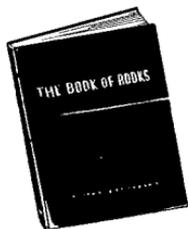


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Highlights of **Dawn**

Death Destroyed, Life Restored

"He will swallow up death in victory; and the Lord will wipe away tears from off all faces." "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful."—Isa. 25:8; Rev. 21:4, 5

AT THIS time of year the minds of millions throughout the world—particularly the western world—are turned toward the theme of Jesus' resurrection from the dead. A few believe that Jesus was actually raised from the dead, but with the majority it is merely a legend of the Christian religion. To these, however, the commemoration of the resurrection of Jesus does, to some extent, present a brief relief from the general news picture of chaos, destruction, and death which has turned the world into a state of darkness and hopelessness.

Today, in addition to the more than 150,000 human souls which are dying every twenty-four hours simply because they are members of a sin-cursed and dying race, we have those tragic deaths resulting from war, revolution, accident, crime, and drugs. It is indeed a nighttime of sorrow and weeping, but we have the blessed assurance of God's

Word that "joy cometh in the morning." (Ps. 30:5) That blessed morning of joy is to be ushered in by the rising of "the Sun of righteousness," who, "with healing in his wings," will heal the people of their diseases, and give peace, health, and life forevermore.—Mal. 4:2

Yes, in spite of the chaos and death with which we are surrounded and plagued, we have the assurances of God's Word that he will intervene in human affairs, and do for the people what they cannot do for themselves; which means that the hope held out in the Bible for the world of mankind is as bright as the promises of God. These promises assure us not only that sickness and death will be destroyed—as well as all the other evils which now afflict the human race—but also that those who are asleep in death are to be awakened, that they also may participate in the joys of that new day; that morning of joy which is to follow the present dark night of sorrow.

The question arises in the minds of many as to God's ability to fulfil all the wonderful promises which he has caused to be recorded in his Word. It may be an oversimplification of the matter, but to us it is obvious that the One who created life in the first place is abundantly able to restore life. And to assure us of this the Lord has given numerous instances in the Bible in which he has, through his servants, used his lifegiving power to awaken the dead to life. These instances we may consider as tokens of the divine purpose on behalf of all humans who are asleep in death. Some of these instances took place during Old Testament times, and others in the days of Jesus, and in connection with his ministry; while later the Apostle Peter raised a Christian sister from the sleep of death.

The Widow's Son

The Prophet Elijah awakened the son of a widow from the dead and thus demonstrated the power of the Creator to restore life. The record states that Elijah "stretched him-

self upon the child three times, and cried unto the Lord, and said, O Lord my God, I pray thee, let this child's soul ["life"—Rotherham, "breath of life"—NEB] come into him again. And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived. And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth."—I Kings 17:21-23

The use of the word "soul" in this account does not substantiate the false notion that humans have within them an intangible something called a soul, which escapes when the body dies. The word "soul" in this instance is used, as often in the Bible, simply to denote life. This boy's life had departed from him, and through the ministry of Elijah, and by the power of God, his life returned.

The important consideration in this account is that we have in it a token of the restoring power of God as it will yet manifest itself throughout all the earth, and on behalf of all who have fallen asleep in death—whether in war, or by disease, or simply in old age. Moses revealed the plan of God in this matter when, in a prayer, he said of God, "Thou turnest man to destruction; and sayest, Return, ye children of men."—Ps. 90:3

The Shunammite's Son Awakened

The story of the Shunammite woman, and her son who died as a result of sunstroke, is well-known to all Bible readers. When the son died the mother summoned Elisha, who restored him to life. The account reads:

"And when Elisha was come into the house, behold, the child was dead, and laid upon his bed. He went in therefore, and shut the door upon them twain, and prayed unto the Lord. And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon

the child; and the flesh of the child waxed warm. Then he returned, and walked in the house to and fro; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes. And he called Gehazi [his servant], and said, Call this Shunammite. So he called her. And when she was come in unto him, he said, Take up thy son. Then she went in, and fell at his feet, and bowed herself to the ground, and took up her son, and went out.”—II Kings 4:32-37

There is an old saying, “While there’s life, there’s hope,” but this limitation does not apply to God, for according to his promises, and according to the evidences furnished in his Word, there is hope for all who have died. True, the time had not yet come in the days of Elijah and Elisha for the general restoration of the dead. That remains to be accomplished during what the Apostle Peter described as the “times of restitution of all things.” (Acts 3:19-21) Those two boys restored to life by God’s ancient prophets went back into death again in later years. But this will not be so in the coming time of restoration, for then it will be only the disobedient who will not continue to live on forever.—Acts 3:23

In the New Testament

Through the ministry of Jesus others were awakened from the sleep of death. We quote the account of the young man in the city of Nain who was restored to life:

“Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow; and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And he delivered him to his mother.”—Luke 7:12-15

Then there was the case of the daughter of the ruler of the synagogue. She had died, "and all wept, and bewailed her; but he [Jesus] said, Weep not; she is not dead, but sleepeth. And they laughed him to scorn, knowing that she was dead. And he put them all out, and took her by the hand, and called, saying, Maid, arise. And her spirit [life] came again, and she arose straightway: and he commanded to give her meat. And her parents were astonished: but he charged them that they should tell no man what was done."
—Luke 8:52-58

Lazarus Also

Then we have the classic case of Lazarus, the brother of Martha and Mary. This little family of Bethany were special friends of Jesus. Lazarus became seriously ill at a time when Jesus was conducting his ministry in the northern country of Galilee. The sisters sent messengers to Jesus to tell him of their brother's illness, but Jesus did nothing about it for a number of days, and then explained to his disciples, "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby."
—John 11:4

Jesus knew, of course, that Lazarus would succumb to his sickness and would fall asleep in death, and when Lazarus did die Jesus said to his disciples, "Our friend Lazarus sleepeth; but I go that I may awake him out of sleep." (John 11:11) The disciples failed to comprehend the meaning of Jesus' statement, thinking he meant that Lazarus was simply resting quietly in sleep; then he said to them plainly, "Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him."—John 11:14, 15

Yes, Lazarus was dead, and in referring to it Jesus used sleep as a symbol of death because from sleep there is an awakening, and Jesus knew that the whole dead world of mankind would be awakened from the sleep of death in

God's due time. The Master returned to Bethany, and to the home of Martha and Mary, and when Martha saw him she said, "Lord, if thou hadst been here, by brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee." (John 11:21, 22) This was Martha's way of indicating her belief that Jesus was able to restore her brother to life.

And this Jesus intended to do. He said to Martha, "Thy brother shall rise again," to which Martha replied, "I know that he shall rise again in the resurrection at the last day." (John 11:23, 24) Martha had been a student of Jesus' teachings, and doubtless also of the Old Testament Scriptures in which is set forth the hope of the resurrection—an awakening from the sleep of death which was to be brought about by divine power in the final period of God's great plan of redemption and restoration through Christ, referred to in the prophecies as "the last day." Actually this "day" is a thousand years in length, and will see the whole dead world of mankind restored to life.

Jesus replied to Martha, "I am the resurrection, and the life"; that is, Jesus was the One who in the time of resurrection would be primarily the One used to restore life. Jesus gave his own human life as a ransom for Adam and his race, and by virtue of this he has been given the authority and the power to awaken all who are asleep in death. He awakened Lazarus from the sleep of death at that time as a demonstration of what would be accomplished in the final age of the divine plan for all who sleep in death. Lazarus had been dead for several days and his flesh had begun to decompose, and his awakening was a vivid example of the fact that so far as divine power is concerned it makes no difference whether one has been dead for a few moments, for four days, or for thousands of years, the lifegiving power of him who is "the resurrection and the life" will prevail for their restoration.

Christ the Firstfruits

Thus far we have noted a number of instances mentioned in the Bible pertaining to the awakening of certain ones from the sleep of death. These were not resurrected in the fullest sense of the word, but merely restored to partial life temporarily. And while these instances impress us with the fact of divine power capable of raising the dead, it is not until the resurrection of Jesus that we have the first instance of a full and complete resurrection from the dead.

In Jesus' resurrection we have what the Apostle Paul refers to as the "firstfruits" of the resurrection. Paul wrote, "Now is Christ risen from the dead, and become the firstfruits of them that slept." To this Paul adds, "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive."—I Cor. 15:20-22

When Jesus was raised from the dead he was highly exalted to a heavenly home and to the divine nature. Paul refers to this in Ephesians 4:8 as an ascending up on high. We quote, using the Revised Standard Version: "Therefore it is said, When he ascended on high he led a host of captives, and gave gifts unto men." (Eph. 4:8) This is a quotation from Psalms 68:18, which Rotherham translated to read: "Thou hast ascended on high, thou has led in procession a body of captives."

This "body of captives," or "host of captives," as the New Testament reads, are the afterfruits of the resurrection, the resurrection of the dead being likened to the release of prisoners—in this case, the prisoners of death. And what a multitude of captives this is! First come the footstep followers of Jesus, who are described in the Scriptures as being the firstfruits' class because they will be associated with Jesus in the blessing of the remainder of the world of mankind.

James wrote concerning these, "Of His own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures." (James 1:18) The Revelator speaks of them as coming forth in "the first resurrection," and that they shall live and reign with Christ a thousand years. (Rev. 20:4, 6) These, then, are the first led forth from the prison of death by Jesus. They, like him, are exalted to a heavenly home, and to glory and honor and immortality.—Rom. 2:7

The Princes

Another group of death's captives to be led forth by Jesus in the resurrection are those referred to in Psalm 45:16 as the ancient fathers, and these are to be made "princes in all the earth." In the 11th chapter of Hebrews the apostle mentions many of these and tells of their faithfulness under trial. He explains that they endured suffering in the Lord's cause in order that they might "obtain a better resurrection."—Heb. 11:35

These, we are informed, received the assurance that they were pleasing to God, which means that they proved worthy of a "better resurrection." This will be an instantaneous raising to perfection of human life, and as perfect humans these will be the visible representatives of the divine Christ in the messianic kingdom. (Heb. 11:39, 40) The Prophet Isaiah informs us that at that time Jacob shall again see his children, and that his face shall no more wax pale with old age.—Isa. 29:22, 23

Still another group of death's captives to be led forth to freedom and life by the great restorer of life will be what the Revelator describes as a "great multitude." Concerning these we read, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them."—Rev. 7:9, 14, 15

It should be noted that this great multitude class will not sit with the Lord on the throne, as will the "little flock" of Jesus' faithful footstep followers, but will be "before" the throne, and will serve God day and night in his temple. We do not know just what the nature of their service will be in the messianic kingdom, but whatever it will be there is first of all the necessity of their being raised from the dead.

The General Resurrection

The final group of death's captives to be led forth from the tomb will be that large body of the nonelect; that is, those who have not qualified through faithfulness to the Lord to be given some special assignment in connection with the messianic kingdom work of blessing all the families of the earth. This group includes those who have died in unbelief, and in partial belief; the criminals; the imbeciles; the children; and the ignorant.

