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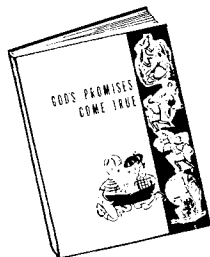
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The Dawn

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Highlights of **Dawn**

News to Change the World

TODAY news events of national and international importance are breaking upon a bewildered world so fast that it is impossible to keep abreast of their significance, even if we could properly interpret their meaning. The flashes of news reach us from every continent of the earth, and pertain to all races and nations. For essentially a generation the great nation of China had been sealed off from any significant communication with almost all the rest of the world; and who could have imagined that in February of this year the President of the United States, with an entourage of diplomatic assistants, press reporters, and other personnel would visit the rulers of China, with the ultimate objective of establishing a more friendly relationship between the two countries, and then proceed to Communist Russia with the same purpose in mind?

Whether this visit results finally in diplomatic relations between China and the United States, or in global war, or something in between, the visit to China itself might well turn out to be the outstanding news event of the decade. Besides, other important things are happening every day, but putting them all together they come far short of the importance of an event which occurred nearly two thou-

sand years ago, and which in April will be remembered generally with pomp and fanfare throughout the western world. We refer to the resurrection of Jesus Christ from the dead.

Our modern communication media were not on hand when Jesus was raised from the dead. Newspapers, radio, and television were not known then, so no representatives of such mass media of communication could be dispatched to interview the resurrected Jesus. And while there was no doubt that this great event had occurred, the religious rulers of the day, who had instigated Jesus' crucifixion, caused word to go out to the world that the Master's disciples had stolen his body from the tomb to make it appear that he had been raised from the dead, and that actually there was no resurrection.

An Angel

As nearly as the sequence of events can be established from the records available, apparently it was an angel who first announced that Jesus had been raised from the dead. This seems appropriate, for it was an angel who announced his birth. Mary Magdalene "and the other Mary" went early to the tomb after the sabbath was over, and there they met an angel—an angel who had rolled away the stone to open the tomb—"His countenance was like lightning, and his raiment white as snow."—Matt. 28:1-3

This angel said to the two women, "Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said, Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you. And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word."—Matt. 28:7, 8

World-wide television, radio, and the press announced the President's visit to China, and much of what occurred there, but an angel gave out the word that Jesus had been raised from the dead, and acting upon the instructions of the Lord, told those who visited the tomb to go quickly and inform his disciples. On their way to carry out this mission Jesus met them, and confirmed the instructions of the angel. He sent them to convey the news to his disciples, and to instruct them to go into Galilee, and that there he would meet them.

"Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshiped him: but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth." (Matt. 28:16-18) The Greek word here translated "power" has the thought particularly of the power of authority. And straightway Jesus began to use that authority. He said to the eleven:

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."—Matt. 28:19, 20

Here was a system of communication, authorized by the resurrected Jesus, which was designed ultimately to carry the good news of his resurrection to all nations. It has done so, and it is still functioning. The spread of the counterfeit kingdom of Christ, called Christendom, was accomplished largely by the power of the sword, and by the cruelties of the Holy Inquisition and other means of torture or persecution. At the same time there have been faithful ambassadors of Christ who have laid down their lives communicating the good news of the Gospel to the world, an important part of which is the resurrection of Jesus Christ from the dead. How blessed were those two

Marys who had the opportunity, at the behest of the angel, to inform the eleven that their beloved Master was no longer dead!

The reporter Mark, in giving his account of what happened on that eventful day, includes Salome with the two Marys. Otherwise his account is essentially the same. Mark also mentions Jesus' appearance to two of the disciples as they walked through the countryside. In this connection Mark observes that "he appeared in another form." (Mark 16:12) Jesus appeared to his disciples on many occasions after his resurrection, but very seldom in the same form. By this he was teaching them that he was no longer the man Christ Jesus; that he was appearing in human form merely that he might be able to communicate with them in a way to convince them more readily that he had been raised from the dead.

What Mary Saw

Mary Magdalene saw Jesus in the vicinity of the tomb. She was weeping, and Jesus said unto her, "Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master. Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God."—John 20:15-18

What an opportunity it would have been for a news reporter to interview Mary concerning this wonderful experience of meeting her resurrected Master! She could have explained to him why she thought Jesus was the gardener. The record does not say so, but apparently he was appropriately dressed as one who would be tending

the garden in which the tomb was situated. Certainly he wasn't dressed in the clothing in which she was accustomed to seeing him before his crucifixion. That clothing had been divided among the Roman soldiers who were on guard, they having cast lots for his seamless robe.

But in appearing as a gardener, he not only would be wearing the proper clothing, but his facial expression would probably also be different, for he had again appeared in "another form." After securing this information from Mary, a reporter might then have asked how she came to recognize her Master at all. The answer would have to be that it was from his voice. "Jesus saith unto her, Mary," and there was no mistaking the sound of that voice, for no one had ever pronounced her name just the way he did, and now, as the gardener, had done again.

"Touch Me Not"

Instinctively, and with great emotion, Mary reached out her hand to touch Jesus, her beloved and now resurrected Lord. The Greek word "touch" used by Jesus when he said to Mary, "Touch me not," has more than the simple meaning of making contact. It is a word used a number of times in the New Testament to denote making contact with another for the purpose of receiving a blessing. It is used a number of times in connection with Jesus' miracles.

But the blessings which Jesus died to secure for Mary and for all who devoted themselves to him were not as yet available. He must first ascend to his Heavenly Father, and there appear in his presence to present the merit of his shed blood. Then the blessing of that new age which began with his ministry would flow out to his followers through the ministry of the Holy Spirit. The time for this manifestation of divine favor would be Pentecost, so Mary had to wait.

Mary was instructed by Jesus to convey this information

to his disciples. Thus, while the Master contacted his disciples a number of times, usually appearing in a different form, it was more in the nature of preparing them for the coming of the Holy Spirit. On the occasion of his last appearance he instructed them to tarry at Jerusalem until they were endued with power from on high, and that they were then to be his witnesses in Jerusalem, in Samaria, and unto the uttermost parts of the earth.—Acts 1:7, 8

So it was that the news of Jesus' resurrection was to reach the world through the humble efforts of his devoted followers who would be willing at the cost of their lives to make known these glad tidings. This work was not accomplished in a short space of time, as news flashes encircle the globe today. It was to be the work, not of one generation of disciples, but of all the generations who have lived and witnessed from then until now; and the proclamation of the Gospel of the kingdom continues to be made. Millions have become aware of what happened nearly two thousand years ago, but only a few, a "little flock" in each generation, have responded to the call of the message and have devoted themselves to the cause of the Heavenly Father, which it represents.

The Divine Purpose

The divine purpose in the proclamation of the glad tidings of Jesus' death and resurrection as the Redeemer and Savior is not to convert the world in the present age, but to reach those among mankind who would become Jesus' footstep followers now, suffering and dying with him, that in the next age they might live and reign with him in his long-promised kingdom. To these Jesus said, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."—Luke 12:32

Much is said in the Bible concerning the kingdom of God. Sometimes the references are to the blessings which

will flow out to the subjects of that kingdom. At other times the rulership of the kingdom is involved. When Jesus said that the kingdom would be given to a "little flock" his reference was to those who would qualify to live and reign with him in that kingdom.

In Isaiah 25:6-8 the kingdom is likened to a great mountain, and the promise is that "in this mountain shall the Lord of hosts make unto all people a feast of fat things"; that is, extend to them an abundance of lifegiving blessings, for, as the promise states, he will "swallow up death in victory," and wipe away tears from all faces. This prophecy and promise pertains to those who will become the subjects of the kingdom.

One of the blessings of the kingdom will be the righteous judgment of the people by Jesus and his associates, this judgment being based upon the enlightenment of the people, and therefore their ability to know and to do God's will. In his sermon on Mars' Hill, Paul said, "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent: because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."—Acts 17:30, 31

Notice how the blessings of the future work of judgment of the people are associated with the resurrection of Jesus Christ. The resurrection of Jesus, Paul declares, gives assurance that these future blessings will indeed become a reality. One reason for this assurance is that Jesus died a sacrificial death in order to restore the world of mankind to life. If his death had not been acceptable to God as a "ransom" for the people, then he would not have been raised from the dead. Besides, the fact that he was raised from the dead is an assurance that God is able to fulfil all his good promises to give health and life to the

human race in his own due time, even to the raising of the dead.

How widespread and marvelous are the implications of Jesus' resurrection from the dead! What a joy it is, even now, nearly two thousand years later, to be among those who are privileged to proclaim this good news far and wide, as we have and can make opportunities! The world in its commemoration of the resurrection of Jesus continues on with its pomp and ceremony, little realizing the important part this great event plays in the Creator's grand design to save the world from sickness and death, and to fill the world with peace and joy everlasting.

Many today who commemorate the resurrection of Jesus do not believe that he was resurrected. On the other hand there are also many who are not sure that a man like Jesus ever lived. They are inclined to think that the stories concerning him in the Bible are merely folklore. But Jesus said it would be this way at the end of the age, when he returned. He raised the question as to whether or not there would be faith on the earth.

