews and Gentiles, until all who are in their graves shall have heard the voice of the Son of man and been brought forth from death. (John 5:28, 29, R. V.) Glorious prospect, and made the more comforting in our presentation of the prophecies, as we give it the prominence assigned to it in the Word of God.

Mourners in Zion

ZION was the Capital Hill in the typical kingdom of the Lord in which David was the first to sit upon the throne. Antotypically, then, "Zion," as here used, would seem to picture the Lord's people who have the prospect of reigning with Christ, those who even now have been translated from the power of darkness into the kingdom of God's dear Son. (Col. 1:13) Obviously there are no mourners among those who have already been exalted in the first resurrection to reign with Christ.

Among the Zion class this side the veil there are always those who need the comfort of the Scriptures which we alone can give them. Paul speaks of "consolation in Christ" and the "comfort of love." (Phil. 2:1) We are to bear one another's burdens. (Gal. 6:2) We are to lay down our lives for the brethren, assisting them in any and every way we can—especially those among us who are weighted down with cares and sorrows, and need special attention. This is true of most of the Lord's people at one time or another as they walk in the narrow way of sacrifice.

How beautifully Isaiah states the outworking of this portion of our commission. To those who mourn in Zion we are to give

"beauty for ashes," "the oil of joy for mourning, the garment of praise for the spirit of heaviness." Only the comforting assurances of the truth, tenderly and lovingly presented, can accomplish all this. And it is truly a privilege to share in such an upbuilding ministry of the Gospel of the kingdom.

Isaiah explains that the purpose of this ministry is that those who mourn in Zion "might be called trees of righteousness, the planting of the Lord, that he might be glorified." These "trees of righteousness" are the Lord's own people. They are his "planting," and he gives us the opportunity, through co-operation with him, to keep them nourished and growing; not for our own glory, but for his. These mourners in Zion might well include those referred to by James, when he wrote, "He which converteth the sinner from the error of his way shall save a soul from death." (James 5:20) There are many reasons why various ones in Zion mourn, but the object of our comforting them is that they might be "saved" and remain "trees of righteousness," that the Lord "might be glorified."

Some of the Lord's people may be mourning because of erroneous doctrines, either in or outside of the nominal Zion. These especially need our help. Indeed, the principle of love reflected in this entire commission of the Holy Spirit calls for doing good unto all as we have opportunity, and especially to the household of faith. (Gal. 6:10) This means that we will proclaim the appropriate message of truth to all, to Jew and Gentile, to unbelievers and professed Christians, to all who display sufficient meekness to give ear to what they hear.

And let us be faithful in the outworking of this commission. Let us be faithful individually, and let us be faithful as we co-operate with others in a wider witness work which this makes possible. But ever and always, may we speak, not with words which man's wisdom giveth, but as the oracles of God, basing our testimony on the Word of God, and presenting it in the loving Spirit of God. And, regardless of the time involved, let us not be weary in well-doing, but continue on until we hear the Lord's, "Well done!"

Film Witnessing in Canada

OUR Brther Stephen Roskiewicz, of Grand Rapids, Michigan, recently sent us a report of some of his experiences visiting the brethren and showing The Bible Answers TV films to public audiences in the provinces of Manitoba and Saskatchewan, Canada. Many blessings were enjoyed, and some hardships experienced, all of which make the report of more than usual interest. We believe that the following excerpts from his letter will be of interest to all:

"One of the highlights of the trip was at Canora. Here I found the brethren very zealous and affectionate toward the truth and its service. They had advertised a public meeting in the small village of Danbury. To my surprise about fifty of the public came out to this meeting; and this in spite of the fact that the roads were very bad, and it was cold. Some drove eighty miles. After showing two half-hour films I asked the audience if they wished to see another, and they voted unanimously for me to show another, so they received a good witness.

"The next evening I was in Yorkton, where another public meeting had been advertised. The villages here are spread far apart, and it took a lot of work, and

traveling many muddy miles to arrange for this meeting, but the results were indeed blessed and gratifying. About eighty adult visitors and twenty-five children attended this meeting. But here we had an odd experience. About 7:45, when the hall was filling up and our hopes for a large crowd were high in the clouds, suddenly the village siren sounded, and, as you could expect, the hall was soon emptied of both adults and children. Our hopes were turned to disappointment.