These are the ones who in this life have not done "good," as have those who have known and faithfully served the Lord. The Revised Standard Version states that these shall come forth from death "to the resurrection of judgment." (John 5:29) This means that when this group of death's captives are liberated from the sleep of death they will be brought to judgment, or trial, as the thought is in the Greek text, for in the plan of God the messianic kingdom and the promised judgment day of a thousand years run concurrently. It will be that "day" spoken of by the Apostle Paul when the Lord will judge the world in righteousness.—Acts 17:31

Isaiah 26:9 declares that when the judgments of the Lord are abroad in the earth the inhabitants of the world will learn righteousness. The Psalmist spoke of this as the Lord judging the people with his truth. And what a happy time that will be: "Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let

the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the Lord: for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth.”—Ps. 96:11-13

The Ransomed Return

Jesus gave himself a “ransom” for all mankind. It is this that makes possible his leading forth the captives of death. Isaiah wrote concerning the happy time when the world of mankind is brought back from their captivity. He said, “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 Hebrew word **sheol** in the Old Testament, and its Greek companion **hades** in the New Testament, are used in the Bible to denote the great prison of death into which all mankind pass when they die. In Revelation 1:18 Jesus speaks of his having been dead—having died, that is, for the sins of the world—and that now he is alive, and has the “keys” of hell [hades] and of death. Here again is the thought of the dead being released from captivity, for Jesus in due time uses those keys to unlock and swing wide open the gates of captivity to free the prisoners.

When all have been released, and those worthy of everlasting life have demonstrated their loyalty to the divine principles of righteousness, and have been restored to full human perfection, then it will be true that “there shall be no more death, . . . for the former things [shall] have passed away,” and that the last of death’s captives have been released and restored to their full liberty as sons of God.

This is the full meaning of the resurrection of Jesus Christ, who was the firstfruits of them that slept. And while in 1971 the world is still in chaos and darkness the glad new day of liberation of mankind from death is drawing closer, yea, as the signs of the time indicate, is very near. Let us rejoice in this glorious prospect! □

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UTAH

Logan KBLW 1390 10:06 a.m.
 Ogden KVOG 1490 10:35 a.m.
 Salt Lake City KSOP 1370 9:30 a.m.

VIRGINIA

Richmond WLEE 1480 10:05 a.m.

WASHINGTON

Bellingham KPUG 1170 9:30 a.m.
 Centralia-Chehalis
 KELA 1470 10:35 a.m.
 Olympia KGY 1240 10:35 a.m.
 Quincy KPOR 1370 10:35 a.m.
 Seattle KAYO 1150 10:30 a.m.
 Spokane KUDY 1280 9:30 a.m.
 Tacoma KMO 1360 9:45 a.m.
 Yakima KUTI 980 7:15 a.m.

WISCONSIN

Fond du Lac KFIZ 1450 11:05 a.m.
 Milwaukee WEMP 1250 8:45 a.m.
 Milwaukee WNUW-FM 99.1 7:15 a.m.
 Milwaukee WYLO 540 7:45 a.m.
 Neillsville WCCN 1370 9:15 a.m.

WYOMING

Cheyenne KVWO 1370 10:05 a.m.
 Sheridan KWYO 1410 12:00 noon

CANADA

Calgary, Alta. CKXL 1140 10:30 a.m.
 Corner Brook, Nfld.
 CFCB 570 10:30 a.m.
 Oshawa, Ont. CKLB 1350 9:45 a.m.
 Portage La Prairie, Man.
 CFRY 920 11:15 a.m.
 Prince Albert CKBI 900 10:30 a.m.
 St. Thomas, Ont.
 CHLO 1570 10:45 a.m.

VIRGIN ISLANDS

St. Croix WSTX 970 9:00 a.m.

MALDIVE ISLANDS

Radio Maldives 4740 9:00 p.m. Tue

AUSTRALIA

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

PORTUGUESE EAST AFRICA

Lourenco Marques (Thurs.) 10:15 p.m.

RADIO TOPICS FOR APRIL

4—"Does Man Have a Soul?"

11—"The Resurrection"

18—"Where Are the Dead?"

25—"Many Mansions"

Bible Study

LESSON FOR APRIL 4

Christ Acclaimed and Rejected

MEMORY VERSE: "The stone which the builders rejected, the same is become the head of the corner."—Matthew 21:42

MATTHEW 21:9-11, 33-45

IT WAS only a few days before he was crucified that Jesus rode into Jerusalem on an ass, "and the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; . . . and when he was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus the prophet of Nazareth of Galilee."

The religious leaders of Israel were not pleased with this honor the people bestowed upon Jesus, and they continued to oppose him. Jesus knew what was in their hearts; that their hatred of him was so great that when an opportunity came they would put him to death. It was with this thought in mind that he gave the Parable of the Householder who planted a vineyard.

In the parable the householder obviously is God, and Israel

his vineyard. In due course the householder sent his servants to the husbandmen of the vineyard to collect the fruit, but the husbandmen killed these servants. Then the householder sent his son—clearly a reference to Jesus—and the husbandmen killed him also. Thus does the parable outline the attitude of Israel toward God's servants the prophets, as well as toward the beloved Son of God.

This attitude of Israel, particularly of her religious leaders, is summed up by Jesus just a little later—possibly the same day. He said, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate, for I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in

the name of the Lord."—Matt. 23:37-39

This desolation of Jerusalem, or Israel, should not be understood to mean a permanent loss of God's blessings. The reference, rather, is to Israel's opportunity of being a ruling nation over the nations, a hope which had been engendered by the promises of God. This point is made more clear in the parable in which Jesus said, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."—vs. 43

This new nation to which the authority of the kingdom is given is made up of Jesus and his glorified church. According to the parable, the people stumbled over Jesus and refused to accept him.

This new "nation" to which the kingdom is given will be made up of believers from both Jews and Gentiles. John the Baptist wrote concerning Jesus that he came unto his own—the people of Israel—but his own received him not—at least, only a very few did. But to as many as did receive him he gave authority, or power, to become sons of God.—John 1:11, 12

There were not enough of these believing Jews to make up the designed number, so the Lord turned to the Gentiles for

the remainder. (Acts 15:14) But the total number in this "nation" of rulers will be comparatively small. It was to these that Jesus said, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."—Luke 12:32

The statement in the King James Version of the Bible, "And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder," is of doubtful authenticity. It does not appear in the Revised Standard Version, the New English Bible, or in Phillip's translation.

As we have noted, the loss of the "kingdom" by Israel does not imply a permanent loss of God's blessing. Indeed, the very ones who persecuted Jesus at his first advent will, when raised from the dead, hail him, saying, "Blessed is he that cometh in the name of the Lord." (Matt. 23:39) It will be then that "all Israel shall be saved."—Rom. 11:26

QUESTIONS

Relate the experience of Jesus' triumphal entry into Jerusalem.

Who are the "servants" and the "son" in the Parable of the Householder?

Identify the new nation to which the kingdom was given when it was taken from Israel.

Is Death the End?

MEMORY VERSE: "I am the resurrection and the life: he that believeth on Me, though he were dead, yet shall he live: and whosoever liveth and believeth on Me shall never die."

—John 11:25, 26

I CORINTHIANS 15:20-22, 35-45

THE hope of life after death set forth in the Word of God is based upon the promises of God to restore the dead to life in the resurrection. Edward W. Bauman, senior minister, Foundry Church (United Methodist), Washington D. C., writing in the International Lesson Annual, has this to say:

"The classical Greek idea of the natural automatic immortality of the soul has no place in basic Christian experience. The followers of Christ believe in resurrection as the means by which we live beyond death. . . . Nowhere in the Bible is the human soul referred to as naturally immortal. The only way we can live after death is by resurrection, by an act of God's grace in raising us to new life."

It is this basic truth that is so clearly set forth by the Apostle Paul in the 15th chapter of I Corinthians. It is in this chapter that Paul states positively that if there is no

resurrection of the dead, then those who "have fallen asleep in Christ are perished."—vs. 18

But, as Paul explains, "Now is Christ risen from the dead, and become the firstfruits of them that slept." (vs. 20) The divine arrangement to provide life through a resurrection of the dead is simple and understandable. Paul writes, "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."—vss. 21, 22

Paul explains the order of the resurrection: "But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming." Rotherham's translation reads, "in his presence." (vs. 23) Rotherham's translation also reads, "the Christ's," which is correct, for the reference is to Jesus the Head, and the church his body, who also are a "kind of firstfruits of his creatures." —James 1:18

In the resurrection Jesus and his faithful followers are exalted to heavenly glory, and will be the instruments of God in extending life to the remainder of mankind; human life, that is, right here on the earth, which God created to be man's eternal home. Our memory verse refers both to the believers of the present time and to those who will believe when resurrected in the times of restitution. (Acts 3:21) We quote our memory verse from Rotherham's translation: "I am the resurrection and the life: he that believeth on me even though he die shall live again! And no one who liveth again and believeth on me shall in any wise die unto times age abiding."

Paul raised the question, "How are the dead raised up? and with what body do they come?" (vs. 35) Replying to this, Paul uses the pronoun "it." This is not a reference to an immortal soul, which in reality no one possesses, but to the personality, the character, and Paul explains that in the resurrection the Lord gives to each (the "it") its own body; that is, a body which is in keeping with the character or personality sown.

Paul explains that just as there are different kinds of fleshly bodies, including the human, so there are also spiritual

bodies. He writes, "There are also celestial [heavenly] bodies, and bodies terrestrial [fleshly]; but the glory of the celestial is one, and the glory of the terrestrial is another.

Paul further explains there will be different types of glory—heavenly and earthly. He stresses particularly the heavenly glory of The Christ company because he was writing to those who were ostensibly developing a spiritual mind which would be given a spiritual body in the resurrection. He reminds us, nevertheless, that in the resurrection "there is a natural body, and there is a spiritual body." Natural, or human bodies will be given to those who in this life have not developed any heavenly aspirations.

Verse 45 reads, "The first man Adam was made a living [human] soul; the last Adam was made [in the resurrection] a quickening [life-giving] spirit [being]." It will be this resurrected Jesus, the life-giving spirit being, who will give human life to mankind in general by means of a resurrection.

QUESTIONS

Is man by nature immortal?

How do we know that there will be life beyond the grave?

How many kinds of bodies will there be in the resurrection?

Who Is a Prophet?

MEMORY VERSE: "In many and various ways God spoke of old to our fathers by the prophets; but in these last days he has spoken to us by a Son."—Hebrews 1:1, 2, R. S. V.

IN THE Bible the word "prophet" is often applied to public expounders of God's message. In the Old Testament, however, it is mostly applied to those whom God inspired by his Spirit to foretell coming events as they related to Israel and to mankind in general. In this case the word "seer" would probably be the most accurate.

These inspired seers of the Old Testament uttered short-range prophecies which had their fulfilment in the experiences of Israel, for they were sent specially to Israel. When necessary they also reprimanded Israel for her sins. Besides this, they gave long-range prophecies pertaining to the development of important features of the divine plan for human salvation. They foretold the first and second advents of Jesus; his death as man's Redeemer; the coming of the Holy Spirit at Pentecost; the call and development of those who would be associated with Jesus in the messianic kingdom, and they foretold the glorious restitution blessings which

would reach the people through the administration of that kingdom.

These prophecies—many of them also in the nature of promises—set forth God's plan of salvation for the lost race, and it is mostly to these that our memory verse refers. Jesus' ministry was in full harmony with the testimony of the prophecies, and complemented the same. His ministry, and later the ministry of the inspired apostles of the New Testament, served to explain, and thus to give vital meaning to the testimony of the Old Testament prophets, the combined result being that God has thus revealed his divine plan of the ages to his people.

LESSON PASSAGES

AMOS 3:1, 2

In this passage the Lord said to Israel, "You only have I known of all the families of the earth: therefore I will punish you for all your iniquities." The Israelites were God's chosen people, and they were very special to him. He blessed them

in keeping with his promises, and he expected them to be obedient to him. But many times they failed to heed the instructions of the Lord. This tendency toward disobedience continued until they lost their kingdom, and when they rejected Jesus they ultimately lost their national existence.