But thank God we do have faith, faith to believe that just as Jesus was raised from the dead so long ago, and that the work of the present age has gone steadily forward since, so there are other great events in the divine plan which are sure to come. One of these is the rising of the "Sun of Righteousness, with healing in his wings." (Mal. 4:2) Already, as the "Day Star," he has arisen in our hearts; and we rejoice in the blessings which will come to all mankind when he rises as that great light- and life-giving "sun of righteousness." Let us continue faithfully to bear the good news of this great coming event to all who will hear, so that they too may rejoice with us in the everlasting love of our Heavenly Father. □

The BIBLE ANSWERS

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

ALABAMA

Birmingham WBRC-TV Channel 6
Dothan WDHN-TV
Rossville WRIP-TV

CALIFORNIA

Fresno KMJ-TV Channel 24
Sundays, 7:30 a.m.
Los Angeles KTTV Channel 11
Sundays, 6:30 a.m.
Los Gatos CATV
Modesto CATV

FLORIDA

Key West CATV
Orlando CATV
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Pensacola CATV
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GEORGIA

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INDIANA

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IOWA

Fort Dodge KVFD-TV Channel 21

KENTUCKY

Ashland CATV

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Lafayette KLNI-TV Channel 15
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MASSACHUSETTS

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MICHIGAN

Bay City CATV
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Alexandria KCMT-TV Channel 7
Alternate Sundays, 8:00 a.m.
Duluth WDSM-TV Channel 6
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MISSISSIPPI

Columbus WCBI-TV Channel 4
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MONTANA

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Grand Island CATV
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NEW YORK

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NORTH CAROLINA

Asheville WANC-TV Channel 62
Charlotte WCCB-TV Channel 18

OHIO

Cambridge WHIZ-TV Channel 80
Sundays, 8:30 a.m.
Cincinnati WCPO-TV Channel 9
Thursdays, 1:30 a.m.
Coshocton WHIZ-TV Channel 71
Sundays, 8:30 a.m.
Dayton WLWD Channel 2
Every fourth Sunday, 1:30 a.m.
Marietta WCMO-TV
Zanesville WHIZ-TV Channel 18
Sundays, 8:30 a.m.

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Television Schedule

SOUTH CAROLINA

Anderson WAIM-TV Channel 40
Mondays, (Time to be announced.)

TENNESSEE

Kingsport CATV

TEXAS

Big Spring KWAB-TV
Lubbock KLBK-TV Channel 13
San Angelo KCTV Channel 8
Sundays, 11:30 a.m.
Tyler KLVO-TV

UTAH

Salt Lake City KUTV Channel 2
Sundays, (Time to be announced.)

WASHINGTON

Tacoma KTVW-TV Channel 13
Sundays, 7:30 p.m.

WEST VIRGINIA

Bluefield WHIS-TV Channel 6
Bridgeport WDTV
Charleston WCHS-TV Channel 8
Mon.-Fri., 6:30 a.m.
Oak Hill WOAY-TV Channel 4

WISCONSIN

Eau Claire WEAU-TV Channel 13
Fridays, 6:30 a.m.
La Crosse WXOW
Madison WKOW-TV Channel 27
Superior WDSM-TV Channel 6
Wausau WAOW-TV Channel 9

CANADA

Kitchener, Ont. CATV
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Sundays, 12:30 p.m.

WEST INDIES

St. Kitts ZIZ-TV Channel 5

—oOo—

SPANISH RADIO BROADCASTS

SUNDAYS UNLESS OTHERWISE NOTED

ARIZONA

Tucson KXEW 1600 kc. 8:30 a.m.

CALIFORNIA

Fresno KXEX 1550 kc. 9:15 a.m.

TEXAS

Corpus Christi KCCT
1150 kc. 8:45 a.m.

URUGUAY

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

"FRANK and ERNEST"

SUNDAYS UNLESS OTHERWISE NOTED

ALABAMA

Sheffield WSHF 1290 1:30 p.m.

ARIZONA

Phoenix KMEO 740 8:30 a.m.

CALIFORNIA

El Centro KICO 1490 10:30 a.m.

Los Angeles KBIG 740 9:30 a.m.

Redding KVCV 600 7:45 a.m.

Sacramento KGMS 1380 8:30 a.m.

San Francisco KNEW 910 8:15 a.m.

COLORADO

Montrose KUBC 580 8:15 a.m.

DELAWARE

Wilmington WTUX 1290 10:15 a.m.

FLORIDA

Tampa WFLA 970 9:30 a.m.

IDAHO

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

Lewiston KRLC 1350 9:35 a.m.

Sandpoint KSPT 1400 10:15 a.m.

ILLINOIS

La Salle WLPO 1220 9:45 a.m.

Rockford WRRR 1330 8:30 a.m.

West Frankfort WFRX 1300 9:15 a.m.

INDIANA

Indianapolis WIBC 1070 8:00 a.m.

Muncie WLBC 1340 8:45 a.m.

KANSAS

Goodland KLOE 730 7:45 a.m.

KENTUCKY

Louisville WAVE 970 8:15 a.m.

Winchester WWKY 1380 10:30 a.m.

MICHIGAN

Detroit WQTE 560 10:30 a.m.

Grand Rapids WMAX 1480 8:45 a.m.

Saginaw WSGV 790 10:15 a.m.

MINNESOTA

Minneapolis KQRS 1440 10:15 a.m.

MISSOURI

Farmington KREI 800 9:00 a.m.

MONTANA

Baker KFLN 960 8:00 a.m.

Great Falls KKGf 1310 9:15 a.m.

Miles City KATL 1340 9:15 a.m.

NEW YORK

Buffalo-Niagara Falls

WHLd 1270 12:00 noon

Kingston WBaz 1550 9:45 a.m.

Mineola (Sat.) WTHe 1520 9:00 a.m.

Rochester WBBF 950 10:00 a.m.

NORTH CAROLINA

Beaufort 1400 9:00 a.m.

Radio Broadcast Schedule

OHIO

Cleveland WHK 1420 8:45 a.m.
Columbus WBNS 1460 10:30 a.m.
Plaza WPTW 1570 11:30 a.m.
Zanesville WHIZ 1240 6:40 a.m.

OKLAHOMA

Oklahoma City WNAD 640 8:10 a.m.

OREGON

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

PENNSYLVANIA

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

PUERTO RICO

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

TENNESSEE

Clinton WYSH 1380 12:45 p.m.

TEXAS

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

UTAH

Salt Lake City KSOP 1370 9:30 a.m.

WASHINGTON

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

WISCONSIN

Milwaukee WEMP 1250 8:45 a.m.
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 9:15 a.m.
Sheridan KWYO 1410 12:00 noon

CANADA

Corner Brook, Nfld.
CFCB 570 10:30 a.m.
Oshawa, Ont. CKLB 1350 9:45 a.m.
Prince Albert CKBI 900 10:30 a.m.
St. Thomas, Ont.
CHLO 1570 10:45 a.m.
Yorkton, Sask. CJGX 940 10:00 a.m.

VIRGIN ISLANDS

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

MALDIVE ISLANDS

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

AUSTRALIA

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

PANAMA

Panama City HOQ 1250



RADIO TOPICS FOR APRIL

2—"The Resurrection"
9—"Many Mansions"
16—"When a Man Dies"

23—"Hope of Immortality"
30—"The Witch of Endor"

Bible Study

LESSON FOR APRIL 2

The Church of the Risen Lord

MEMORY VERSE: "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."—I Corinthians 15:57

I CORINTHIANS 15:3-19

THE resurrection of Jesus Christ from the dead is one of the vital fundamentals of the divine plan of salvation. In the beginning of our lesson Paul presents the evidence that Christ had been raised from the dead—evidence based upon the testimony of those who had seen him. He was seen of Cephas (the Aramaic for Peter), then of the Twelve; after that he was seen of about five hundred brethren at one time. These may well have been the majority of those who became Jesus' followers during the course of his earthly ministry. He was also seen of James, and of all the apostles.

Paul indicates that the greater part of the five hundred brethren were still alive at the time of his writing, but that some had "fallen asleep." It is interesting in passing that Paul does not speak of these de-

ceased brethren as having gone to heaven, but as having "fallen asleep." Paul knew, and clearly taught, that the faithful followers of Jesus would not receive their heavenly reward until he returned and they were brought forth in the "first resurrection."

"Last of all," Paul writes, "he was seen of me also, as of one born out of due time." On the way to Damascus Paul had caught a glimpse of the glorified Jesus, and the brightness caused him to be temporarily blinded. The teachings of the Bible are that those who are called to follow in the footsteps of Jesus, and who accept that call, are given a heavenly hope. The receiving of this hope of a new life is spoken of as a begetting of the Spirit through the Word of God. Then this new life is nourished by the Word of God, and in the resurrection is "born" and the

individual becomes like the glorified Jesus.

Those who attain to this resurrection birth, being like Jesus, will behold his glory, as well as the glory of the Father, and will fellowship with them. But in the case of Paul on the Damascus road, he had not been born to glory, and his glimpse of the glorified Jesus, while himself still a human, was as though he had been born before the due time, at least so far as this aspect of the new life is concerned.