"We, too, went outside to see where the fire was, and found that only a small barn was on fire, which was brought under control almost immediately. To our pleasant surprise, the public all returned to the hall, bringing additional ones with them. The

hall smelled like a smokehouse, but we had the privilege of showing three half-hour films here also. So what seemed to be a disappointment really turned out to be a delayed blessing. The brethren, including myself, were overwhelmed with joy, and thanked our loving Heavenly Father for his wonderful providential care.

"The following day we visited some isolated brethren, and drove on to Lintlaw, where we held a meeting for the friends in a home. The next town we visited was Nora, where a meeting was advertised for that same evening. Not too many were present—about fifteen—as the weather was stormy.

The following day I was scheduled to hold a public meeting in Porcupine Plains, a distance of about eighty miles. I decided to stay that night at a small hotel en route, and finish the trip to Porcupine Plains the next morning. However, a carload of brethren had come to the meeting in Nora from Porcupine Plains and insisted that I go all the way to their town that night, as one of the friends expected me. One of these brethren offered to ride with me to show the way, explaining that he knew a short cut to Porcupine Plains which would save considerable time.

"The weather was getting bad. We soon were driving through snow drifts up to three feet deep. Then it began to rain, making

these drifts heavy. The car could no longer get through. We were stuck. It was midnight, and we were only ten miles from our destination. No one was in sight, but we had to do something, so I started to walk to see if I could get help. By the Lord's favor I found a farmer. Although sound asleep, when aroused he willingly got up, harnessed his horses, and pulled us out. He turned us around in the road and instructed us not to continue on that road, as it was impassable. He said that we would have to go back and take the main road. This meant one hundred and twenty-five miles more driving. We finally arrived in Porcupine Plains at 3:30 a. m., having traveled over the longest "short cut" in my experience.

"In Porcupine Plains we had meetings from 2:00 p. m. until 10:00 p. m. The 8:00 o'clock meeting was advertised, and over one hundred attended. The hall was packed. They sat on planks, many stood, and the children sat on the floor. After showing two half-hour films, I thought they would be tired sitting on the benches with no back support, and so many standing. Besides, I was tired from the ordeal the night before. But when I asked if they wanted more, they voted yes, and I was glad to see their interest. The Lord indeed blessed that effort. It reminded me of his people in the past, not excluding the

apostles, how they served the great King under worse conditions, and rejoiced to be so used because they loved the truth and wanted to share it with others. It was especially a good lesson to me to see how these people with so little of earthly comforts did not complain.

"The next day I arrived in Prince Albert where I served at a wedding in the courthouse. I also showed one of the films at the wedding reception, where there were about sixty in attendance. Here, again, the Christian love and warmth of the brethren was greatly appreciated. By this time the use of The Bible Answers Films for witnessing began to be "catching," and two of the brethren indicated their intention of purchasing projectors and go from place to place telling the good tidings. The public meeting at Prince Albert was attended by about thirty.

"The next public meeting was at Tarnopol, and we had another good turnout—about fifty. It was amazing to me to note how far the people would travel to attend one of these meetings, and over poor roads.

"From Tarnopol I went to Saskatoon, where there was a small meeting of the friends. My next scheduled stop was Luceland. I drove about a hundred miles on the way to Luceland, but the road got so bad I could not continue. The ruts were deep, and the

ground frozen, and I thought the bottom of the car would be torn out. I did damage the car, and reluctantly had to telephone to the brethren in Luceland that I could not get through.

"In Regina a sister put forth a good effort for a public witness in the Y. W. C. A., but the attendance was small. The remainder of the trip was routine. My last stop in Canada was Winnipeg. The last appointment of the trip was in Appleton, Wisconsin. Here the brethren enjoyed the film very much. Immediately after the meeting that evening I left for Manitowoc, Wisconsin, to board the night boat for Ludington, Michigan. At 8:00 o'clock the next morning I was warmly welcomed home by my family. I feel deeply our Heavenly Father's overruling care over me and over all his dear children. I especially appreciated the privilege of meeting so many new faces, and do hope that, by his grace, I left some blessings along the way."

New Color Film Ready

SURELY Brother Roskiewicz's use of The Bible Answers television films in Canada was richly blessed by the Lord, and we rejoice with him, and with all who co-labored with him in the effort. Reports from various parts of the country indicate that the attendance of the public at gatherings where a film is shown is gratify-

ing, and we strongly urge a continuance of this form of witness work.

However, films should not be looked upon as replacing public lectures. It is not usually advisable to give up one form of service in favor of another. In many instances the brethren are combining the use of films with public lectures, and this arrangement seems to be working out very well.