Jesus referred to the attitude of the Israelites toward God's prophets, saying, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee." (Matt. 23: 37) They did the same with Jesus, putting him to death on the cross, hence their scattering among the nations until this end of the age, when, in fulfilment of other prophecies they are being regathered.

HOSEA 8:1-3

Here another prophet calls attention to Israel's transgressions, and calls upon them to repent. These warnings against transgressions and calling to repentance constitute a large portion of the prophetic writings of the Old Testament.

ISAIAH 6:8

God gave Isaiah a vision in which he saw the Lord "high and lifted up." He said, "Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me." God enlightens those whom he

would send into his service.

MICAH 3:5-8

Micah warned the people against listening to false prophets. False prophets usually tell the people what they want to hear, and are not concerned with the true Word of the Lord. True prophets listen to the Lord and speak what they know to be his message; while false prophets base their messages on human wisdom, motivated often by their desire to become popular with the people. They are not concerned with the will of the Lord.

But the Lord's blessing is not upon false prophets, and those who listen to them usually end up being confused and in darkness. Ultimately the false seers themselves become ashamed, "and the diviners confounded." But Micah was not one of these false prophets. He was filled with the Spirit of the Lord, and was able to "declare unto Jacob his transgression, and to Israel his sin." He did not prophecy to please the people.

QUESTIONS

What is the meaning of the word "prophet"?

What was the threefold prophetic ministry of the Old Testament prophets?

What is one of the characteristics of a false prophet?

The Tragedy of Sin

MEMORY VERSE: "Hate the evil, and love the good, and establish judgment in the gate: it may be that the Lord God of hosts will be gracious unto the remnant of Joseph."—Amos 5:15

AMOS 1:1; 2:4-7; 8:4-7

AMOS lived and served as a prophet in the eighth century B. C. He lived in the hill country ten miles south of Jerusalem, and almost directly west of where the Dead Sea Scrolls were discovered. It is generally assumed that Amos was a poor man, although the Scriptures do not definitely so indicate. He was a shepherd, and apparently also had some skill in the care of trees. Most important of all, he had been called by God to be one of his holy prophets, and in this role he served faithfully in both the northern and southern kingdoms of the then divided Israel.

A generous portion of the Book of Amos is directed against the sins of God's people, and he was fearless in reprimanding them for their transgressions. His messages were directed mostly against the leaders of the people, particularly the religious leaders, for these were the ones chiefly

responsible for the moral and religious attitudes of the people.

One of the chief sins of the time was the oppression of the poor, especially by those who trafficked in the resources of the land. "When will the new moon be gone, that we may sell corn [grain]?" (8:5) The exploiters of the poor disliked the observance of holy days, and could hardly wait for them to be over so they could get back to their exploitations, which they accomplished by falsifying their weights and measures.

Amos 8:7 is reassuring: "The Lord hath sworn by the excellency of Jacob, Surely I will never forget any of their works." The Israelites were the covenant people of God, and his covenant with them called for rich rewards and blessings when they were faithful, and punishments when they were unfaithful, and as the promise states, God will "never forget" any of their works.

The history of the Israelites indicates clearly that they were

punished for their iniquity. Ultimately the ten-tribe kingdom went into captivity in Assyria, and later the people of the two-tribe kingdom were taken captive to Babylon. The Babylonian captivity lasted for seventy years, and while the people were permitted to return to their own land, which many of them did, they remained a subject people until shortly after the death of Jesus, when they were scattered throughout the earth, and their nation destroyed. The people of the ten tribes never were officially released from their Assyrian captivity.

But God did not forget his promises to the Israelites, and for their fathers' sake will yet pour out rich blessings of happiness and life upon them. This will be during the messianic kingdom reign. It will be then that he will make a New Covenant with them; a covenant the laws of which will not be written on tables of stone, but in their "inward parts."—Jer. 31:31-34

This means that through the process of restitution, selfishness will be removed from the human heart. When this is accomplished the people will be in the same relationship with God as Adam was before he transgressed divine law. Speaking of the sins of his chosen people, the Lord said, "They

like Adam [margin] have transgressed the covenant: . . . they have dealt treacherously against me." (Hos. 6:7) But, during the messianic kingdom reign God's mercy through Christ the Redeemer will be extended toward the Israelites; and, in fact, toward all mankind, and they will be restored to covenant relationship with him.

And when that covenant is made with the people it will not be necessary for anyone to say to his neighbor, "Know the Lord, for they shall all know me, from the least of them unto the greatest of them, saith the Lord." (Jer. 31:34) How this will solve the problems of Israel and of the world!

Our memory verse states the thought of heart harmony with God in a slightly different manner: "Hate the evil, and love the good, and establish judgment in the gate." Those who, during the kingdom period, have the law of God written in their hearts, will hate evil, and they will love good. How wonderful that God has made provision for this true reformation to be accomplished!

QUESTIONS

Who was Amos?

Of what did much of his book consist?

When will the Lord specially remember the people of Israel and of the whole world?

Christian Life and Doctrine

The Resurrection in the Plan of God

"Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

—I Corinthians 15:58

PAUL'S admonition to be "stedfast" and "unmoveable" is one of many of this nature to be found in the Word of God. We are not to be like children, blown about by every wind of doctrine; and we are to take more earnest heed to the things which we have heard, lest at any time we should let them slip. We are not only to stand fast in the faith ourselves, but to contend earnestly for the faith once delivered to the saints, and thus to help others remain "stedfast" and "unmoveable."

On the other hand, we are not to take the position that we have learned all there is to be known about the truth, but to the contrary are to grow in grace and in the knowledge of the Lord. The Christian who is not progressing in his understanding of truth is living beneath his privileges. While adhering closely to the great fundamentals of the truth as we have learned them we should ever realize that "the path of the just is as the shining light, that shineth more and more unto the perfect day."—Prov. 4:18

Paul's admonition to be stedfast and unmoveable follows his use of that meaningful word "therefore." This indicates

that his admonition is related to the preceding context, and is the logical conclusion of the thoughts presented. In this case the context is the entire fifteenth chapter of I Corinthians. We usually think of this chapter as containing Paul's outstanding presentation on the subject of the resurrection; and indeed it does. However, in presenting his thoughts on the resurrection Paul associates this basic doctrine of the divine plan with many of the other fundamentals of the truth, and it is to these in their entirety that we are to remain steadfast and unmoveable.

In verse 1 of the chapter Paul refers to these doctrines as the "Gospel," "by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures, and that he was buried, and that he rose again the third day according to the Scriptures."—vss. 2-4

Here we have presented what the Bible speaks of as the doctrine of the ransom. Christ died for our sins, and rose again, and it is through this wonderful arrangement that we are "saved." Surely this makes the teachings concerning Jesus' death and resurrection most fundamental. A little later in the chapter Paul refers to some in the Corinthian church who did not believe that Jesus had been raised from the dead. To him this was serious unbelief, for it meant that these professed believers were yet in their sins.

Indeed, these did not believe in the resurrection at all. They were like the Sadducees of Jesus' day. Possibly some who harbored this disbelief, yet appreciated the moral and ethical teachings of Jesus, had associated themselves with the brethren in Corinth. Paul enlarges upon this thought, saying, "For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in

your sins. Then they also which are fallen asleep in Christ are perished"—gone out of existence forever.

Paul does not follow this negative line of thought too far, but comes quickly to the real foundation for our faith, saying, "But now is Christ risen from the dead, and become the firstfruits of them that slept. 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."—vss. 20-22

The philosophy of the redemption program of the divine plan, as it is centered in Jesus, was never more clearly stated than here. We are reminded that death resulted from Adam's disobedience, and that through the sacrificial death of Jesus all who died in Adam will be released from condemnation: "as in Adam all die, even so in Christ shall all be made alive."

Two Groups in the Resurrection

Giving more details concerning the resurrection, Paul continues: "But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming (Greek, "presence")." (vs. 23) Here clearly stated is the fact of two groups in the resurrection, one following the other. "Christ the firstfruits"—here the expression "firstfruits" refers to Jesus and his faithful followers. James wrote, "Of his own will begat he us with the Word of truth, that we should be a kind of firstfruits of his creatures."—James 1:18

Referring to this same class the Revelator wrote, "These were redeemed from among men, being the firstfruits unto God and to the Lamb." (Rev. 14:4) These are the ones who are called out from the world, and who follow the Lamb whithersoever he goeth. The Lamb symbolism in the Book of Revelation is designed to accent the thought of sacrificial death, and Jesus was indeed led as a lamb to the slaughter; and if we follow him we also will lay down our

lives sacrificially. It is faithfulness in sacrifice, following the Lamb whithersoever he goeth, that qualifies us for membership in the firstfruits class.

But the resurrection of the firstfruits class in what the Bible describes as "the first resurrection" (Rev. 20:4, 6) does not complete this basic feature of the divine plan. Paul continues, "Afterward they that are Christ's at his coming," or presence. To this he adds, "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death."—vss. 23-26

Here Paul clearly shows that the "afterward" resurrection is to be accomplished during the messianic kingdom period. It is not an instantaneous matter, but a feature of the plan of salvation which requires an entire age; and when it is finished, death shall have been destroyed, and all the enemies of God and of righteousness put under foot. When Paul said that as in Adam all die, so all in Christ shall be made alive, he reminds us of the great ransom feature of the divine plan. And now in connection with the "afterward" resurrection he reminds us of restitution, so in his lesson on the resurrection he brings in that wonderful sequence in the divine plan which we often refer to as "ransom and restitution."

And then Paul reminds us that this will lead to the full reconciliation of the world with God. We quote: "But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." (vss. 27, 28) Prior to man's fall into sin and death, God was "all in all" so far as his human creation was concerned. But there have already

been more than six thousand years of rebellion against him and his laws, but by the end of the reign of Christ this rebellion shall have been put down, and sin and death destroyed throughout the earth. This is the glorious consummation of the divine plan.

Paul follows this thought with another logical conclusion in which he emphasizes another fundamental of the divine plan. He does this with a question: "Else [or otherwise] what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?"—vs. 29

Those who are baptized for the dead are the firstfruits class who will be associated with Jesus in restoring the dead world to life. Their baptism is into Jesus' death, as set forth in Romans 6:3-5, which reads, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."

The baptism here referred to is not water immersion, but a burial of one's will into the will of God through Christ. It is referred to in Revelation 20:4 symbolically as a beheading "for the witness of Jesus, and for the Word of God," with the assurance that those who participate in these experiences will, in the resurrection, live and reign with Christ a thousand years. The purpose of this thousand-year reign of Christ and his followers is to bless the whole dead world of mankind with health and life. Thus seen, it is clear that our baptism into Jesus Christ is a baptism on behalf of the dead—all the dead.

So Paul's argument is that if this be not so, if the dead world of mankind are not to be blessed through Jesus and

his followers, who lay down their lives sacrificially as he did, and if the sin and death throughout the earth are not to be destroyed, and the human race reconciled to God, then what is the use of anyone being baptized for the dead?

Paul continues that if this be not so, "why stand we in jeopardy every hour?" "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for tomorrow we die." (vss. 30, 32) Much suffering is involved in being baptized into Jesus Christ; suffering with Christ, that is. And it is this privilege of suffering with Christ which leads to the privilege of reigning with him. Other scriptures indicate that this constitutes the church's share in the sin offering, and what a wonderful share it is in the divine plan of salvation, a salvation that is made possible through the death and resurrection of Jesus.

How Are the Dead Raised?