Paul continues, "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?" This reveals a strange situation within the church at Corinth, in that some of the professed believers did not believe in the resurrection of the dead, and therefore could not accept the fact that Jesus had been raised from the dead.

At that time the Jewish sect of the Saducees did not believe in the resurrection, and we suggest the possibility that some of these, being appealed to by the moral and ethical teachings of Jesus, associated themselves with the brethren, but did not believe the vital doctrines which set the Christian religion apart from all others in the world, for it is a fact, even today, that the teachings of the Bible are the only

ones in the world which hold out the hope of a resurrection of the dead. One of the main reasons for this is that all other religions insist that "there is no death," so if no one is really dead, how could there be a resurrection of the dead?

Beyond the lesson assignment Paul presents the positive side of the matter: "But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man . . . also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive."—vss. 20-22

Jesus himself is the firstfruits of the resurrection, but in verse 23, where the firstfruits of the resurrection are again mentioned, his faithful followers are included. (James 1:18) These are the first to be raised from the dead, and they will be associated with Jesus in awakening all mankind from the sleep of death. These latter are the "afterward" class of verse 23.

QUESTIONS

What proof did Paul present that Jesus had been raised from the dead?

How important to our hope is the doctrine of the resurrection?

Who are the "firstfruits" of the resurrection?

The Worshiping Community

MEMORY VERSE: "God is a Spirit: and they that worship him must worship him in spirit and in truth."—John 4:24

MATTHEW 18:19,20

THE first scripture of the lesson emphasizes that great crowd of believers are not essential in order to enjoy the Lord's blessings when meeting together. Here the minimum—two or three—is mentioned, and the assurance given that even if such a small number are gathered in the Lord's name they can expect his presence to be with them; and while the expression "and that to bless" is not in the text, surely the implication is there that the Lord's presence would be for the purpose of pouring out a blessing.

Too much emphasis cannot be put on the fact that it is only if the Lord's people meet in his name that they can expect his blessing. If the brethren be agreed on what they should seek in the way of blessings from the Lord, Jesus assures us that they shall receive that blessing. Obviously, however, such requests, as well as all the petitions of the Lord's people to the throne of heaven-

ly grace, must be in harmony with the Lord's will. We cannot assume that the Lord will change his ways simply to honor the requests of his people, whether of two or three, or of many.

JOHN 4:24

This is our memory verse. The context relates a conversation between Jesus and the Samaritan woman at the well. She was greatly impressed with the Master's way of teaching. She said to him, "I perceive that thou art a prophet. Our fathers worshiped in this mountain [Mount Gerizim, in Samaria]; and ye say that in Jerusalem is the place where men ought to worship."—vss. 19,20

Jesus explained that the time was coming when men would worship God neither in Jerusalem nor in the mount of Samaria. "God is a Spirit," he said, "and they that worship him must worship in spirit and in truth." (vs. 24) What Jesus is doing here is emphasizing that God is not looking for worship

which is centered in a shrine, a church building, a cathedral, a temple, or a synagogue.

At best these are merely convenient places for the Lord's people to assemble, but the same people could assemble in an open field, or individually in their own homes, or under the open sky, and pour out their hearts to God and he would hear them as readily as in their buildings and formal places of worship. God is a Spirit, invisible to human eyes, and true prayers to him originate in the heart, and are based upon faith in his promises; and they must be in harmony with the truth of his Word to be heard and favorably answered.

ACTS 2:41-47

"About three thousand souls" accepted the Gospel of Jesus Christ as presented to them by Peter on the day of Pentecost, and these were all baptized—immersed in water, that is—which was a symbol of their true baptism into the body of Christ. In the last verse of the lesson we are informed "that the Lord added to the church daily such as should be saved." This is not the work of man. If the Lord does not build the house they labor in vain who build it.

We read concerning those first disciples that "they continued stedfastly in the apostles'

doctrine and fellowship, and in breaking of bread, and in prayer." What a blessed fellowship this must have been! The apostles' doctrine was the Gospel of Christ. Paul later spoke of the Gospel of Christ as "the power of God unto salvation," —Rom. 1:16

"And in the breaking of bread." Evidently this was not the breaking of bread such as is practiced at the Memorial Supper, but a good fellowship that is enhanced by eating together. It was this first group of Christians which had all things in common, selling all that they had and establishing a common treasury. Then each one received a portion according to his needs.

"And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart." (vs. 46) We are not to assume that these believers called at every house, but rather, visited the homes of the believers.

QUESTIONS

How large does a congregation have to be in order to be blessed by the Lord?

How do we worship in spirit and in truth?

What is "the apostles' doctrine"?

Organized for Mission

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

ACTS 6:1-7

WHILE the Holy Spirit of enlightenment came upon the waiting disciples at Pentecost, and God, through the power of the Gospel, was attracting more and more people to be followers of Jesus, apparently the Lord had not provided those first believers with any definite organizational arrangement through which to carry on the work of the ministry. They had been instructed to go into all the world and preach the Gospel, but no particular outline of procedure had been given to them.

The first verse of our lesson speaks of "those days, when the number of disciples was multiplied." The apostles and other disciples simply made use of every available opportunity to be witnesses for Jesus, and their efforts were being blessed, for the number of the disciples was multiplying.

But these labors of love were not without difficulties, for

"there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration." The reference here apparently is to the arrangement to have all things in common. The brethren put their material resources into a common treasury, and apparently the "daily ministration" refers to the distribution from this general fund for the needs of all. But the Grecians in their midst were not happy over the way this service was rendered, thinking, seemingly, that the "Hebrews" were being favored.

Then the Twelve—that is, the apostles—called the brethren as a whole together, and suggested that the arrangement for the daily administration be changed. It would seem that the burden of this undertaking was being carried by the apostles. They explained that actually their main work was to preach the Gospel and to conduct religious services; and

they recommended that seven men be chosen, who, when approved by the apostles, could give themselves entirely to the "daily ministration," which included waiting on tables.

The disciples suggested the names of seven brethren to the apostles for consideration for this needed service. Stephen, who later was stoned to death for his faith, was at the head of the list. Of him it is said that he was "a man full of faith and of the Holy Spirit." No information is given concerning the others, except Philip and Nicolas, and of the latter it is said merely that he was "a proselyte of Antioch."

The apostles accepted those suggested by the congregation, and "they laid their hands on them." The new arrangements worked out well. The record is that "the Word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith."

EPHESIANS 4:11-16

While the brethren in the Early Church were left free to arrange most of their own affairs, the Lord did supply them with various servants who were qualified to minister to them in spiritual things: "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers."

Among these, the apostles alone spoke and wrote by the inspiration of the Holy Spirit, and their teachings were infallible. The others were able, Spirit-filled servants, but the Holy Spirit did not give them infallibility.

The work of all these was "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

One of the evidences of maturity in Christ is to be stable in our faith and doctrine—"no more children, tossed to and fro, and carried about by every wind of doctrine, by the sleight of men, . . . whereby they lie in wait to deceive." In I Corinthians 16:13 Paul writes, "Watch ye, stand fast in the faith, quit you like men, be strong." The expression "quit you like men" would be better translated "act manly," or "do not act childishly."

QUESTIONS

Explain the circumstances under which deacons were first appointed in the church.

What "gifts" of the Holy Spirit were bestowed upon the church?

The Witnessing Fellowship

MEMORY VERSE: "Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee."—Mark 5:19

MARK 5:18-20

THE scene of this section of the lesson was Gadarenes, which was on the opposite side of the Sea of Galilee from where Jesus customarily conducted his ministry. While there, he had cast out the evil spirits from a man who had been made insane by their presence, and Jesus gave these spirits permission to enter into a herd of swine.

When Jesus entered into the ship to return to the other side of the lake the man whom he had delivered requested permission to accompany him. Jesus did not permit this, but exhorted him to go home to his friends and tell them what had taken place; "And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel." With this background of experience this man was able to do some effective witness work.

ACTS 8:4-8

Shortly after Pentecost there arose bitter persecution against the disciples of Jesus. It resulted in the death of Stephen. Saul of Tarsus was one of the persecutors and "he made havoc of the church, entering into every house, and hailing men and women committed them to prison."—Acts 8:1-3

"Therefore they that were scattered abroad went everywhere preaching the word." (vs. 4) Thus by the overruling providence of the Lord the devastating persecution which came upon the church resulted in a furtherance of the Gospel. Sometimes the Lord's people need severe experiences to arouse them to a keener sense of their privilege of bearing witness to the truth.

Philip, a fellow deacon with Stephen, "went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave

heed unto those things which Philip spoke, hearing and seeing the miracles which he did." Many of the Lord's witnesses in those days were given the gift of performing miracles, and at a time when Christianity was so little known it was a great asset to their ministry.

ACTS 18:24-28

The Scriptures speak very highly of Apollos, who was a Jew born in Alexandria. Luke, the historian, informs us that he was an "eloquent man, and mighty in the Scriptures." "This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John."