We take this opportunity to announce that we now have available the second one-hour color

film for use at public meetings. The title of this new film is, "The Unknown God." We have already received requests for this new film, and we will be glad to hear from any of the brethren who may desire to use it. Incidentally, it will be used to give the public witness at the Lakeland, Florida Convention; and at the one-day gathering of the brethren in the Henry Hudson Hotel in New York City, on Sunday, April 29. This gathering will be held under the auspices of the New York Bible Students Church.

Television Promotion Increased

THE television witness work is proceeding in a very encouraging manner. By midsummer forty half-hour programs will have been completed, and more are being contemplated. A glance at the list of stations using The Bible Answers films, as shown on page 16, reveals that already a wide witness is being given by this method. Many inquire as to the mail response to these programs. We are glad to report that it is very encouraging. On the average, station by station, it is more than four times the response to radio programs. However, we still think that the radio work is very worthwhile, and will

be continued. It continues to stimulate interest in the truth in the hearts of many.

It is generally known, we believe, that the television stations using The Bible Answers films are doing so without charge. Up to now, our only contact with television stations to offer them these programs has been through the brethren, either by personal interviews, or through the mail. Most of the personal contact work has been done by Brothers William Bertsche, J. Y. MacAulay, Stephen Roskiewicz, and Samuel Baker. There have been a number of others who have done some of this work, and we hope there will

be still more. The sacrificing efforts of these brethren have been greatly assisted by Brother Foss and his helpers in the Los Angeles area.

All the brethren serving in this field have done well, and we are confident that they will continue to do so, for it is an important service. In the United States and Canada there are many hundreds of television stations, and obviously such a few workers cannot get around to make personal visits to all of them. There are many stations which have not as yet received a personal visit from any of our brethren. In answer to careful study and prayer, we have been brought into touch with an agency which handles this type of work—"Modern Talking Picture Service, Inc."

In addition to what the brethren can do, this agency is now working in the field to place our films on television stations. Already stations have been secured in a number of cities where we had not thus far secured coverage. This agency conducts its efforts

by mail, and by personal contacts with the stations. It handles many types of public service films, is well-known by the stations, and we feel reasonably confident that the fruitful efforts of the brethren in this field, which, of course, will be continued, will be augmented by the help the agency is in a position to give us.

Naturally we desire television coverage wherever it is obtainable, and the agency will contact all stations not now televising The Bible Answers films. We are confident that the brethren in every locality would like to have the programs. It will not be possible for us to know in advance where contacts will be made. However, when a station agrees to accept the programs, we will be notified; and, in turn, if there is an ecclesia in the area, it will be notified by us that the brethren may have an opportunity to publicize the programs if they wish. Let us pray that the dear Lord will continue to bless the united efforts of his people to his own glory.

TAPE RECORDED MEMORIAL SERVICE

We are pleased to announce that again this year, as for a number of years in the past, a complete Memorial service, commemorating our Redeemer's death, will be available, recorded on tape. This recording will be sent free to all who may desire it. All that we ask is that the tape be returned after it is used. We have received many letters expressing appreciation of the Memorial tapes, especially from the isolated, and from small groups which do not have a brother to conduct the service in person. Address request to, Dawn Recorded Lecture Service, 37 Wilson Avenue, Rutherford, New Jersey.

LETTERS OF APPRECIATION

Gaining Knowledge

"The Bible Answers: Dear friends in Christ. I have been enjoying your television program for some time. I have sent for several of your books, including 'Our Lord's Return,' 'God and Reason,' 'Hope Beyond the Grave,' 'Father, Son, and Holy Spirit,' also your pamphlet on blood transfusion. Being a nurse, I have given so many, many transfusions. One of my patients was very much in need of a transfusion, but refused it, saying that it was contrary to God's law. From reading your pamphlet, I see the light on it, and it is just the way I thought. Thank you. I have also sent for a year's subscription to The Dawn."—Arkansas

Appreciation and Zeal

"Dear Brethren: Greetings in the name of our Lord. I would like to express my joy and appreciation to the brethren of The Dawn as they carry the banner of truth to all who have an ear to hear. To those of us who have no brethren with which to study and fellowship, the help the Lord has provided through The Dawn brethren are a blessing indeed, and we give thanks to the Lord for these things.

"The recorded lectures are a particular blessing in that they bring the voices of our brethren in Christ into our homes, leaving with us not only a message of truth and words of encouragement, but also a feeling of their presence with us. I

have just listened to a recording of Brother Pollock's European trip. I was very interested in the way brethren in out-of-the-way places have come to a knowledge of the truth, how they communicate with those of like precious faith, and how zealously they strive to help one another, and to carry God's truth to those seeking for it. A message of this sort will move us to greater effort.