Paul asks another question to introduce a further important aspect of truth, and answers it: "But some will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die; and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption; it is sown in dis-

honor; it is raised in glory; it is sown in weakness; it is raised in power; it is sown a natural body; it is raised a spiritual body. There is a natural body [in the resurrection], and there is a spiritual body.”—vss. 35-44

In this presentation of truth concerning the resurrection Paul uses several illustrations. He uses grain; the flesh of creatures here on the earth; and the sun, moon, and stars. All these are used to illustrate the fact that in the resurrection there will be more than one kind of body; and, narrowing it down more than this, Paul explains that actually there will be two particular kinds of bodies—the terrestrial or earthly, and the celestial or heavenly.

That which determines what sort of body one will have in the resurrection depends on what is sown in death, the “it” as Paul refers to it, which is a reference to the personality of the one involved, the predominant aspects of the character. To begin with, all humans are earthly. Their minds and affections are set upon the things of the earth. This is not a sin, although the ambitions of fallen humanity are usually associated with things which are more or less out of harmony with God’s righteous laws.

But when one learns about the provision of life that is made for him through the blood of Jesus, and hears and responds to the call to follow in the Master’s footsteps, he is invited to set his affections on things above. (Col. 3:1-3) These are exhorted to be transformed into the image of Christ’s character by renewing their minds through study of the Word of God, and through prayer and faithfulness in doing the Heavenly Father’s will. In keeping with Paul’s illustration we could say that these develop a spiritual mind, which is the “it” that they sow in death.

In the resurrection God will give to these a body in keeping with the sort of “it” which was sown in death; which will be a celestial, or heavenly body. On the other hand, those who go down into death with minds and af-

fections centered on earthly things will, in the resurrection, be given terrestrial, or earthly bodies; for there are earthly bodies as well as spiritual bodies in the resurrection.

Thus, in presenting his lesson on the resurrection, Paul reminds us of that great fundamental in the divine plan; namely, the distinction of natures. So far as the earth is concerned, its human inhabitants were created earthly creatures. But they came under condemnation because of sin, and in the great plan of God to rescue them from sin and death some are called from among humans to sacrifice themselves in following Jesus, with the prospect of being exalted to the divine nature with him in the resurrection. How wonderfully simple, and easily understood, is the plan of God as set forth in his precious Word!

The Two Adams

Paul enlarges upon the great truth concerning the distinction of nature by referring to the progenitor of the human race as "the first man Adam," and to Jesus, who will restore the human race to life, as the "second" or "last" Adam. We quote Paul's explanation of this point.

"The first man Adam was made a living soul; the last Adam was made a quickening [life-giving] spirit. Howbeit that was not first which was spiritual, but that which is natural; and afterward that which is spiritual. The first Adam is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly."—vss. 46-48

And then to emphasize the great change which will be brought about for the faithful followers of Jesus in the resurrection, Paul adds, "As we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot in-

(Continued on page 34)

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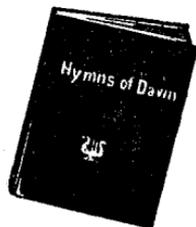
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(Continued from page 31)

herit the [rulership phase of] the kingdom of God; neither doth corruption inherit incorruption.”—vss. 49, 50

It is interesting to note Paul's reference to the "last Adam" as being a "quickening," or life-giving spirit. The first Adam gave life to his progeny, but because of his own sin and consequent imperfection, his progeny have been brought forth condemned and dying. The "last Adam" will also give life to the human race, but because of the merit of his redeeming blood, it will be a life free from condemnation, and those who obey the laws of his kingdom will live forever.

A Mystery

Paul continued: "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed; for this corruptible must put on incorruption, and this mortal must put on immortality."—vss. 51-53

"We shall not all sleep." The Bible represents all who have died as being asleep in death, the thought of sleep emphasizing the unconscious state of the dead, and also the hope of an awakening in the resurrection. This applies to the followers of Jesus as well as to mankind in general. Paul speaks of Christians who die as falling asleep in Christ, and he tells us that these have perished unless there is a resurrection of the dead. Speaking of those who saw Jesus after his resurrection, Paul mentions five hundred brethren, and adds that the greater part of these had "fallen asleep."

The "mystery" which Paul mentioned in connection with the resurrection is that there would be some of the faithful followers of the Master who would not sleep in death; that the moment of their death would also be the moment of

their change from mortality to immortality. The time for this mystery to become operative is at the end of the age, which the apostle associates with the sounding of a trumpet, a trumpet being symbolic of an important message which would go forth at that time, a message concerning the return of our Lord, a great work of harvest, which, when complete, would see the "wheat" shining forth as the sun in the kingdom of their Father.—Matt. 13:43

To the Thessalonian brethren Paul wrote, "This we declare to you by the word of the Lord, that we who are alive, who are left until the coming of the Lord, shall not precede those who have fallen asleep." (I Thess. 4:15, RSV) Here we are told that with the return of Christ those followers of the Master who, throughout the age, had fallen asleep in death, would be resurrected and exalted to glory, honor, and immortality; and that those who remained alive would still be here on earth to be exalted later.

These are the ones who, when they have finished their course in death, do not sleep in death but are changed "in a moment, in the twinkling of an eye." There is always a reason for God's ways. In this case those who remain here for a time after our Lord's return participate in the great harvest work which brings the Gospel Age to a close. Indeed, they prove their worthiness of high exaltation in the kingdom by their faithfulness in this work, which is one of proclaiming the glorious Gospel of the kingdom.

We find another reference to this "mystery" in Revelation 14:13, which reads, "Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." It is the faithful saints of the Gospel Age who die "in the Lord," and in this text we are informed that from a certain time in the age—from henceforth—while these will rest from their labors, they will continue with their work. Obviously these are the ones who do not sleep in

death, but are instantly changed to be with their Lord in heavenly glory.

The Time Element

In setting forth the glorious truths concerning the resurrection and related doctrines of the divine plan Paul has made it clear that two classes are involved—"Christ the firstfruits" and "afterward" they that are Christ's at, or during his presence. As we have noted, Paul has also made it clear that the firstfruits class will be spiritual, or heavenly—that in the resurrection those composing this class will be exalted to glory with Jesus, and to immortality. On the other hand, the "afterward" class will be mankind in general who will be restored to human life on earth, and given an opportunity to attain health and everlasting life.

And now the apostle becomes more specific with respect to the time element involved in the resurrection of these two classes. He writes: "So **when** this corruptible shall have put on incorruption, and this mortal shall have put on immortality, **then** shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" (vss. 54, 55) Notice the two words, "when" and "then." The thought clearly is that "when" the spiritual class is completed, and the last one to make up this class has been exalted to immortality, "then" will come the fulfilment of those Old Testament promises concerning death being swallowed in victory.—Isa. 25:8

The context of this wonderful promise concerning the destruction of death and the wiping away of tears from all faces shows that this takes place during the kingdom reign of Christ, the kingdom being symbolized in verse 6 as a "mountain" in which the Lord of hosts will make a feast of fat things unto all people. Verse 9 of the same prophecy represents the people saying in response to the blessings of the kingdom, "Lo, this is our God; we have

waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation.”

In a sermon by the Apostle Peter concerning the work of Christ following his return, he said there would be “times of restitution of all things,” and adds that God had foretold this by the mouth of all his holy prophets since the world began. The brief quotation we have made from Isaiah’s prophecy is one of these promises of restitution, and Paul quoted it and explained that this great feature of the divine plan follows the completion of the firstfruits class. This is the “when” of this wonderful feature of the divine plan.

The sting of death will then be removed, and the grave will no longer be victorious over the condemned race of mankind. Meanwhile, and by faith, we now have “the victory through our Lord Jesus Christ.” (I Cor. 15:57) How blessed it is to know that while laying down our lives sacrificially, being baptized for the dead world of mankind, we have a standing of life before God through our Lord Jesus Christ.

These then—all the precious truths of the divine plan which Paul sets forth in connection with his affirmation of the resurrection of the dead—are the great truths to which we are to remain “stedfast and unmoveable.” It is because of these precious fundamentals of the truth that we are inspired always to be “abounding in the work of the Lord.” And then we have that wonderful assurance that our labor in the Lord is not vain. We may not now see much of any results, but if through our faithfulness in laying down our lives in divine service, we prove worthy of exaltation to glory with Christ, and to immortality, the results of our efforts will truly be wonderful, especially when we realize that in the kingdom we will have the blessed privilege of restoring the dead world of mankind to health and life as humans here on earth. □

Guided by the Word

"Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left."—Isaiah 30:21

THE wisdom of fallen man is so imperfect and incomplete that he finds it necessary to make frequent adjustments of his viewpoints in order to keep abreast of the times. For this reason it is considered praiseworthy if one can maintain an open mind; that is, a mind that is able readily to discard opinions of the past which were considered true in order to accept what appears to be a better conception of the matter now available.

But with God it is different. In the perfection of his wisdom he was able to know the end from the beginning, so that his expressions of truth on any subject never need to be changed. It is for this reason, then, that the Lord's people, in seeking guidance in the right way, are encouraged to look backward rather than forward—backward to the original teachings and instructions of Jesus and God's holy apostles and prophets.

Human wisdom would say, Do not depend too much upon the past, because the ideas of men in ancient times were very crude, and influenced largely by superstition. But those who are seeking to be guided by the will of the Lord still take the prophet's advice and give heed to the "word from behind." This "word from behind" is without question the instruction of the Lord given through his in-

spired teachers, for Isaiah prefaced his statement, saying, "And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers."—Isa. 30:20

The "bread of adversity, and the water of affliction" mentioned by Isaiah seem to refer to chastisements of the Lord upon the Israelites because of their turning from him to the worship of idols. These chastisements were intended to bring the Israelites back to the worship of the true God, as they had formerly learned to worship him through the teachers which he had provided. To these teachers of the past they were to give ear as a "word [from] behind . . . saying, This is the way, walk ye in it."

How appropriate is this lesson to the Lord's people today! It is just as difficult now as ever, for the servant of the Lord to keep his heart and affections set upon the true God. There are many idols which the wayward heart sets up instead of God. There are the idols of wealth, social prestige, comfort, the plaudits of men, etc. And there also still exist the idols of false religions. Many of these may consist of pet theories which we have developed, which could have a greater influence in our lives than the Word from behind.

What, then, is the true safeguard against these tendencies to get away from full devotion to God? It is the same as that which Isaiah recommended; namely, to return to the original God-given teachers of the past and take heed unto their instructions. In other words, "Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it." But in turning to the teachers of the past we must be sure to go back far enough. It is not enough that we go back to the early reformers. No, we must go all the way back to the Lord's inspired teachers, and let them be our guides in faith and practice.

These faithful, inspired guides who gave us the Bible have borne testimony of the entire plan of God, including his plan for the time in which we are now living. They tell us that this is the end of the Gospel Age, when Babylon is falling, and when the Lord's people are called to be separate from her in order that they may not partake of her sins, and receive not of her plagues. (Rev. 18:4) They tell us that our part now is to let our light shine out in the dark world for a witness and in order that we may be a blessing and a comfort to fellow members of the body of Christ. These are but examples of what the Word from behind is calling to the Lord's people today, and happy are we if we give heed to that Word.

Guides Us Personally

Not only does the Word from behind give instructions concerning the general plan of God, but it also furnishes information to guide us in our individual experiences. As individuals we frequently come to crises in our lives and need a word of counsel upon which we can truly depend. Here again the Word from behind should be consulted, for it contains instructions covering practically every experience which may arise in the Christian's life. It is a word which is "profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."—II Tim. 3:16, 17

The spirit of meekness, teachableness, is a necessary prerequisite to be guided by the Word from behind because in many instances the instructions of that Word are contrary to the inclinations of our fallen human nature. Our own will must be buried and we must be determined to do the Lord's will no matter what the cost may be, else the Word from behind will be likely to fall upon deaf ears. If we are not sufficiently meek and humble in our following of the Lord's instructions he may deem it necessary to chastise us as he did the Israelites of old.