It is clear that while Apollos "taught diligently the things of the Lord," we are not to take this to mean that he taught all the things of the Lord clearly, for at the time he did not understand Christian baptism, knowing only the baptism of John. The baptism of John symbolized and led to the remission of sins, while Christian immersion in water is a symbol of full consecration to follow in the footsteps of Jesus, to suffer and die with him. Paul wrote, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" (Rom. 6:3) Water baptism is merely a symbol of this

baptism into the death of Christ.

When Apollos spoke in a synagogue in Ephesus, a brother and sister named Aquila and Priscilla went to hear him. This resulted in their taking Apollos into their home where they "expounded unto him the way of God more perfectly." They apparently were impressed with the sincerity and ability of the man, but noticed that he needed a little help in understanding the doctrines of the divine plan. Apparently Apollos was humble and willing to learn, and what a privilege it was for this dedicated man and wife to assist him, and thus improve the effectiveness of his ministry.

Apollos went from Ephesus to Achaia, where he helped the brethren. And "he mightily convinced the Jews, and that publicly, showing by the scriptures that Jesus was Christ." Apparently Apollos was very effective in presenting the truth along this line.

QUESTIONS

What miracle forms the background of the first section of the lesson?

How did persecution affect the witness work in the Early Church?

Who was Apollos, and who helped him to a better understanding of the Scriptures?

The Missionary Imperative

MEMORY VERSE: "As thou hast sent Me into the world, even so have I also sent them into the world."—John 17:18

LUKE 24:45-49

IN THIS section of today's lesson we have Luke's account of Jesus' instructions to his disciples to be his witnesses unto all nations. This command was given by Jesus on the occasion of one of his last appearances to his disciples following his resurrection and before he returned to the heavenly courts.

However, they were not to begin their missionary work immediately, but were to tarry at Jerusalem until they were "endued with power from on high." This was the power of the Holy Spirit which came upon the waiting disciples at Pentecost, the power that enabled some of them—probably the apostles at the time—to speak in foreign languages, and this enabled them to give a witness concerning Jesus to the Jews who had come to Jerusalem for their annual feast from all the various countries where they lived.

It was on this occasion—probably the next to the last of Jesus' appearances—that he

opened the understanding of his apostles, at least to some extent, for he explained to them that according to the Scriptures it was necessary for Jesus to suffer and die and to be raised from the dead. This is the foundation even today of Christian witnessing. It was Jesus' death that provided redemption from sin and death.

JOHN 17:18-21

In this passage we have Jesus' prayer in which he petitions his Heavenly Father for the oneness of the church—that same oneness which had always existed between him and the Heavenly Father—"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that Thou has sent me."

One of the fundamental ways in which these share the oneness of the Father and the Son is in the fact that just as the Father had sent Jesus into the world, so he also sent his disciples into the world to bear

witness to the truth. Nothing can make one more godlike and Christlike than faithfulness in bearing witness to the Gospel of Christ, which is the power of God unto salvation.—Rom. 1:16

Jesus indicates in his prayer that the ultimate purpose of the oneness of his people is "that the world may believe that Thou hast sent me." While some in the world throughout the age have believed this, the complete answer to this part of Jesus' prayer will not come until in his kingdom the knowledge of the Lord fills the earth as the waters cover the sea.

ACTS 13:1-3

Next to Jerusalem, the church at Antioch was perhaps one of the largest in the vicinity, at least in the early days. This congregation was well supplied with "prophets and teachers." Luke lists them, but the only two whose names became historically well-known are Barnabas and Saul, or Paul, the latter being brought to Antioch by Barnabas from his native city of Tarsus.

All the servants listed apparently were faithful in their ministry, and "as they ministered to the Lord, and fasted, the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their

hands on them, they sent them away."

Just how the Holy Spirit communicated this information to the church at Antioch we may not know. We know that throughout the Old Testament the Holy Spirit, speaking through the prophets, revealed that the followers of the Messiah would be made his ministers throughout the earth. (See Isa. 61:1-3) But prophecies of this sort did not indicate the details of the selection of a certain two to become traveling missionaries. Perhaps this was done by a vote of the congregation. In any case, the matter was made clear, and the brethren were satisfied that the right choice was made.

They "laid their hands on them, and sent them away." There is nothing here to indicate that only the leaders of the congregation laid their hands on Barnabas and Saul to give them the authority of the Holy Spirit through the church. The entire congregation could have joined in this.

QUESTIONS

What is the great fundamental of the Gospel of Christ?

What is one of the main purposes of our oneness in Christ?

How was Christian missionary work expanded by the church at Antioch?

Christian Life and Doctrine

"With a Mighty Hand"

"As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you: and I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a might hand and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so I will plead with you, saith the Lord. And I will cause you to come under the rod, and I will bring you into the bond of the covenant."—Ezekiel 20:33-37

WHEN we think of the Lord's rulership over a people we usually have in our minds visions of peace and tranquillity, but in this prophecy we are told of a time when he would rule "with fury poured out." The time referred to is when the natural descendants of Abraham were being gathered from the nations whither they had been scattered, and returned to their own land.

The prophecy likens this exit from the nations to the exodus from Egypt. There, also, it was the Lord God who brought about the Exodus, but he worked through Moses, who has been looked upon since as the deliverer of the Israelites from Egypt. So again, at this end of the age, it is "the greater than Moses" whom the Lord uses to bring about the deliverance of his people from their bondage

among the nations. If this prophecy is being fulfilled, we have irrefutable proof that the kingly authority of the Lord is already operative in the affairs of men, and particularly in his providences over his ancient people. This, in turn would mean that the presence of Jesus, as the antitypical Moses, is an established fact.

Is it, then, the "due time" for the restoration of Israel to the Promised Land, and if so, is there any evidence that God's purposes for them in this respect are being fulfilled? One of the prophetic time measurements bearing on this aspect of the divine plan is referred to by Jesus in his great prophecy concerning the end of the age. He said, "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled."—Luke 21:24

The word Jerusalem is here used by Jesus in the same sense that we today speak of Moscow, or London, or Washington; that is, as being representative of the nation. The Israelites were the principal inhabitants of Jerusalem—and indeed of all Palestine—when this prophecy was made, so the expression "trodden down" evidently has reference to the fact that they were not then a free people. At that time they were permitted to dwell in Palestine, but as a people subject to the Romans. They did not have governmental control of the land.

All of the Master's teachings were based upon the Old Testament, hence his reference to the times of the Gentiles indicates that somewhere in the Old Testament these "times" are referred to, and there is every reason to believe that a prophecy recorded in the 26th chapter of Leviticus is the one Jesus had in mind. In this chapter we find mentioned certain punishments which would surely come upon the Israelies in the event of their disobedience to God's Law, and then a reference to "seven times more" of chastisement if they did not then hearken unto and obey the Lord. This "seven times" of additional punishment is

mentioned four times. (Lev. 26:18, 21, 24, 28) The Hebrew word here translated "seven" is **shibah**, which according to Dr. Strong means "adverbially seven times."

The punishments mentioned as coming upon Israel prior to the seven times are evidently references to their periods of captivity to the Assyrians, Moabites, Midianites, Philistines, and others. While these were not particularly of long duration, they extended over more than seven literal years, so we must conclude that the **shibah** (seven times) which were to be visited upon the rebellious nation as additional punishment are intended by the Lord to be figured as symbolic times of 360 years each, making a total of 2,520 years. In figuring prophetic times the Scriptures give us the divine measuring rod of one day signifying an entire year. The Jewish year, or "time," was 360 days. Figured on the basis of a year for a day, this would be 360 years, and seven such periods would therefore be, as we have said, 2,520 years.

Israel as a nation lost national independence and sovereignty over their land in the year 606 B.C. This was when their last king was overthrown and the people were taken into captivity in Babylon. To know when the times of the Gentiles were due to end, we need only to find out where 2,520 years from 606 B.C. would terminate. The year A.D. 1914 is that date.

Do the facts of history, together with current events, bear out the conclusion that the year 1914 was indeed such an important date in the outworking of the divine plan? It is obvious that at the close of the times of the Gentiles we should see a stirring among the Jewish people, looking toward their re-establishment as a nation, and this we most certainly do find. Even previous to that, and as though the Lord was awakening them to the importance of the hour, Zionism was born, although prior to 1914 it made little progress in the way of re-establishing the Israelites in the

Promised Land. Indeed, for the most part, the Jews themselves turned a deaf ear to Zionism and the idea of returning to Palestine. But how different have been developments since 1914!

It was World War I which began in 1914, that gave Zionism its real opportunity, for by that war the Holy Land was freed from the controlling hand of the Turks. Then the League of Nations sponsored the cause of the Jewish homeland. Through a mandate implementing the Balfour Declaration concerning the right of the Israelites to the land of Palestine, and their right to become an independent nation in that land, the Gentile nations for the first time since 606 B.C. ceased officially to tread down that people by denying them the right to an independent national existence.