"A while ago a form of service was opened to me. I noticed in the local weekly paper how items of interest of one, two, or three lines were used to fill columns. I approached the editor and asked him if he ever tried to sell this space, and after some discussion he agreed to run my advertisement of the 'Frank and Ernest' programs in these spaces. The fee is very reasonable, and the notice has appeared as many as seven times in one issue, and in one issue, only once, depending on the filler space available. Yours in his service."—Canada

Interested in Others

"The Bible Answers, Dear Sirs: Please send a copy of your TV program for today. We enjoyed this telecast very much, and it greatly confirmed our faith in God's Word. We hope that we may be able to pass this blessing on to others by showing them the copy of the program which you offered to send."—Kansas

SPEAKERS' APPOINTMENTS

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, Pilgrim Department, East Rutherford, New Jersey. A visit will be arranged when possible.

SAMUEL BAKER	PANTEL HATGIS	Luseland, Sask., Can. 5, 6
London, Ont., Can. Apr. 10	Chicago, Ill. Apr. 12	Saskatoon, Sask., Can. 8
Chatham, Ont., Can. 11	Detroit, Mich. 14, 15	Tarnapol, St. Brieux, Steep
Detroit, Mich. 14, 15	THOMAS HICKS	Creek, Middle Lake, Prince
Toledo, Ohio 16	Sayville, N. Y. Apr. 1	Albert, Sask., Can. 10-13
Piqua, Ohio 17	G. M. JEUCK	Canora, Sask., Can. 15-17
Dayton, Ohio 18	Wallingford, Conn. Apr. 15	Regina, Sask., Can. 19
Columbus, Ohio 19, 20	Hartford, Conn. (Aft.) 15	Winnipeg, Man. 21, 22
Cincinnati, Ohio 21, 22	G. F. JUDSON	Parkers Prairie, Minn.
Muncie, Ind. 23	Groton, Conn. Apr. 15	24, 25
Anderson, Ind. 24	New London (Aft.) 15	Minneapolis, Minn. 27
Indianapolis, Ind. 25	A. H. KRUMPOLT	(Fillmore St.)
Columbus, Ind. 26	Pottstown, Pa. Apr. 8	Minneapolis, Minn. 29
Salem, Ind. 27	L. P. LOOMIS	(Cedar Ave.)
New Albany, Ind. 28, 29	New Haven, Conn. Apr. 15	Withee, Wis. 30-May 1
Evansville, Ind. 30	Waterbury, Conn. (Aft.) 15	C. A. SMITH
W. C. BERTSCHE	York, Pa. 29	Catawissa, Pa. Apr. 8
Lakeland, Fla.	Lancaster, Pa. (Aft.) 29	C. A. SUNDBOM
Mar. 31-Apr. 2	EDWARD LORENZ	San Luis Obispo, Calif. 2
Brother Bertsche will be	New York, N. Y. Apr. 8	San Francisco, Calif. 3
calling on television sta-	Paterson, N. J. (Aft.) 8	Sacramento, Calif. 4
tions in Georgia, South	Scarsdale, N. Y. 9	Chico, Calif. 5
Carolina, and Tennessee.	Staten Island, N. Y. 10	Portland, Ore. 6
F. A. BRIGHT	Brooklyn, N. Y. 11	Salem, Ore. 7, 8
Allentown, Pa. Apr. 22	New Brunswick, N. J. 12	Laramie, Wyo. 10
JENS COPELAND	Wilmington, Del. 14, 15	Grand Island, Nebr. 11
Miami, Fla. Apr. 29	J. Y. MAC AULAY	RICHARD SURACI
L. PAUL DAVIS	Brother MacAulay will be	Bridgeport, Conn. Apr. 22
St. Petersburg, Fla. Apr. 4	calling on television sta-	C. R. WEIDA
Miami, Fla. 15	tions along the Eastern	Buffalo, N. Y. Apr. 29
Orlando, Fla. 22	Seaboard and will contact	G. M. WILSON
O. D. DEIFER	the brethren when possible.	Orlando, Fla. Apr. 15
Baltimore, Md. Apr. 8	G. R. POLLOCK	New York, N. Y. 29
Philadelphia, Pa. (Aft.) 8	New York, N. Y. Apr. 29	W. N. WOODWORTH
EDWARD E. FAY	H. W. PRICE	Lakeland, Fla. 31-Apr. 2
New York, N. Y. Apr. 29	Vernon, B. C., Can. Apr. 1	Detroit, Mich. 14, 15
	Calgary, Alta., Can. 3	Boston, Mass. 21, 22