If we should find ourselves being chastised; that is, corrected by disciplinary methods, let us not be discouraged. Let us not suppose that the Lord has forsaken us, but rather that he is using this method to bring us back to him and to the Word from behind, that we may rely more fully upon his wisdom, and be more faithful in obeying his instructions—"Whom the Lord loveth he chasteneth." (Heb. 12:6) After all, the real purpose of all God's dealings with us through his Word and by his providences is that we may learn to know and to do his will from the heart.

God's Love Perfected

The Apostle John wrote, "Whoso keepeth his word, in him verily is the love of God perfected." (I John 2:5) As already noted, the great objective of the Christian life is to know and to do the Father's will; and it is his will that we become like him in character, with his love permeating our whole being and controlling all our thoughts, words, and actions. If we keep the divine Word this glorious result should daily become more apparent in our lives. We will not, of course, ever be able to bring our fallen flesh fully into line with the holy desires of the heart; but if we keep his Word as we should, the heart will not willingly consent to words or conduct that are out of harmony with the divine will.

One of the hardest lessons to learn is the lesson of obedience to the divine will in the little things of life. The flesh is prone to reason that we should not be so particular about details of the divine will lest we be considered extreme and narrow. Perhaps it was to emphasize the importance of little things that God gave our first parents the simple test of the forbidden fruit. Had the test been some flagrant violation of justice, or other obvious wrongdoing, the outcome may have been different. But it was, seemingly, an insignificant matter involving merely the matter of eating or not eating a certain fruit of the gar-

den. Why should God be concerned about such a little thing as that?

The criterion by which God often decides the heart attitude of his people is that he who is faithful in that which is least will also be faithful in that which is great. That this is true is readily apparent from our own experience and observation. If we have the law of God in our hearts and are seeking to obey it because we love it, and because it is our meditation day and night, we will not be contentious about what may appear to be relatively unimportant matters. We will not be saying that this, that, or the other of the Lord's requirements does not matter; that we will merely pay attention to the big things—the things which even the world or the worldly-minded might consider wrong.

It is apparent that God can use and exalt to the divine nature only those who prove fully obedient to him, those who have utmost faith in his Word and in his wisdom. We may not always understand why he requires certain things, but our faith must firmly trust him, come what may; and trusting him, we must willingly and gladly obey his will. Mother Eve may not have been able to understand why she should not partake of the forbidden fruit; but God knew, and a full spirit of obedience on her part would have protected her against the deceptive influences of the fallen Lucifer.

Through Obedience

Both the love of God and our love for God can be perfected in the Christian only through obedience to the divine Word. The Word of God is the expression of his mind, hence through his Word he makes himself known to us. The Word reveals his love, and as we endeavor to keep that Word we become like him because we are acting in harmony with his thoughts. True love for God is the motive by which we are inspired to be like him, to have

his love dwelling in our hearts. If our love for him is wholehearted and sincere it will brook no halfhearted obedience to the precepts and examples of his Word, but will cause us to listen for the voice from behind, and hearing it, we will endeavor to follow its instructions no matter what the cost to ourselves may be.

This obedience to the Word of God will undoubtedly prove costly to the flesh, because God's will for the Christian usually runs counter to the flesh. It calls for sacrifice and suffering, while the flesh would say, "Let us be 'at ease in Zion.'" (Amos 6:2) The flesh counsels moderation in walking the narrow way, and is ever on the alert to hold the new creature back from the path of full obedience.

The flesh resorts to scriptures also in its efforts to be comfortable and serene. It will advise the new creature to exercise the "spirit of a sound mind," for example, in following the pathway of obedience to the divine will. On the other hand, having entered into a covenant with the Lord by sacrifice, we should recognize that it would be exceedingly unwise, and indicative of a very unsound mind, to hold back in any way from faithfulness in doing that which we have covenanted to do.

In Jesus, the living Word, we have a perfect example of one who kept the will of his Father in his heart and obeyed it in every detail of his life. And it is not difficult to note the fulness with which the love of God was displayed in him. So fully did the Master's obedience to the divine will make him like God that he could say, "He that hath seen me hath seen the Father." (John 14:9) We cannot hope to attain such fulness of divine love ourselves, but we can strive to be more and more like the Master by daily listening more intently for the Word from behind, and hearing it, joyfully and enthusiastically obey its every dictate. □



The British Section

Truth

WHAT is truth?" This was Pilate's question to Jesus when he appeared before that Roman governor in the judgment hall. (John 18:38) It was a bewildering trial, but our Lord was perfectly calm. He had said to Pilate, "My kingdom is not of this world" (vs. 36)—not a kingdom of the present order or arrangement—and he proceeded to call Pilate's attention to the fact that his followers were not fighting for him; not seeking to establish his kingdom authority by force. If his kingdom were thus to be established he would never have permitted himself to have been left at the mercy of his enemies. His kingdom was "not from hence," was not yet due to come into power.

Pilate evidently understood, and asked: "Art thou a king, then?" Do I understand you to mean that you are to be a king, but have not yet attained that position? Are you to reign in the distant future?

Jesus then indicated that he came into the world for the very purpose of being a King; that all his testimony was in line with this great truth. Everyone who is honest and sincere—"Everyone that is of the truth heareth my voice." Jesus also implied that others, and they are in the majority, do not recognize him now, and will not, until the time arrives when he shall set up his kingdom.

Our Lord's reference to truth, sincerity, honesty, seemed to touch a tender spot in Pilate's conscience, and he probably would have in his mind: "Yes, but who will tell us how closely that word of truth or sincerity should, or could be, applied in life's affairs?"

It is well for us to have clearly in mind that as the Master designated himself "the Way, the Truth, and the Life," so all who are truly his disciples must be of the truth, must be sincere. The Heavenly Father has been, and still is, drawing to Jesus those who are meek, lowly in heart,

teachable, truth-hungry, sincere, honest, those who are at heart children of the truth.

How important that we should be honest-hearted from first to last; sincere in all our words, thoughts and conduct, remembering that in our Lord's Parable of the Sower it is only the "good and honest heart" that brings forth the required fruitage.—Luke 8:15, Diaglott

Pilate may have thought of his own disregard for sincerity in many of the prominent affairs of his life. And as he looked at the leaders and rulers of the Jewish nation, which claimed to be the most holy people in the world, he seemed to fear that question, "What is truth?" What is it to be sincere? These were questions beyond his depth; beyond his power to properly weight; and apparently equally beyond the power of appreciation of the chiefest of the scribes and Pharisees.

Jesus himself was the only representative and exponent of the truth. He was preaching a doctrine which evidently was far above the heads of his own nation. We may see, however, that in the divine plan this preaching of the

truth is the means whereby the Lord would gather together, during the Gospel Age, a people for himself, his jewels. We are to prize the truth above riches or honour of men, even above life itself; so shall we be true disciples of him who is "the truth," and who prayed for his followers, saying: "Sanctify them through thy truth: thy Word is truth."—John 17:17

Precious

Divine truth is recorded for us in the divinely appointed channel, the Word of God, as set forth by our Lord, the apostles, and the prophets. This divine truth is very precious, and the psalmist has testified: "Thy law is the truth." "Thy law of thy mouth is better unto me than thousands of gold and silver." "I love thy commandments above gold; yea, above fine gold." "I rejoice at thy Word, as one that findeth great spoil." "Thy Word is very pure: therefore thy servant loveth it."—Ps. 119:142, 72, 127, 162, 140

The following verses also are reminders of the importance and preciousness of God's Word of truth: "Thy Word is a lamp unto my feet,

and a light unto my path." "All scripture given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness." "Let the Word of Christ dwell in you richly." "Having purified your lives by the obedience of the truth, to unfeigned brotherly love, love each other from the heart intensely; having been regenerated, not from corruptible, but from incorruptible seed, through the living and enduring Word of God."—Ps. 119:105; II Tim. 3:16; Col. 3:16; I Pet. 1:22, 23, Diaglott

The fully consecrated faithful followers of Jesus are ever conscious and grateful that they are taught of God through his inspired Word, so beautifully illuminated to their minds by the holy influence. Their wondrous experience is as stated in I Corinthians 2:12, 13, Diaglott: "Now we have received, not the spirit of the world, but that spirit which is from God, that we may know the things graciously given to us by God; and which things we speak, not in words taught by human wisdom, but by the teachings of the Spirit; unfolding spiritual things to spiritual persons."

No matter how long the true children of God have enjoyed the glorious truth respecting the Heavenly Father's will for them, also concerning the great divine plan of the ages, they are always mindful of the urgent need that they should continually have these wonderful truths called to remembrance. The Apostle Peter writes: "Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance."—II Pet. 1:12, 13

We, as God's children, love the truth; we have an affinity for it. When, by divine grace, it was revealed to us, we recognized its harmony and beauty. By the Lord's help we have been privileged to have a growing knowledge of the truth. We continue to prize it and to meditate upon it. We rejoice to pass it on to others, saying: "It is just like our God; it is the manifestation of his glorious goodness; the reflection of his loving, benevolent, wise, and righteous character."

Famine

The Prophet Amos has referred to a time when there shall be a famine in the land, "not a famine of bread, nor a thirst for water, but of hearing the words of the Lord." (Amos 8:11) While these words of the prophet describe conditions prevailing during what are known as the Dark Ages, it is true, even today, that concerning the truth, the world is still a dark place.

Vast numbers of people imagine that they are familiar with the teachings of the Bible, whereas in reality they are long acquainted with one another of the creeds of the darker past. Thousands of the most generous minds have turned away from divine truths by the mistaken idea that the creeds properly represent God's holy Word.

The close footstep followers of Jesus, instructed through the Bible, rejoice in the truth, and by divine favor are not deceived by the many erroneous human traditions. They recall how Jesus, during his earthly ministry, rebuked certain ones who then, similarly, held to the traditions of men, instead of to divine truth.

"And he [Jesus] said to them, Full well ye reject the commandment of God, that ye may keep your own tradition; . . . making the Word of God of none effect through your tradition, which ye have delivered." (Mark 7:9, 13) And the Apostle Paul wrote: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."—Col. 2:8

The necessary course for us is to engage in careful and prayerful Bible study, and that without creedal spectacles. Our forefathers, who compiled the creeds, participated more or less in persecutions of each other which we today entirely condemn. They were as honest, doubtless, as we are, but they had less light—they lived in a darker age.

The belief that God is torturing thousands of millions of his creatures in everlasting hell torment, led some of our well-intentioned forefathers to torture one another in God's name, in a manner which we today cannot endorse as being either just, or loving, or Christlike.

To the extent that any person realizes that "eternal hell torment" is untrue, and yet in one form or another preaches this God-dishonouring doctrine, with a view to putting fear into the people and hoping thereby to keep the masses somewhat under their control, or for any other unjust reason, to that same extent, honesty and sincerity are lacking. Here would be evidence that such do not possess a "good and honest heart," which is the necessary "good ground," wherein truth can be received, retained, and the required fruitage produced.

"Whatsoever things are true ... honest ... just ... pure ... lovely ... of good report ... think on these things."—Phil. 4:8

Be Established

The apostles of old were outspoken, uncompromising teachers. When they knew that they had the truth, they spoke it with confidence, and boldly declared that everything contrary to it is false doctrine. They also taught believers that it was not only their privilege, but their duty to be established in the faith, and to know on the evidence of

God's Word why they believed, and, to quote Peter's words, "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and reverence."—I Pet. 3:15

And so with us today. Each consecrated believer should question: "How carefully have I studied that which I recognize as divine truth? How fully capable am I of handling the 'Sword of the Spirit, which is the Word of God'?"