True, nothing was done by the League of Nations to enforce that mandate, and the situation drifted along for thirty years before the United Nations tried to make it possible for the hope of Israel to come true. To be sure, it was a far cry from that first official act of the League of Nations acknowledging the right of the Jewish people to their independence to the actual and full establishment of the people in the land which God gave to their fathers; but it was a turning point in his dealings with them, and a turning point so definitely marked that there is no escaping the conclusion that the times of the Gentiles did then run out. In fact, long years before 1914, the birth of the Zionish movement marked the first beginnings of the return of divine favor to the Israelites.

Some may argue that the times of the Gentiles could not have ended in 1914 for the reason that the Jews have been more bitterly persecuted since that date than ever before. But this view fails to take into consideration another group of prophecies which indicate that the end of their national bondage to Gentile nations, and the time for their return

to Palestine, would be marked by great distress. The prophecies tell us that these final persecutions would come upon them to "cause" them to return to their own land, and would be peculiar to the time when the Lord would "bring again" their captivity.—Jer. 30:3, 11

The Prophet Jeremiah tells us that the Lord would send "fishers" and "hunters" among his people to induce them to return to the Promised Land. (Jer. 16:14-16) From these prophecies it is clear that the turning point of time from national captivity to national freedom from the Gentile yoke would not at once make an end of all trouble for the Jews.

The argument might be raised by some that if this were God's due time for Israel to return to the Promised Land they would be permitted to enter the land without restrictions. However, Joel 3:1, 2 reveals that the time for the return of Israel's captivity would be marked by a warlike gathering of Gentile nations, and that it would be necessary for the Lord to plead with these nations concerning his people and concerning the land which he promised to them. The events of our generation are in clear fulfilment of this prophecy, hence they furnish additional evidence that we are living in the due time for God to "bring again" the captivity of his ancient people.

One of the most significant prophecies bearing on this matter is Ezekiel 20:32-38. The text at the head of this article is a part of this prophecy. It tells us that the Lord would rule over his people in fury in order to gather them from the countries in which they were domiciled, and return them to their own land. The 32nd verse gives one reason this furious rulership over them would be necessary. It reads, "And that which cometh into your mind shall not be at all, that ye say, we will be as the nations, as the families of the countries, to serve wood and stone." Here the desire of the Jews to become assimilated by the nations in

which they dwelt is described. This was the attitude of many Jews, particularly in Europe, until under the terroristic rule of the Nazis they began to be uprooted and made outcasts.

The Lord prophesied, "That which cometh into your mind shall not be at all"; that is, "I will not permit you to become as the nations in which you are dwelling." for "as I live, . . . surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you. . . . And I will bring you into the wilderness of the people, and there will I plead with you face to face, like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord."

What a graphic picture this is of the reality of Israel's situation today! Large numbers of them have been brought out of the countries where they were held in bondage, and geographically speaking, are in the Promised Land, but actually it is not yet a land of peace and tranquillity, but a wilderness—as menacing as was the wilderness through which their forefathers passed on their way from Egypt to the Promised Land so many centuries ago.

They are ringed by hostile enemies threatening to destroy their nation, and they share with all nations the distress which is upon mankind today. Essentially all the problems of the world today are to be found in Israel, and they are as incapable of solving them as are the other nations. They have the racial problem, the narcotics problem, the problem of widespread immorality; drunkenness; ever-increasing crime; burdensome taxation—the whole list—and the hearts of the people are filled with fear just as in all other parts of the world.

Yes, symbolically speaking, the Jews are still on their wilderness journey. The Lord's rulership of "fury" has not given them peace and tranquillity. It is for the purpose of preparing the people for the blessings of the messianic

kingdom to follow. Ezekiel's prophecy further reads, "And I will cause you to pass under the rod, and will bring you into the bond of the covenant: and I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the Lord."

The expression, "the bond of the covenant," is evidently a reference to the promised New Covenant, through the arrangements of which God's law will be written in the hearts of the people, and they will be given hearts of flesh instead of stone. (Jer. 31:31-34) The Lord's rulership of "fury" is designed to bring the Israelites to the point where they will be given an opportunity to enter into this wonderful covenant.

When God's plan progresses to this point, the faithful followers of the Master during the present age, brought forth from the dead in the first resurrection, will be living and reigning with him "as priests and as kings." The rulership of fury will have served its purpose, and then there will be established in Israel and throughout the world a wonderful era of peace and health, and all will be given an opportunity to gain everlasting life, the provision for which was made by the sacrificial death of Jesus.

The final scene of the great deliverance of Israel, and the introduction of the people to the opportunity of being blessed under the promised New Covenant, will not be until the close of Armageddon. Prophecies concerning this are recorded in Ezekiel 38 and 39, and also in Zechariah 14:2, 3, 16-21. Ezekiel's prophecy tells of powerful armies coming against Jerusalem—armies which cover the land like a cloud—and that the Lord will destroy them. As a result of this signal victory over the enemies of Israel, the eyes of the nations will be opened to behold the Lord's glory. According to Revelation 1:7 "every eye" shall see

him in the "clouds"; that is, they will see him as he victoriously overcomes the enemies of Israel which then will cover the land like a "cloud." (Ezek. 38:15, 16, 18) The Israelites will know that they did not gain the victory over their enemies, but that it was by the hand of the Lord.

Jehovah ruled over ancient Israel through David, Solomon, and others, Zedekiah being the last. When Zedekiah was overthrown the Prophet Ezekiel declared, "Remove the diadem, and take off the crown. . . . It shall be no more, until he come whose right it is; and I will give it him." The One "whose right it is" is King Jesus. The Lord's rulership of "fury" over Israel is through Jesus, which means that he is indeed present. One of the titles given to King Jesus in order to call attention to this relationship to the Creator is that of Michael, meaning "who is like God," or one who represents God.

In Daniel 12:1 this title is used, and here we are told that when Michael stands up to rule there is "a time of trouble, such as never was since there was a nation." This harmonizes with the statement that the Lord rules in his fury. It is well to note that this reign of fury is not merely for the purpose of getting Israel back into the Promised Land in readiness for the blessings of the new kingdom, but also for the destruction of the Gentile nations; those nations which were permitted to hold sway in the earth during the long period of the times of the Gentiles.

Just as the end of the times of the Gentiles in 1914 marked the beginning of outstanding events pertaining to Israel, so it did also with respect to the Gentile nations, particularly the nations of Europe—the old Roman world. As we have noted, the times of the Gentiles were to continue "until he come whose right it is." During this "until" period God has had no kingdom on earth, but beginning with the overthrow of Israel's last king he did give a cer-

(Continued on page 34)

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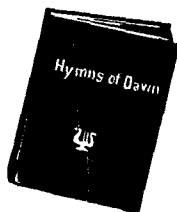
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"WITH A MIGHTY HAND"

(Continued from page 31)

tain authorization to Gentile nations to rule during the interim period.

This arrangement was outlined to Nebuchadnezzar, the King of Babylon, to whom the Prophet Daniel said, "Where-soever the children of men dwell, the beasts of the field and the fowls of the heaven hath he [God] given into thine hand, and hath made thee ruler over them all." (Dan. 2:38) Daniel did not say that God would rule over men through Nebuchadnezzar, hence this heathen king did not sit on the throne of the Lord as did the kings of Israel. Gentile dominion has not, therefore, been a divinely sponsored and directed rule, but merely a divinely permitted one. It has been a human rulership based simply and wholly upon the wisdom of fallen and selfish men.

The symbol of this rulership was the human-like image which Nebuchadnezzar saw in a dream. Its head of gold, according to Daniel, represented the rulership of Babylon. (Dan. 2:38) This image also pictured—by its silver, brass, and iron—Babylon's successors—Medo-Persia, Greece, and Rome. What was said of Babylon became true of each of these in its turn; namely, that the God of heaven gave them a kingdom. It was in the days of Rome when the Apostle Paul wrote, "The powers that be are ordained of God." (Rom. 13:1) The Diaglott translation of this statement reads "arranged under God." Israel lost her freedom and became a vassal nation to Babylon, and this servitude continued under Medo-Persia, Greece, and Rome. No independence could be expected for Israel until he came "whose right it is."

Daniel's interpretation of the Gentile image limits its application to the four empires mentioned above. It includes other nations only in so far as they have come under

the influence of these four. The Roman phase of the times of the Gentiles was represented by the legs of iron, and in the closing days, by the feet and toes of the image. Thus the symbolism runs true to form, for Rome was not succeeded by another empire, but was divided into the various states of Europe. These continued to exist and to be governed by hereditary ruling houses which claimed divine authority, until they were overthrown as a result of World War I.

The prophecy tells of a "stone" which was cut out of the mountain "without hands," and that this stone smote the image on its feet, causing it to fall. We quote: "Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces **together**, and became like the chaff of the summer threshing-floors, and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain [kingdom], and filled the whole earth."—Dan. 2:35

It is important to notice in this prophecy that that which is represented by the gold, silver, brass, and iron of the image is said to be broken "together." Each of the first three empires involved in this image picture fell as a world power when succeeded by the other, but there was something common to them all which was to fall together. What was it?