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

GEORGE BALKO Monessen, Pa. Apr. 8 Connellsville, Pa. (Aft.) 8	EARL L. FOWLER Riverside, Calif. Apr. 15 Ontario, Calif. (Aft.) 15	N. MOLENAAR Tehachapi, Calif. Apr. 15
MIKE BALKO Monessen, Pa. Apr. 15	THEODORE HACK Minneapolis, Minn. Apr. 1 (Fillmore Ave.)	EVERETT MURRAY Piqua, Ohio Apr. 1 Minneapolis, Minn. 8 (Cedar Avenue)
C. M. CHUPA London, Ont., Can. Apr. 8	JOHN G. HULL, JR. Whittier, Calif. Apr. 22	KENNETH M. NAIL Antioch, Calif. Apr. 15
FRED J. DARROW Ventura, Calif. Apr. 8	GEORGE O. JEUCK Miami, Fla. Apr. 8	LEO POST Gary, Ind. Apr. 15
THOMAS C. FAY San Bernardino, Calif. 1	LEONARD JEZUIT Milwaukee, Wis. Apr. 8	R. A. RAWSON Flint, Mich. Apr. 1
JOSEPH FENCHAK Connellsville, Pa. Apr. 1 Duquesne, Pa. 29	EDWARD G. LORENZ Whittier, Calif. Apr. 1	G. P. RIPPER Whittier, Calif. Apr. 15
IRVING C. FOSS Fresno, Calif. Apr. 1	ADAM MISKAWITZ LaSalle, Ill. Apr. 1	THOMAS T. RYDE Whittier, Calif. Apr. 8 Fullerton, Calif. 22
		R. S. SEKLEMIAN Sacramento, Calif. Apr. 1



WEEKLY PRAYER MEETING TEXTS

APRIL 5—"My mouth shall praise thee with joyful lips: when I remember thee upon my bed, and meditate on thee in the night watches."—Psalm 63:5, 6 (Z. '96-161 Hymn 324)

APRIL 12—"The cup of blessing which we bless, is it not the participation of the blood of Christ? The bread which we break, is it not the participation of the body of Christ? For we being many are one loaf."—I Corinthians 10:16, 17 (Z. '01-76 Hymn 122)

APRIL 19—"Out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things."—Matthew 12:34, 35 (Z. '96-30 Hymn 198)

APRIL 26—"He that is entered into His rest, he also hath ceased from his own works, as God did from his."—Hebrews 4:10 (Z. '02-205 Hymn 220)

CONVENTIONS

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

***LAKELAND, FLA.,** March 31-April 2—Florida Bible Students Annual Convention. Civic Center Theater, Lake Mirror Drive. For room reservations write to Mr. Stanley W. Jeuck, 1910 Hillcrest, Orlando. For any other information write to Mr. Jens Copeland, 546 84th Avenue North, St. Petersburg.

PATERSON, N. J., March 31, April 1—YWCA Building, 185 Carroll Street. Mr. Michael Koterba, 29 Mt. Pleasant Avenue, Wallington, N. J.

SALEM, OREGON, April 7, 8—Veterans of Foreign Wars Hall, 630 Hood St., N. E. Mrs. Yonnie Stafek, 5110 Caplinger Rd., S. E.

COLUMBUS, OHIO, April 8—Southern Hotel, South High and East Main Sts. Mrs. Josephine Ewing, 273 South Algonquin Ave., Columbus 4.

SAGINAW, MICH., April 8—The Woman's Club, 311 North Jefferson St. Mrs. C. A. Sundbom, 207 Alice St.

DETROIT, MICH., April 14, 15—North Rosedale Park Civic Association Bldg., Avon Rd. and Bretton. Mr. R. A. Rawson, 19050 Addison Ave., Southfield, Mich.

FRESNO, CALIF., April 14, 15—Odd Fellows Hall, 1915 Merced St., Mrs. F. W. Becker, 1413 East Griffith Way, Fresno 4.

***WILMINGTON, DEL.,** April 14, 15—The New Century Club, 1014 Delaware Ave. Mrs. Peter Kolliman, 404 West 31st St., Wilmington 2.