To be established in the truth signifies that we, individually, have carefully studied and thoroughly proved it by "the law and the testimony" (Isa. 8:20), and that as a consequence we are convinced of its absolute truthfulness. Thus our faith is steadfast; we know whom we have believed; we have tasted and seen that the Lord is good; we have rejoiced in sweet fellowship with him; partaken of his spirit of meekness, faith and godliness to such an extent as to be led into a joyful realization of the fullness of his grace as manifested in the wonderful divine plan of the ages. We have been permitted to see, not only the various features of

that plan, but also the necessity and reasonableness of all its various measures, in order to fully accomplish its glorious outcome in the fulness of the appointed times.

But though we be thus established in the truth, we need to bear in mind that our election to the high position to which we are called—that inheritance incorruptible—is not yet made secure. The race for the prize of our high, heavenly calling, is still before us. We are still surrounded by many subtle and powerful foes, so that if we would be successful we must “fight the good fight of faith,” remembering too that the weapons of our warfare are not carnal, but mighty (is God’s truth) to the pulling down of the strongholds of error, superstition, and imbred sin. Bearing in mind also that “we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.”—Eph. 6:12

It is in view of these facts—of the warfare before us, of the subtlety of our temptations, and of the weakness of

the flesh—that the Scriptures urge all diligence in the cultivation of the Christian graces, and a continual calling to remembrance of the precious truths we have learned, that we may be strengthened thereby to make our calling and election sure.

It is only when we get rid of the smoke and darkness and confusion of Babylon and the Dark Ages and their creeds, and feed upon the pure unadulterated words of the Lord and apostles and prophets, and by the grace of God are granted some opening of the eyes of our understanding, that we can see divine truths in their true light.

The Scriptures clearly teach that the Lord is seeking those who should be counted worthy to be joint-heirs with him beyond the veil; to sit with him in his throne in the kingdom; to rule with him, and to judge Israel and all the nations of the world. Not until we learn to differentiate between the church, his bride—the members of his body—and the world, can we get a clear conception of the divine purposes progressing throughout the Gospel Age.

From this standpoint we can see most clearly why none can be of the true church unless he develop faith and character above and beyond that of the world in general. Also why all such should be called upon to bear the good fruits; why they must walk the narrow way of self-denial, self-sacrifice, and character development in order to be fitted and prepared for the great work the Lord has for them to do for the world in the Millennium.

Bear Witness

"Pilate therefore said unto him [Jesus], Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." (John 18:37) God had arranged that there should be a King Emmanuel, a priestly King, who would put an end to sin and restore sinners (as many as were willing) to divine favour. It had been foretold through the prophets that the time would come when a king would reign in righteousness, when princes should rule in judgment (Isa. 32:1), and when every knee should bow, and

every tongue confess, to the glory of God! So our Lord Jesus now declared in answer to Pilate's question that he had come into the world to this end.

The latter part of the verse as quoted above (John 18:37), reads: "that I should bear witness unto the truth." While all our Lord's utterances were, of course, truths, there was a certain great truth to which he was bearing witness. Not only was he speaking truthfully, but he was also upholding the truth. God had created man, but mankind had turned out badly, and was a discredit to his Creator. The reign of sin and death was a disgrace to God, and to all good government.

Under such circumstances it would seem a reasonable question to ask: "Why not destroy creatures so unworthy and discreditable?" we answer, "Because God had determined that the curse resting upon man should be rolled away, and that a great blessing should come to the world through Abraham's seed."—Gen. 22:15-18; Gal. 3:16, 29

At the time of our Lord's first advent, many, many centuries had passed since God

made his oath-bound promise to Abraham, yet all nations of the earth had not been blessed as promised. But God had remained true. His Word had not been broken—indeed could not be broken. He purposed to bless the world, and he would surely accomplish all his designs. This is a great truth—that God has provided salvation for “all the families of the earth.” The types of the law foreshadowed it; the prophets faithfully testified to it.

Our Lord came into the world for the very purpose of being that great King who was to bless all of Adam's fallen race. He came proclaiming this kingdom, and the Jews thought: How can he be a King? He cannot accomplish anything.

And now, here he was before Pilate, still declaring himself to be a king. For three-and-a-half years he had borne witness to the great truth that God's will should be accomplished—that God's kingdom should yet be established under the whole heavens. And it is true that it will be fully consummated through the great One who was there crucified as a malefactor.

“God moves in a mysterious way, his wonders to perform.” The rejection of Jesus made it seem as though God's whole plan had been turned aside. It seemed as though those unbelieving Jews had triumphed over the great Jehovah. Yet we see that the death of the Messiah was necessary to the accomplishment of God's purpose.

It was required that Christ should redeem the human family by his own death before he could restore them through his millennial reign. To the world at large this great truth still remains obscure. Jesus assures his disciples, however, that to them it has been given to know the mysteries of the kingdom, but to outsiders, all not in fullest harmony with God, these things are given in parables and dark sayings, that seeing they see not, and hearing they hear not, neither do they understand.

We are to bear witness to the truth—the same truth to which our Master and the apostles bore witness even unto death. It was our Lord's faithfulness to the truth that brought upon him the opposition of those who were blind-

ed by the Adversary. It was his witness to the truth that cost him his life; and it was the giving of his life, as he defended the truth, that constituted the redemption price.

Similarly, all the Lord's followers are to bear witness to the truth—the truth in respect to God's character and plan. Indeed, as with the Apostle Paul, we should not shun to declare the whole counsel, or will, of God.

Be Faithful

“Be thou faithful unto death, and I will give thee a crown of life.” (Rev. 2:10) In all the history of the church there has probably never been a time like the present, in which the great Adversary has been so active in diverting attention from the truth by introducing, in a subtle way, unprofitable and irrelevant questions.

Just now, when the exaltation and glorification of the completed church are soon to be accomplished, and when the faithful this side of the veil will, ere long, be received into fulness of joy with their Lord, Satan is resorting to every device in order to beguile them of their

reward, and to frustrate this feature of the divine plan.

But to defeat, or render void, any part of the divine purpose is impossible. God has purposed to take out from among mankind a “little flock,” “a people for his name,” and such a company is assuredly being gathered. Yet, whether all those now in the race for the prize of the high calling will surely be of that company is still an open question. Take heed beloved—“Hold that fast which thou hast, that no man take thy crown.”—Rev. 3:11

It has been invariably observed that those who, for any avoidable cause, have turned aside from the true Gospel, are quickly turned out of the way or greatly hindered in their walk of full consecration to God. It is for us to greatly treasure divine truth, so that we will not compromise it in any sense or degree. We are not only to hold the truth in the letter, but in the spirit, in the love of it, because it is true, as well as beautiful and grand.

Holding it thus we will be careful that no one shall twist it for us, and equally

watchful that we do not handle the Word of God deceitfully ourselves, to the blinding of our own eyes of understanding, and to our own hindrance.

"My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him." (I John 3:18, 19) These verses intimate that some do love merely in word—feigned words, which are only a pretence, smooth speeches. The real evidence of the sincerity or truthfulness of our love is made clear by our deeds, and not merely by smooth words. In addition to words there is to be that zeal for God and for his truth which demonstrates its sincerity, by a looking out for, and by serving the interests of the truth. There must be evident efforts to control words and deeds in harmony with the interests of the truth.

What the Lord requires of his people is not merely an outward manifestation of de-

votion to him and to his cause, but a development of love in our heart and disposition. If we profess to love one another, and yet pursue a course of self-seeking, instead of self-denial, then, as the apostle indicates, we are not "of the truth."

In a later epistle, John wrote these words: "For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth. I have no greater joy than to hear that my children walk in truth." (III John 3, 4) We similarly are to adhere steadfastly to the truth, and live in accordance with it, notwithstanding the fact that errors abound. We are to hold high the light of divine truth, in the spirit of the truth, at all times refusing to tolerate evil, and reproving it by God's precious Word, which is truth, always speaking the truth in love and gentle firmness; so obedient, that we "grow up into him in all things, which is the Head, even Christ."—Eph. 4:15 □

PORTRUSH CONVENTION, May 29-31—For further particulars and accommodations please write to Mr. T. Lang, 31 Hawthorne Terrace, Londonderry, North Ireland.

Spring Holiday May 31, 1971

Vineyard Echoes

A New Series of Radio Programs

RECENTLY the fiftieth year of religious radio broadcasting was commemorated. Since that time many churches and religious groups have used this means of reaching the people.

For many years radio was the center of home entertainment. The family often sat around the living room listening—for hours at a time. Churches took advantage of this opportunity to hold “services,” which appealed to untold thousands of people who were discouraged with the teachings they received in their own church.

With the advent of television, radio had to find a new niche. Usually people now listen to the radio only while doing something else, such as eating breakfast, driving, cleaning house, shaving, or cooking dinner. They often are not close enough to the radio to follow long messages, so radio format has largely developed into small segments with little or no continuity between them.

Most religious programs have not kept pace with the changing times. The more or less standard format of most Gospel programs is a ten- or twelve-minute sermon bracketed by a few hymns. Station managers have a theory that the continuation of this format drives away listeners. Many good stations have discontinued selling time for religious

broadcasting, or else have relegated the broadcasts to often undesirable times, such as early Sunday morning, or during prime television time.

In a recent article on this problem, **Christianity Today** had this to say, "If new ground is to be broken on the domestic front, broadcasters will have to forge shorter and more subtle program formats. They will try to lead the listener to question his mode of living, rather than present him an answer to a question he is not yet asking. The listener may need to be shown Christianity not so much as something desirable but as something necessary. This kind of approach seems to be required for effective evangelism over the air waves today."

The Dawn, to a large degree, was the outgrowth of a short series of "Frank & Ernest" radio broadcasts over a New York station in the 1930's. In 1949 the co-operative effort of our friends enabled us to use the ABC Network to broadcast the "Frank & Ernest" programs, and in 1950 we moved to the Mutual Network. Since then television has come to the forefront, and gradually, along with losing the better stations across the country, our radio audience has grown smaller. With this in mind we have occasionally experimented with a slight change in format with the hope of increasing our audience and the response for literature from the broadcasts.

Toward the end of 1970 we came in contact with an organization that produces and distributes radio programs. Their concept is that they produce a series of five four-minute programs each week and distribute them to a guaranteed minimum of 200 radio stations. In our case each program would be specifically designed and tailor-made, using some interesting Bible topic as its subject. In order to get the programs placed on various stations a well-known celebrity hosts the program. The air time is free and we would only pay for concept, talent, produc-

tion, and distribution. The minimum time for which we may have a contract is a 13-week period.

After careful and prayerful consideration, we have decided to try a 13-week experiment with this new format, beginning about March 15. This means that for 13 weeks a four-minute Bible Answers radio program will be broadcast five days a week over a minimum of 200 radio stations each day. If the producers can do so, they will endeavor to get us more than 200 stations at no extra cost. However, there will be a minimum of 1,000 broadcasts a week, or 13,000 broadcasts of the truth of God's Word during the 13-week period. Each day's program will carry a different topic, and one of The Dawn booklets will be offered at the close of each broadcast.

As soon as we receive information concerning which stations will carry these new programs we will let our local friends know so that they may tune in. Advertising cards will also be available which may be distributed, showing time and station of the broadcasts.