The answer is found in verse 38, where the prophet says, "And wheresoever the children of men dwell, the beasts of the field and the fowls of heaven hath he [God] given into thine hand, and hath made thee ruler over them all. Thou art this head of gold." Here then, is the one thing which was common to them all—God had given them dominion.

Babylon as a nation existed prior to the time when this image picture began to apply, but it was not the head of gold until God authorized its dominion. The same thing is

true of the nations represented by the silver, brass, and the iron of the image. What the image represented, then, was a divine lease of power or dominion, and it was this that came to an end together at the termination of the times of the Gentiles. While the governments of the nations of the old Roman World represented in this image have nearly all been overthrown in a revolutionary phase of world destruction since 1914, the falling of the image does not represent the destruction of nations so much as it does the fact that from 1914 onward they no longer rule under "the times of the Gentiles" authorization, but have been in a period of overthrow and disintegration, which will continue until the last vestige of Gentile authority in the earth is destroyed.

In the prophecy of Daniel 7:12, the same four Gentile empires are depicted as beasts, and concerning the first three we read, "They had their dominion taken away; yet their lives were prolonged for a season and time." This proves that the withdrawal of the right to rule does not necessarily imply the immediate destruction of the nations which formerly held that right. The God-given dominion exercised by Babylon, Medo-Persia, and Greece was "taken away" from each in turn as it was passed on to the other. Finally Rome became the successor to this dominion. But when the time came for Rome to relinquish it, it means also that the due time had come for the rightful King of earth to take over; hence it was not only to be taken away from Rome, but it was to cease altogether, and the divided empire through which it functioned was to be destroyed.

Noting that Nebuchadnezzar's image depicting Gentile rulership represented especially that the God of heaven had given these particular Gentile powers a dominion, it is most significant to realize that "the divine right of kings" viewpoint has today almost completely disappeared as an active governmental philosophy among the nations. As we

have seen, the Gentile governments of the divided Roman Empire which held to this ideology have themselves nearly all been destroyed, and in their places are other forms of government. Church-state rulership has gone; the divine right of hereditary ruling houses is past, and sooner or later the presently constituted authorities of earth will come to grips in another struggle which will leave the whole earth a shambles and the people in virtual anarchy.

Thus seen, whether we look at the experiences of the Jews since 1914 and the furious rulership of the Lord by which they are being moved irresistibly into Palestine, or whether we view the undeniable changes occurring in Gentile rulership since that time, we cannot question the proof that the times of the Gentiles have ended. Seemingly, there is no escaping the truth established by these two lines of evidence.

True, kingdom blessings of peace and joy and life are not yet reaching the people, for we are still in the fury phase of the rulership of earth's new King. The stone first smites the image and destroys it, and then the kingdom grows until it becomes a great "mountain" which fills the whole earth. Following the complete destruction of the symbolic image, the resurrected faithful followers of the Master, his church, will be associated with him as priests and kings, and it will be through the reign of these, as the faith seed of Abraham, that the promised blessings of health and life will reach the people. The reign of fury will then be over.—Rev. 20:4, 6

One of the scriptural expressions used to describe the beginning of the reign of earth's new King is found in Revelation 11:17, which reads, "Thou hast taken to thee thy great power, and hast reigned." And then the next verse reveals the first effect of this transfer of world sovereignty from the kingdoms of this world to "God and to his Christ": "And the nations were angry, and thy wrath is

come." In the divine strategy of overthrowing the kingdoms of this world they are permitted to destroy one another—they become angry. We have witnessed this process going on relentlessly since 1914. Now the people acknowledge the failure of all human efforts to bring order out of chaos. They do not know yet that the kingdom of Christ will solve all the problems of human sin and selfishness, and that the rulership of Christ and his church for this very purpose is now at the door. All the people see as yet is the fury associated with the overthrow of the present social order, and they are not aware that this is because of divine intervention in the affairs of men.

No one can be happy about the trouble incident to the overthrow of a social order, but we can be glad for the assurance that the blessings of the messianic kingdom are so near. It is with sympathy that we view the experiences through which the Israelites have passed, and are still passing, in connection with their re-establishment in the Holy Land, but we can be happy that there is a divine purpose in their being returned there. That purpose is that they should be the first upon whom the blessings of the kingdom will be poured. And let us rejoice that these blessings, beginning with restored Israel, will ultimately be extended to all nations, for of "the increase of his government and peace there shall be no end... The zeal of the Lord of hosts will perform this."—Isa. 9:7

NEGLECT IS DANGEROUS

"Let us lay this well to heart: neglect of God's Word of grace, neglect of his promise means a deficiency of strength to bear the trial which is our portion."

—Reprints

God's Inscrutable Works

"As thou knowest not what is the way of the Spirit, nor how the bones do grow in the womb of her that is with child: even so thou knowest not the works of God who maketh all."—Ecclesiastes 11:5

IF WE have the proper spirit of reverence we will stand in awe on every occasion when we contemplate the works of God and realize how little we know of how they are accomplished. This is true whether we look up into the starry heavens, or out on the vast expanse of the oceans; whether we scan the lofty mountains of earth, or the seemingly endless breadth of its deserts. The greenery and flowers with which we are surrounded magnify the infinite wisdom of the Creator. No wonder a noted poet said that "poems are made by fools like me, but only God can make a tree."

And when we get into the animal aspects of God's great creative works, they are equally inscrutable so far as our small human minds are concerned. We know that a newborn baby has to start to breathe in order to live, but how did it reach the point of development where it could breathe, and how does breathing keep it alive? As the child matures it begins to display the characteristics of its father or mother, or both—which again is quite beyond our comprehension. Our text truly states, "Thou knowest not the works of God."

Among the works of God is his great plan for the recovery of fallen man from sin and death through the redemption which is in Christ Jesus. He has revealed all that we need to know about that plan through his written Word of truth, the Bible, and he encourages us to study that Word that we might rightly divide it, and thus be enlightened concerning his will for us. It is a blessed privilege to study God's Word, and our faithfulness in this is richly rewarded.

But in this partial contact with the mind of God let us maintain an attitude of reverence, and not assume to take away or add to the precious Word of God's truth. Let us not attempt to be wise above that which is written. A little knowledge at times might well lead one to act as though he possessed all knowledge, and this is a damaging attitude so far as new creatures in Christ Jesus are concerned. Let us rejoice in the knowledge of God's plan which he has clearly revealed to us; and may we ever remember Paul's appraisal of the Christian's knowledge when he said, "Now we know in part." We will not fully know the works of God until we reach the other side of the veil.

One thing certain which the Lord has revealed to us is the fact that he wants us to bear witness to the great truths of his grand design for the salvation of the world. This clearly-revealed will of God could place a test upon our obedient faithfulness, so we might try to find excuses for not doing the will of God in this respect.

The Bible compares the proclamation of the truth to the sowing of seed. This is indicated in the verse just preceding our text. We quote it from the Amplified Bible: "He who observes the wind (and waits for all conditions to be favorable) will not sow, and he who regards the clouds will not reap."—Eccles. 11:4

Clearly this suggests a looking for excuses not to sow the seeds of truth. Jesus spoke of those who put their light

under "a bushel," and the excuses which can be formulated not to bear witness to the truth have in the past, and continue even now, to make many bushels under which comfortably to hide the light of truth. Paul expressed the better idea when, in admonishing Timothy to faithfulness in the total ministry of the truth, he wrote, "Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine."—II Tim. 4:2

When the Lord's servant wrote that he who observed the wind would not sow, he evidently was speaking symbolically. Then he reminds us that just as we do not understand how the Holy Spirit works in connection with the birth of a child, so also are we unable to comprehend other portions of the work of God, who makes everything; therefore the only proper course for us is to follow the instruction of the Word, and then to wait for the Lord to bless our efforts according to his own wisdom and purpose.

Then follows that wonderful verse, "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." (Eccles. 11:6) Just as now we know God's plan only in part, so we do not know how the Lord will bless our efforts to obey him in letting the light of his truth shine out through the activities of our earthen vessels. We only know that he will bless us in accordance with his grace. □

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"I will give unto every one of you according to your works."

—Revelation 2:23

IT IS generally understood by Bible Students that the messages to the seven churches, (Rev. 2 and 3) although written to actual churches, also apply to seven definite periods of time during the Gospel Age, from Pentecost to the full end of the present dispensation. By that time the full number of the true church of Christ will have been made up, and the faithful overcomers will begin to reign with him for the thousand years. —Rev. 20:6, 12

Those who come to God in this age under the terms of the high calling are by nature children of wrath even as others. They need to come in repentance, and experience forgiveness of the sins that

are past in order that their consecration might be accepted. The future reward of all of these called ones will be "according to their works," made acceptable through the merit of Jesus. This is strongly emphasized in these messages to the seven churches.

It is generally understood that the messages to the seven churches have a special application to the church during seven periods of time throughout the Gospel Age. The message to Ephesus applied to the church during the days of the apostles, and the message to the last church, Laodicea, applies especially to the professed church of Christ during the days of our Lord's second presence when he stands at the door and knocks, or gives certain indications that he is again present. (Rev. 3:20) However, the principles set forth in these seven messages apply to God's people living in each and all of these different periods. We will consider them briefly from this angle.