CINCINNATI, OHIO, April 15—Brotherhood Bldg., Room 410, Court and Vine Sts. Mrs. W. N. Poe, 1 West Ridge Place, Newport, Ky.

WINNIPEG, MAN., April 20-22—240 Manitoba Ave., Mrs. Mary Hnatowich, 858 Manitoba Ave., Winnipeg.

BOSTON, MASS., April 21, 22—Saturday afternoon: Chapel of Arlington St. Church, 353 Boylston St. Sunday: Sheraton-Plaza Hotel, Copley Square. Miss Florence B. Child, 64 Thurston St., Somerville 45, Mass.

STUEBENVILLE, OHIO, April 22—YMCA Bldg., 214 North Fourth St. Mrs. Pauline Teaff, 136 Kingston Ave.

AKRON, OHIO, April 29—YWCA Bldg., 146 South High St. Mrs. Marjorie Price, 1093 Frederick Blvd., Akron 20.

***BUFFALO, N. Y.,** April 29—Odd Fellows Lodge, corner Kenmore Ave. and Myron St., Kenmore, N. Y. Mrs. Helen Szuba, 362 South Union Rd., Williamsville 21, N. Y.

CHICAGO, ILL., April 29—Central Masonic Temple Bldg., 912 North LaSalle St. Mr. George Tabac, 3936 North LeClaire St., Chicago 41.

LOS ANGELES, CALIF., April 29—Golden State Masonic Temple, 933 South Hoover St. Mr. A. W. Abrahamsen, 2816 West 83rd St., Inglewood 4.

NEW ALBANY, IND., April 29—Amalgamated Bldg., 1614 East Spring St. Miss Nellie K. Goodbub, 620 Culbertson Ave.

NEW YORK, N. Y., April 29—Henry Hudson Hotel, 353 West 57th St. Mr. F. S. Wassmann, 453 West Saddle River Rd., Upper Saddle River, N. J.

(Continued on inside cover)

CONVENTIONS—Continued from page 64

GARY, INDIANA, May 5, 6—Indiana University Auditorium, Gary Center, 3400 Jefferson St. Mr. T. Trzeciak, 2444 West Tenth Place.

KANSAS CITY, MO., May 5, 6—Kansas City Attrenaeum, 900 East Linwood Blvd. Mrs. H. E. Brink, 4236 Antioch Rd., Kansas City 17.

WALLINGFORD, CONN., May 13—Masonic Hall, South Main St. Mrs. S. Wawrenziak, 49 Scrub Oak Rd., North Haven 2, Conn.

VANCOUVER, B. C., May 19-21—Scottish Auditorium, 1605 West Twelfth Ave. Mrs. W. A. McNee, 6559 Argyle St., Vancouver 15.

INDIANAPOLIS, IND., May 20—YWCA Bldg., Social Room, 329 North Pennsylvania St. Mrs. M. F. Martin, 4620 Hinesley Ave., Indianapolis 8.

TOLEDO, OHIO, May 20—YMCA Bldg.,

1110 Jefferson Ave. Mr. Roger Brandle, 4472 288th St., Toledo 11.

INDIANAPOLIS, IND., May 20
PHILADELPHIA., May 20

ROCHESTER, N. Y., May 27

SAYVILLE, N. Y., May 30

SAN FRANCISCO, CALIF., May 30-June 3—Asilomar Convention Grounds, Pacific Grove, Calif.

YORK, PA., June 16, 17

MONESSEN-WEST NEWTON, PA., June 17

CHARLOTTE, N. C., June 23, 24

DETROIT, MICH., June 29-July 1

LOS ANGELES, CALIF., July 1-4

SEATTLE, WASH.—Friends planning to attend the Labor Day convention should make immediate lodging reservations because of Century 21 Exposition. Write your preferred hotel or motel direct. For additional information: Mrs. L. E. Kirkham, 7751 29th N. W., Seattle 7.

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- The New Creation, cloth, 85 cents each.

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to us the
SCRIPTURES
clearly teach

That the church is "the temple of the living God"—peculiarly "his workmanship"; that its construction has been in progress throughout the Gospel age—ever since Christ became the world's Redeemer and the chief corner stone of this temple, through which, when finished, God's blessings shall come "to all people," and they find access to him.—1 Cor. 3:16, 17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29

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

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

That the hope of the church is that she may be like her Lord, "see him as he is," be a "partaker of the divine nature," and share his glory as his joint-heir.—1 John 3:2; John 17:24; Rom. 8:17; 11 Pet. 1:4

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

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