The following list of stations are those that have agreed to carry the Bible Answers four-minute radio programs each day. A more complete listing will appear in the next issue of The Dawn.

We would greatly appreciate your prayers on this experiment. Our desire is to glorify the name of our Heavenly Father, and to spread wide the glad tidings that he is a loving God and will soon establish his kingdom on earth. □

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TAPE RECORDING FOR MEMORIAL

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

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4-MINUTE BIBLE ANSWERS RADIO PROGRAMS

The majority of the following stations will be broadcasting the Bible Answers radio programs Mondays through Fridays.

ALABAMA

Arab WRAB 1380
Birmingham WLPB 1480 6:55 a.m.
Boaz WBSA 1300
Decatur WMSL 1400
Florence-Sheffield WLAY AM 1450
WLAY FM 105.5
Mobile WLPR FM 96.1
Rainsville WVSM 1500 10:25 a.m.
Troy WTBF 970

ALASKA

Anchorage KWKO FM 102.1 1:55 p.m.
Nome KICY 850 12:56 p.m.
Soldotna KSRM 920

ARIZONA

Bisbee KSUN 1230
Casa Grande KPIN 1260
Globe-Miami KIKO 1340 12:50 p.m.
Flagstaff KCLS 600
Phoenix KRDS 1190 9:00 a.m.
Show Low KVSL 1450 6:30 p.m.
Sierra Vista KHFH 1420
Tucson KFMM FM 99.5 1:20 p.m.
Williams KCYN 1240 12:45 p.m.

ARKANSAS

Conway KVEE AM 1330 11:00 a.m.
KVEE FM 105.1 11:00 a.m.
De Queen KDQN 1390 10:00 a.m.
Hot Springs KGUS FM 97.5
Magnolia KVMA 630 12:28 p.m.
Monette KBIB 1560
Monticello KHBM AM 1430
KHBM FM 93.5
Osceola KOSE 860
Pine Bluff KCAT 1530
Springdale KBRB 1340

CALIFORNIA

Calxico KICO 1490
Carmel KRML 1410
Corona KREL 1370

Hemet KHSJ 1320
Los Angeles KHJ 930
Sacramento KJAY 1430
Salinas-Monterey KIDD 630 6:55 p.m.
San Bernardino KBBL FM 99.1
San Diego KPRI FM 106.5
Santa Maria KUHL 1440
Tulare KGEN 1370
Ukiah KLIL FM 94.5
Victorville KCIN 1590
Watsonville KOMY 1340
Willows KIQS 1560

COLORADO

Colorado Springs
KRYT 1530 11:30 p.m.
Walsenburg KFLJ 1380 3:00 p.m.

DELAWARE

Georgetown WJWL 900

FLORIDA

Arcadia WAPG 1480 1:30 p.m.
Dade City WDCF 1350
Fort Lauderdale-Hollywood
WEXY 1520 8:10 a.m., 5:15 p.m.
Fort Myers WAYK 1440 3:00 p.m.
Hialeah WHMS FM 92.1
Inverness WYSE 1560
Leesburg-Eustis WLBE 790
Melbourne WMMB 1240
WYRL FM 102.3
Quincy WCNH 1230
Sarasota-Bradenton
WSAF 1220 6:40 p.m.
Sebring WJCM 960 11:05 a.m.
West Palm Beach WXVI 1600
Winter Haven WXKL FM 97.5

GEORGIA

Alma WULF 1400
Atlanta WERD 860
Baxley WUFE 1260
Carrollton WLBB 1100

VINEYARD ECHOES

Cartersville WKRW 1270
 Covington WGFS 1430
 Donaldsonville WSEM 1300
 Gordon WKOG 1560
 La Grange WTRP 620
 Marietta WBIE FM 101.5
 Montezuma WMNZ 1050 8:40 a.m.
 Quitman WSFB 1490
 Rome WIYN 1360
 Sandersville WSNT 1490
 Savannah WSAV 630 6:10 a.m.
 Thomson WTWA 1240 10:05 a.m.
 Warner Robins WRBN AM-FM 1600
 Washington

WLOV AM-FM 1370 1:00 p.m.

IDAHO

Blackfoot KBLI 690
 Hailey KSKI 1340
 Idaho Falls KTEE 1260 3:30 p.m.
 Pocatello KSNM 1290
 Preston KPST 1340

ILLINOIS

Belleville WMRY
 Columbia WCBW FM 104.9 2:15 p.m.
 Danville WIAI FM 99.1
 Jacksonville WLDS 1180
 Jerseyville WJBM 1480 3:30 p.m.
 La Salle WLPO 1220
 Mount Vernon WMIX 940
 Springfield

WVEM FM 101.9 6:25 p.m.
 Sterling WJVM FM 94.3 11:55 a.m.
 Waukegan WEFA FM 102.3

INDIANA

Bloomington WTTS 1370
 WTTV FM 92.3
 Bluffton WCRD FM 100.1
 Boonville WBNL 1540 8:55 a.m.
 Corydon WPDF 1550
 Evansville WVHI FM 105.3
 Indianapolis WFMS FM 95.5
 Michigan City WIMS 1420
 Rensselaer WRIN 1560 9:55 a.m.
 South Bend WHME FM
 103.1 11:30 a.m., 4:30 p.m.
 Winchester WIUC FM 98.3

IOWA

Burlington KKUZ 1150

Cedar Rapids WMT 600 7:35 p.m.
 Charles City KCHA 1580
 Clarion KRIT FM 96.9 1:30 p.m.
 Fort Madison KXGI 1360
 Mason City KRIB 1490
 Storm Lake KAYL 990 5:10 p.m.
 Waterloo KCFI 1250

KANSAS

Mc Pherson KNEX 1540 5:32 p.m.
 Norton KNBI 1530
 Phillipsburg KKAN 1490
 Salina KSKG FM 99.9 12:30 p.m.

KENTUCKY

Albany WANY 1390
 WANY FM 106.3
 Cadiz WKDZ 1110
 London WFTG 1400 1:30 p.m.
 Louisville WLOU 1350 12:45 p.m.
 Madisonville WTTL 1310 12:15 p.m.
 Middlesboro WAFI 1560 1:30 p.m.
 Paris WPDE 1440
 Richmond WEKY 1340 1:00 p.m.
 Russellville WRUS 610
 Scotsville WLCK 1250
 Somerset WTLO 1480
 Vanceburg WKKS 1570

LOUISIANA

Bastrop KVOB 1340 10:56 a.m.
 Baton Rouge WLUX 1550
 Franklin KFRA 1390 1:00 p.m.
 Haynesville KLUV 1580
 Jonesboro KTOC AM-FM 920
 Mansfield KDXI 1360
 Many KWLA 1530 9:00 a.m.
 Marksville KAPB 1370
 Winnsboro KMAR 1570 10:30 a.m.
 KCRF-FM 95.9 10:30 a.m. 8:00 p.m.

MARYLAND

Hagerstown WJEJ 1240
 Salisbury WJDY 1470
MASSACHUSETTS
 Gardner WGAW 1340 6:05 p.m.
 North Adams WMNB 1230 6:55 a.m.
 Springfield WMAS 1450

MICHIGAN

Bay City WGER FM 102.5
 Detroit WBFG FM 98.7
 WGHN FM 92.1

Ionia WYON 1430
 Iron Mountain WMIQ 1450 10:15 a.m.
 Manistee WMTE 1340 2:00 p.m.
 Petoskey WJML 1110
 WJML FM 98.9
 Sandusky WMIC 1560 5:54 p.m.
 Three Rivers WLKM 1510 1:15 p.m.
 Whitehall WLRC 1490

MINNESOTA

Minneapolis WPBC 980
 Preston KFIL AM-FM 1060
 Red Wing KCUE 1250
 Sauk Rapids WVAL 800
 Shakopee KSMM 1530 9:50 a.m.
 Windom KDOM 1580

MISSISSIPPI

Canton WMGO 1370
 Columbus WCBI 550
 Corinth WCMA 1230
 Hattiesburg WFOR 1400
 Magee WSJC AM-FM 810
 Water Valley WVLY 1320

MISSOURI

East Prairie KYMO 1080
 Hannibal KGRC FM 92.9
 Houston KBTC 1250 10:15 a.m.
 KBTC FM 99.3 10:15 a.m.
 Lebanon KLWT 1230
 Piedmont KPWB 1140
 Potosi KYRO 1280
 St. Louis KRCH FM 98.1 6:00 a.m.
 Union KLPW 1220
 KLPW FM 101.7
 Warrenton KWRE 730

MONTANA

Butte KXLF 1370
 Deer Lodge KDRG 1400 7:00 a.m.
 Dillon KDBM 1490 10:30 a.m.
 Great Falls KARR 1400
 Havre KOJM 610

NEBRASKA

Ainsworth KBRB 1400
 Holdrege KUVR 1380 8:55 a.m.
 Lincoln KFMQ FM 95.3
 Nebraska City KNCY 1600
 Ord KNLV 1060

NEVADA

Reno KCRL 780 8:00 a.m.

NEW HAMPSHIRE

Exeter WKXR 1540 9:20 a.m.

NEW JERSEY

Atlantic City WRNJ FM 95.1
 Franklin WLPV FM 102.3

NEW MEXICO

Albuquerque KDAZ 730 12:30 p.m.
 Artesia KSVP 990 1:20 p.m.

NEW YORK

Jamestown WJTN 1240 5:55 a.m.
 Malone WICY 1490
 Massena WMSA 1340
 Potsdam WPDM 1470 9:05 a.m.
 Riverhead WHRF 1570
 Rochester WNYR 680
 WNYR FM 101.3

Utica-Rome WKAL 1450

Walton WDLA 1270

Warwick WTBQ 1110

NORTH CAROLINA

Belmont WCGC 1270
 Canton WPTL 920
 Charlotte WKTC 1310
 Fair Bluff WWKO 1480 7:30 a.m.
 Greensboro WPET 950
 Kings Mountain WKMT 1220
 Kinston WISP 1230
 Laurinburg WLNC 1300
 Louisburg WYRN 1480 6:30 a.m.
 Mocksville WDSL 1520 6:15 p.m.
 Rockingham WLWL 1500

Salisbury WSAT 1280

Sylva WMSJ 1480

Tabor City WTAB 1370

Tryon WTYN 1550

Valdese WSVM 1490

Wilmington WKLM 980

NORTH DAKOTA

Devils Lake KDLR 1240
 Grand Forks KILQ 1440
 Langdon KNDK 1080 1:05 p.m.
 Minot KTYN 1430
 Tioga KTGO 1090 7:00 a.m.

OHIO

Bellefontaine WTOO 1390
 Bucyrus WBCO 1540
 Canton WHBC 1480 3:00 p.m.
 Celina WCSM 1350

Celina WCSM FM 96.7
 Circleville WNRE FM 107.1 10:31 a.m.
 Dayton WAVI 1210 7:00 a.m.
 East Liverpool WOHI 1490 7:15 a.m.
 Kent WKNT 1520 9:05 a.m.
 WKNT FM 100.1 9:05 a.m.
 Lancaster WHOK 1320 1:05 p.m.
 Mansfield WMAN 1400 5:05 a.m.
 Milford WLYK FM 107.1
 Newark WHTH 1000
 Norwalk WLKR 1510
 Xenia WBZI FM 95.3
 Youngstown WTCL 6:05 a.m.
 Zanesville WHIZ 1240

OKLAHOMA

Lawton KSWO 1380 5:30 a.m.
 Mc Alester KTMC 1400 1:00 p.m.
 Oklahoma City KGOY FM 104.9
 Pryor KOLS 1570

OREGON

Bend KGRL 940 10:30 a.m.
 Enterprise KWVR 1340
 McMinnville KMCM 1260 12:15 p.m.
 Portland KGAR 1550 4:55 p.m.
 Roseburg KRSB FM 103.1 9:30 a.m.
 The Dalles KODL 1440

PENNSYLVANIA

Du Bois WCED 1420
 Lehighton WYNS 1150
 Mount Carmel WMIM 1590
 Waynesburg WANB 1580 7:20 a.m.
 Wilkes-Barre WICK 1440 8:30 a.m.
 Williamsport WWPA 1340

PUERTO RICO

San Juan WBMJ 1190 6:00 a.m.