Addressing the Ephesus period the Lord says, "I know thy works, and thy labour, and thy patience, . . . and thou . . . hast borne . . . for my name's sake, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works."—Rev. 2:2-5

Here we are shown that the loving zeal and activity of the Early Church did not, in the case of many, last very long. Many became weary in well-doing, and their early zeal and love for the Lord and what he had done for them began to grow cold; as Jesus had foretold, saying, "Because iniquity shall abound, the love of many shall wax cold": hence the exhortation, "Repent, and do the first works."—Matt. 24:12

While an exhortation of this kind seems to have been specially needed during the first period of the church, all realise that weariness in well-doing has been the experience of God's people in each epoch of the church, and many have given way to the same. As Paul said to the Galatians, so

it could have been said of some all the way down through the age, "Ye did run well [for a time], who did hinder you?" (Gal. 5:7) Who, or what, was unfortunately allowed to lessen your pace, instead of continuing to run faithfully and zealously for the great prize held out?

Smyrna

In the message to the second period of the church, symbolized by Smyrna, the Lord reminds them that he knew, or took full cognisance of their works. The term "works" in these seven messages seems to refer not so much to the work of grace in the heart, the growth of the new creature in love and all the other fruits of the Spirit, but to the outward works or activities which result from these.

After the early disciples had received at Pentecost a rich measure of the Lord's Spirit enabling them to grow in grace and knowledge, they at once began to manifest their love and zeal for the Lord and his truth by their outward activities. We read, "they went everywhere preaching the Word." (Acts 8:4) Similarly in

his message to the second epoch of the church the Lord says, "I know thy works"—your endeavours to witness for me and to contend earnestly for your most holy faith.

He also told them that he knew all about the very difficult conditions with which they were surrounded. According to our Lord's parable of The Wheat and Tares, it would be after the apostles fell asleep that the "tares" would come into the Christian church in large numbers.

According to the picture given of conditions in the church in this second period of church history, many were coming in among the Lord's people who were claiming to be "Jews"; that is, Christians, and were not, but were, from God's standpoint, of "the synagogue of Satan." This was the early beginning of the great Antichrist or counterfeit church system which prophecy shows Satan would build up during the Gospel Age.

Hence, in carrying forward the work, the faithful knew what the Lord had arranged for them to do. They not only had the opposition of the world and the worldly-minded

civil powers, but also there were many among them who were lukewarm, and, for the most part, Christians only in name. (Rev. 2:9) How difficult to remain zealous and active under such conditions!

Pergamos

In the next stage of the church — "Pergamos" — the Lord pictures his people as living under still more difficult conditions; conditions in which the great Antichrist had reached a further stage of development. In the language of this third message, they were dwelling where "Satan's throne [rule]" was operating.—Rev. 2:13, R.V.

By the 6th century A.D., the great Antichrist church system, operating from Rome, had reached quite an advanced stage of development. Yet in spite of such unfavorable outward conditions, the faithful overcomers were still endeavouring to be active in all good works. "Thou holdest fast my name, and hast not denied my faith."—Rev. 2:13

Paul speaks of some of God's people who claimed to be his servants, and adds, "but in works they deny him."

(Titus 1:16) However, in this message to the church in Pergamos, the Lord, walking in the midst of the golden lampstands, speaks approvingly of their works, their endeavours to serve him faithfully and witness to his truth. They were holding fast to the Master's name; that is, his gracious character, and the "faith" he had committed to their care. (Jude 3; Rev. 2:1) They had not denied his faith in spite of great temptations to compromise and lower the standards with a view to pleasing the worldly elements of the church around them.

However difficult our position may be so far as entering more fully into his service, the Lord knows all about it, how we are situated, the strength of the enemy etc., and says, "Thou hast been faithful over a few things, I will make thee ruler over many things." (Matt. 25:21) For our comfort, the Scriptures say, we are judged "according to that a man hath, and not according to that he hath not."—II Cor. 8:12

Thyatira

"These things saith the Son of God . . . I know thy works,

and thy love, and faith and ministry and patience, and that thy last works are more than the first."—Rev. 2:18, 19, R.V.

We might say that the church at Thyatira receives more generous praise from the great Head of the church than he gives to any others of these seven churches. In each epoch there have been some who, on entering the narrow way, begin to serve the Lord with a pure heart, sowing the good seed of the kingdom wherever they go; but the brethren in Thyatira not only did this, but also stood up faithfully to the tests of patient endurance applied to them. For their encouragement, the Lord tells them what he had noted: "Thy last works are more than the first."

This doubtless has been true of a great many of the Lord's followers throughout the age. As the years go by, not only should we be more able and wise as to the way we engage in this service, but our growth in love and appreciation of the privilege of serving such a Master should prompt us to do and to endure still more for his name.

To such the Lord will often open wider and wider doors of opportunity and usefulness, perhaps making it possible for us to give more and more of our time to the work of his vineyard.

Sardis

The spiritual state and activities of the fifth church, Sardis, are, on the whole, it would seem, less satisfactory than those of any other. The Lord Jesus says to them as he does to the other epochs of the church, "I know thy works." (Rev. 3:1) But he adds, "I have not found thy works perfect before God." (vs. 2) None, of course, can perform perfect works before God; but the thought seems to be that their works were not of the kind he could approve. They were not such works as the consecrated people of God should be capable of rendering.

If our opportunities of service are entered into merely from a sense of duty, or because many others are doing the same things, under the tests that the Lord in his wisdom allows to come, surely such would soon become weary in well-doing, resulting

in increasing slackness, the work becoming more and more irksome because prompted by duty rather than by love. Service of this kind would surely merit the Lord's remark, "I have not found thy works perfect before God." They are not of the kind he could fully approve: "Remember therefore how thou hast received and heard, and hold fast, and repent."—Rev. 3:3

If any have realised in themselves a falling away such as is depicted in this verse, prayer and earnest meditation upon the Lord's goodness and love, and all that he endured in his service for us, will surely cause our own service, in return, to be prompted by greater love and appreciation of the wonderful privilege we enjoy of being his witnesses. Let our prayer be, "Restore unto me the joy of thy salvation"—the joys of service, the joys of harvest!—Ps. 51:12

Philadelphia

"To the angel of the church in Philadelphia write; . . . I know thy works: behold, I have set before thee an open door, and no man can shut it."

The Philadelphian period of the church seems to bring us

to a time when the peculiar difficulties and persecutions of the Dark Ages were being removed, and doors of opportunity for service were opening more widely. It would seem, however, that these opportunities were still limited—"Thou hast a little strength"—compared with what would be the portion of God's people in days to come.

However, the Lord speaks approvingly of the efforts of the church of this period reminding us of his words to the faithful in the parable of the talents, "Thou hast been faithful over a few things, I will make thee ruler over many things." (Matt. 25:21) How good to realise that however weak or handicapped we may be, the Lord knows our hearts, and our works are judged from this standpoint, and according to the measure of love which prompts our service. Such works offered for acceptance through Christ will surely be approved.

Laodicea

The last message is that addressed to Laodicea—a symbolic picture of the church at this end of the age in which we are privileged to live. The

works of this last stage of the church, seem to be, not those of the faithful few of his people, but, rather, of the great numbers in our day who profess to be his people, but who do not understand the kind of service he requires, and hence are not serving him acceptably.

That this is the case may be seen from the Lord's description of their activities, "I know thy works, that thou art neither cold nor hot. . . . So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." (Rev. 3:15-17) Because of this sad condition, the Lord counsels them to do differently. See vs. 18.

The works of this last stage of the Christian church symbolised by Laodicea, we here see, are of such an unscriptural character that they have caused the professing church to become rich in material rather than in spiritual things which causes them to reach a very self-satisfied con-

dition—in “need of nothing.” And then we might ask, What kind of useful service could one render who was poor, and blind, and naked? The service of such a one could not possibly be of a useful character.

So the service of an individual claiming to be a Christian, or an organization claiming to be the church of Christ, would similarly be useless if that church were poor in spiritual things, blind to the great plan of redemption for both the church and the world, and yet at the same time were even trusting in their own righteousness, and hoping for approval for works of an entirely unscriptural character! The Lord’s faithful servants realise that only trust in his imputed righteousness can make acceptable that which they do in his name.