SOUTH CAROLINA

Abbeville WABV 1590
 Aiken WLOW 1300 7:45 a.m.
 Allendale WDOG 1460 11:55 a.m.
 Columbia WCAY 620
 Easley WELP 1360
 Florence WJMX 970 1:30 p.m.
 Gaffney WEAC 1500
 WAGY FM
 Lake City WJOT 1260
 Lancaster WAGL 1560
 Manning WYMB 1410 6:05 a.m.
 Orangeburg WTND 920

SOUTH DAKOTA

Redfield KFCB 1380 6:15 p.m.
 Sioux Falls KXRB 1000
 Watertown KSDR 1480

TENNESSEE

Athens WENR 1090
 Bolivar WBOL 1560 2:30 p.m.
 Collierville WPIP 1590
 Cowan WZYX 1440
 Dayton WDNT 1280 6:00 p.m.
 Greeneville WGRV 1340
 Jackson WDXI 1310
 Jefferson City WJFC 1480
 Knoxville WSKT 1580
 Manchester WMSR 1320
 Mountain City WMCT 1390
 Murfreesboro WMTS 810
 WMTS FM 96.3
 Oneida WBNT 1310
 Selmer WDTM 1130
 Shelbyville WLIJ 1580 12:00 p.m.
 Sparta WSMT AM-FM 1050

TEXAS

Abilene KNIT 1280
 Amarillo KRAY 1360
 Atlanta KALT 900
 Beaumont KPAC 1250
 Canyon KCAN 1550
 Carrizo Springs KBEN 1450 7:45 a.m.
 Carthage KGAS 1590 9:05 a.m.
 Cleburne KCLE 1120
 Dallas WBAP 820 7:00 p.m.
 Dimmitt KDHN 1470 6:05 a.m.
 Farwell KZOL 1570
 Georgetown KGTN 1530
 Hondo KRME 1460
 Houston KLEF FM 94.5
 Lamesa KPET 690
 Marshall KMHT 1450
 McKinney KWAB FM 95.3
 Navasota KWBC 1550 12:26 p.m.
 Odessa KOZA 1230 2:55 p.m.
 Palestine KNET 1450
 Pampa KPDN 1340
 Paris KPRE 1250 12:25 p.m.
 Pearsall KVWG 1280 11:00 a.m.
 San Marcos KCNY 1470 6:00 a.m.
 Sherman-Denison KTXO 1500

Stephenville KSTV 1510
Tulia KTUE 1260
Tyler KZAK 1330
Waco KWTX 1230

UTAH

Bountiful KBBC 1600 12:00 p.m.
Logan KBLW 1390
Salt Lake City KMOR 1230

VIRGINIA

Altavista WKDE 1000
WKDE FM 105.5
Crewe WSVS 800
WSVS FM 104.7
Danville WDVA 1250
Franklin WYSR 1250
Gloucester WDDY 1420 2:45 p.m.
Harrisonburg WSVB FM 100.7
Lynchburg WJJS FM 101.7
South Hill WJWS 1370
Winchester WHPL 610

WASHINGTON

Seattle WTW-FM 102.5

Spokane KUDY 1280 2:55 p.m.
Sumner KDFL 1560

WEST VIRGINIA

Charleston WKLC 1300 10:00 a.m.
Charles Town WXVA 1550
WZFM FM 98.3
Elkins WDNE 1240 8:30 a.m.
Morgantown WAJR 1440
Welch WOVE 1340
Wheeling WOMP 1290

WISCONSIN

Kenosha WLIP 1050
Milwaukee WAWA 1590
Platteville WSWW 1590
Rice Lake WJMC 1240
Sturgeon Bay WDOR 910
Viroqua WISV 1360 9:30 a.m.
Wisconsin Dells WWDA 990

WYOMING

Buffalo KBBS 1450
Laramie KOWB 1290

VIRGIN ISLANDS

St. Croix WIVI FM 99.5 6:30 a.m.



Weekly Prayer Meeting Texts

APRIL 1—"Watch ye and pray, lest ye enter into temptation."
—Mark 14:38 (Z. '03-119 Hymn 136)

APRIL 8—"If any man draw back, My soul shall have no pleasure in him."
—Hebrews 10:38 (Z. '95-93 Hymn 183)

APRIL 15—"Father, into Thy hands I commend My spirit."
—Luke 23:46 (Z. '99-128 Hymn 157)

APRIL 22—"I say unto you, That every idle (unprofitable or pernicious) word that men shall speak, they shall give account thereof in the day of judgment."
—Matthew 12:36 (Z. '96-32 Hymn 198)

APRIL 29—"He shall call upon Me, and I will answer him: I will be with him in trouble; I will deliver him, and honor him."
—Psalm 91:15 (Z. '96-31 Hymn 35)

Speakers' Appointments

Ministering the Glorious Gospel of Christ

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

O. D. DEIFER		E. K. PENROSE	
Catawissa, Pa.	Apr. 18	Detroit, Mich.	Apr. 3, 4
		Indianapolis, Ind.	19
		St. Louis, Mo.	20
G. M. JEUCK		Oklahoma City, Okla.	22
Sayville, N. Y.	Apr. 4	Weatherford, Tex.	23
		Lamesa, Tex.	25
A. H. KRUMPOLT		Phoenix, Ariz.	27
Hartford, Conn.	Apr. 18	Yuma, Ariz.	28
		San Diego, Calif.	29
		Los Angeles, Calif.	30
GEORGE PASSIOS			
Philadelphia, Pa.	Apr. 11	LEO POST	
Pittsburgh, Pa.	25	Detroit, Mich.	Apr. 3, 4
		Allentown, Pa.	18
HARRY PASSIOS			
Jackson, Mich.	Apr. 1	H. W. PRICE	
Detroit, Mich.	3, 4	Chico, Calif.	Apr. 2-4
Buffalo, N. Y.	11	San Francisco, Calif.	6, 7
Lockport, N. Y.	12	Sacramento, Calif.	8
Rochester, N. Y.	13	Stockton, Calif.	9
Agawam, Mass.	14	Sacramento, Calif.	11
Somersworth, N. H.	15	Salt Lake City, Utah	14, 15
Boston, Mass.	18	Grand Junction, Colo.	16
New Bedford, Mass.	19	Montrose, Colo.	17
Hartford, Conn.	20	Pueblo, Colo.	18, 19
New Haven, Conn.	21	Denver, Colo.	20, 21
Elyria, Ohio	27	Bosler, Wyo.	22, 23
Gary, Ind.	28	Loramie, Wyo.	24
Rockford, Ill.	29		
Beloit, Wis.	30		

Cheyenne, Wyo.	25	F. S. WASSMANN	
Havre, Mont.	28, 29	Detroit, Mich.	Apr. 3, 4
		Baltimore, Md.	Apr. 11
H. J. TIEMEYER			
New Haven, Conn.	Apr. 25	C. R. WEIDA	
Waterbury, Conn.	25	Pottstown, Pa.	Apr. 25

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'FRANK and ERNEST'

KVCV—600 kc.—7:45 A.M.
Sunday, April 18

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

MAY SPECIAL: On Sunday, May 16, "Frank and Ernest" will discuss the topic, "The Last Days." This will be interesting and informative. Circulars will be available advertising it. Send for as many as you can use. They are free. Address: The Dawn, East Rutherford, New Jersey 07073.

Conventions

An asterisk (*) indicates an immersion service is being planned.

SALEM, OREG., Apr. 2-4—VFW Hall 630 Hood St., N. E. Mrs. L. L. Moore, Rt. 1, Box 616, Turner, Oreg.
DETROIT, MICH., Apr. 3, 4—Trenton High School, 2601 Charlton Rd., Trenton, Mich. Mr. Frank Niemczak, 18937 Murrey Hill, Detroit, Mich.
*WILMINGTON, DEL., Apr. 3, 4—Brandywine College, Rt. 202 near Talleyville, Del. Mrs. Peter Kolliman, 404 W. 31st St.
MINNEAPOLIS, MINN., Apr. 4—2601 Fillmore St., N. E. Mrs. C. R. Newham, 678 40th Ave., N. E.
WINNIPEG, MAN., Apr. 10, 11—Garden City Collegiate, Jefferson and Airlies. Mrs. William Razmus, Box 4, Highland Glen, Man.
COLUMBUS, OHIO, Apr. 11—N. W. Gardens, Independence Hall, N. W. Blvd. & N. Star Rd. Mrs. Lois Smith, 4294 Ellery Drive.
CINCINNATI, OHIO, Apr. 18—Brotherhood of Railway Clerks Bldg., Court and Vine Sts. Mrs. Edith M. Harp, 3908 S. Madison Ave.
CLEVELAND, OHIO, Apr. 18—Masonic Temple, 3615 Euclid Ave. Mrs. Ian M. Cipperley, 1539 Genessee Rd.
BOSTON, MASS., Apr. 25—Sheraton Plaza Hotel, Copley Square. This convention has been canceled.
CHICAGO, ILL., Apr. 25—Masonic Temple, 5352 W. Chicago Ave. Mr.

Albert Sheppelbaum, 5739 S. Normandy Ave.
DETROIT, MICH., Apr. 25—Northwest Branch YWCA, 25940 Grand River. Mr. Frank Niemczak, 18937 Murrey Hill.
PITTSBURGH, PA., Apr. 25—Bellevue YMCA, North Borough Branch, 629 Lincoln Ave. Mr. James Possios, R.F.D. 3, Box 68, Wexford, Pa.
KANSAS CITY, MO., May 1, 2—The Athenaeum, Linwood & Campbell. Mrs. John Bacher, Greenwood, Mo.
PORCUPINE PLAIN, SASK., May 1, 2 26—Porcupine Community Hall. Mrs. Mildred Jennings, Box 130.
GRAND RAPIDS, MICH., May 8, 9—Associated Bible Students of Western Michigan. Kenowa Hills High School, 3950 Hendershot, N. W. Mrs. Earl Vonder Baegh, 821 Rogers, N.W.
HARTFORD, CONN., May 9—Odd Fellows Hall, 510 Wethersfield Ave. Mrs. John Coccia, 10 Light St., Enfield, Conn.
ALLENTOWN, PA., May 16
ROCHESTER, N. Y., May 16
WEST NEWTON, PA., May 16
PATERSON, N. J., May 22, 23
VANCOUVER, B. C., May 22-24
SAN FRANCISCO, CALIF., (Asilomar), May 28-31
LONACONING, MD., May 30
SAYVILLE, N. Y., May 31—Memorial Day.

BIBLE STUDENTS GENERAL CONVENTION

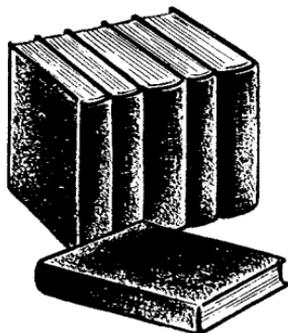
Indiana University, Bloomington, Indiana

July 31—August 5

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

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

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

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

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

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