Prophecy shows that the Lord has to deal with the professed Christian church, or nominal spiritual Israel, at the end of the age, as he dealt with Israel after the flesh at the first advent. After three and a half years of continuous rejection of all the evidences Jesus put before them

to prove that he was the long-promised Messiah—the sent of God—he had to say, “Your house is left unto you desolate.”—Matt. 23:38

So the Lord has to address the last stage of the professing church in words which imply the same thing as did those words addressed to Israel at the first advent. He says to Laodicea that, as a result of their very lukewarm attitude toward him and his Word and work, he can no longer use them to preach his message. Instead of being able to say, as he did of one faithful servant, “If thou take forth the precious from the vile, thou shalt be as my mouth” (Jer. 15:19), he has to deal with them in a manner quite the opposite to this. “Because thou art lukewarm, . . . I will spue thee out of my mouth.”—Rev. 3:16

But if anyone would separate himself from the great worldly church systems of our day, which have been for so long sailing under false colours, and seek to draw very near to the Lord and his precious Word of truth, he says, “I will come in to him, and will sup with him, and he

with me." (Rev. 3:20) He will use to his praise only those whom he calls out of darkness into his marvellous light. □



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Your Questions

Jesus' Prehuman Existence

**Did Jesus exist before being
"made flesh"?**

Yes, the Bible clearly teaches that Jesus had a prehuman existence. In Colossians 1:15-17 we read concerning Jesus, "Who is the image of the invisible God, the first-born of every creature: for by him were all things created, that are in heaven and that are in earth, . . . thrones or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist."

In Revelation 3:14 Jesus is referred to as "the beginning of the creation of God." In John 1:14 Jesus, in his prehuman life, is described as the "Word"—Greek, **Logos**, meaning mouthpiece, or representative—of God the Creator. In this text we are informed that the "Word was made flesh, and dwelt among us." These texts of Scripture definitely establish the fact

of Jesus' prehuman existence. The purpose of his coming to earth as a human was that he might give his humanity in sacrifice for the sins of the world.—John 6:51; Heb. 2:9; I John 2:2

Death and Punishment

Matthew 25:46 speaks of "everlasting punishment." How do you harmonize this with Romans 6:23, which states that "the wages of sin is death"?

The expressions "wages" of sin and "punishment" for sin convey the same thought so far as these two texts are concerned, and that punishment is death. In Romans 6:23 Paul is referring to the condemnation to death which came upon the human race through the disobedience of our first parents. Jesus provided redemption from this death, so there will be an awakening; but the death referred to in Matthew 25:46 is the punishment which will come upon all incorrigible sinners dur-

ing the world's coming judgment day. This death will be everlasting, and is so described as everlasting punishment. The idea of torment is not implied here at all.

The "Letter" and The "Spirit"

The Apostle Paul wrote, "Who [God] hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life." (II Cor. 3:6) What does Paul mean by the "letter" and the "spirit"?

This lesson by Paul begins in verse 3 of the chapter, which reads, "Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but is fleshy tables of the heart." Here Paul contrasts the tables of stone upon which the Ten Commandments were written with the fleshy tables of the Christian's heart, which he describes as the "epistles of Christ" on which the law of God is inscribed by the Spirit of God.

The purpose of this work of writing these epistles of Christ is, Paul explains, that they might be "able ministers of the new Testament, or New Covenant. Then he emphasizes that we are not ministers of the "letter" that killeth, but of the "spirit" which giveth life. In the next verse (7) he explains that the ministration of death was "written and engraven in stone." This, then, is the "letter that killeth."

On the other hand, the "Spirit that giveth life" is represented in the "epistles of Christ" written by the Spirit in preparation for that glorious future work of reconciling the world to God through the New Covenant, and giving life to all who conform to its terms. We might think of the tables of stone as the epistles of Moses, and the tables of our hearts as the epistles of Christ, and these will be associated in enlightening the world concerning Christ, and the opportunity of life available through him under the terms of the New Covenant.

Different Sins

Please explain the difference between sins of omission and

sins of commission. I often hear these expressions used in church circles.

A "sin of omission" is one wherein we neglect or fail to do something which should be done. It denotes neglect or carelessness in fulfilling one's obligations. Failure to attend Bible studies, if such classes are available, could indeed be a sin of omission or neglect.

On the other hand, a "sin of commission" is to perpetrate or deliberately do things which we know to be wrong or sinful. We as Christians must be on guard continually, for our desire is to do the will of God. Sin is a noxious weed which grows without cultivation, and manifests itself in many forms. Let us therefore be watchful, and uproot from our hearts any tendency toward carelessness, and any disposition toward that which would surely draw us away from the Lord and hinder us from enjoying the close fellowship with him which is one of the rewards of faithfulness.

Must All Die?

The Apostle Paul wrote, "As in Adam all die." (1 Cor. 15:

22) He also wrote that life will come to the people through Christ. I understand that this will be by means of a resurrection which will take place during the thousand years of Christ's reign. Will it be necessary for every individual member of the human race actually to die before the establishment of the kingdom?

No! Paul's statement that "all in Adam die" simply means that it was through Adam's transgression of divine law that death entered into the world. But through Jesus all are to be released from this penalty and given an individual opportunity to live forever. Actually, the penalty that came upon Adam was not dying, but death—eternal death—had it not been for the fact that redemption was provided through Christ.

Adam and his race will be raised from the dead, not because they paid the penalty for sin through the process of dying, but because another paid it for them, even Jesus, who gave his flesh, his humanity, for the life of the world.

While waiting for the outworking of his plan of re-

demption on behalf of the human race, God in his wisdom permitted each generation to fall asleep in death until his due time would come for their release from the penalty imposed upon them through Adam. With the establishment of the kingdom and the application of the blood of Christ upon the mercy seat for them, they will be awakened and put on probation for everlasting life.

Obviously, the generation living when the times of restitution begin will not need to go into death in order to pay the penalty for sin, for Jesus died for them as well as for all the previous generations. To say that they do have to die would be to imply that divine justice required more than the payment of the penalty by Jesus, "who gave himself a ransom for all."—I Tim. 2:3-6



**WHEN
A MAN DIES**

To be discussed by

'FRANK and ERNEST'

WARO—540 kc.—12:00 noon

SUNDAY, APRIL 16

Tune in this enlightening discussion, and send for a free copy of the booklet, "When a Man Dies." Address:

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

For Your Newspaper

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

MAY TOPIC: On Sunday, May 21, "Frank and Ernest" will discuss the topic, "Birth of a Nation." Attractive circulars will be available for announcing this program, and you are invited to send for as many as you can use. Address your request to, The Dawn, East Rutherford, New Jersey 07073.

A Day of Small Things

"The Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed."

—Galatians 3:8

IN THIS early indication of the divine plan for the blessing of mankind through the "Seed" of Abraham, which is Christ and his church, we find the word "all" used, denoting that here is a design which ultimately will involve the entire human race. Nor is this wide scope of the Gospel purpose ever lost sight of by the prophet, by our Lord Jesus, or by the apostles. It continues to speak of a plan which was designed for the blessing of all mankind, Jews and Gentiles.

When Jesus was born, the angel announcing his birth proclaimed it to be glad tidings of great joy which would be to "all people," for that day a Savior was born, even Christ the Lord. Later Jesus said that God so loved the world, that he gave his only begotten Son, "that whosoever believeth on him might not perish, but have everlasting life."—John 3:16

Beginning with Pentecost, the workers in the Early Church at times met with considerable success, as measured by the numbers who responded to their message. At

other times they were bitterly persecuted so that the work of witnessing was hampered, and no great number in any generation became true, sacrificing followers of our Lord Jesus Christ. The tremendous spread of what was mis-named Christianity was brought about largely by the power of the sword, as church history attests.

Jesus spoke of those who would be his true followers as "a little flock." (Luke 12:32) These do not represent the number of those who will be saved through God's great plan of the ages, but those whom God is calling from the world, and preparing to be, together with Jesus, the future blessers of all mankind. This great work of converting the world will be accomplished during the time of Christ's millennial reign, when his true church will reign with him. How glad we are that the success of God's plan is not limited to what has been accomplished during the present age, but that this has been only a preparatory work!

In a prophecy concerning the end of the age and the time of his return, Jesus asked, When the Lord comes, shall he find faith on the earth? (Luke 18:8) With what striking reality this prophecy is being fulfilled in our day! Unbelief is on the increase everywhere throughout the earth. The general public, even in enlightened America, is very ignorant of the Word of God, and quite disinclined to take an interest in its message, much less to believe what it teaches.

This means that the response to the preaching of the Word, and the glorious Gospel of the kingdom which it contains, becomes smaller rather than greater. But there is a response, and how our hearts are cheered when we hear of the one here or there who is reached by the message, and whose heart is made glad by the same glorious truth which has meant so much to us. Not long ago we received the following letter from a brother who was first

brought into contact with the truth through our television ministry:

"Dear Christian Friends: I am happy to renew my subscription to The Dawn Magazine! As a funeral director for a good many years, I suppose I have heard just about every conceivable viewpoint preached concerning death, except the truth. I was as much in the dark as the world in general until I began to watch 'The Bible Answers,' and wrote for the first of the numerous publications. I have since ordered 'Hope Beyond the Grave.' I am currently studying 'The Book of Books.'

"I have been a member of the Methodist Church most of my life, but I find that I can no longer support its doctrines or beliefs; nor the Apostle's Creed, nor many of its hymns, so I have left it. I must say in truth that studying the Word of God with you was and is like discovering religion for the first time, and this in spite of having been reared in a Christian home and having professed belief in Christ Jesus nearly all my life."—Alabama

The Printed Message

The ministry of The Dawn has many facets. There is the television and radio ministry, and in addition to these two main efforts, there is the use of magazines for announcing one or another of our booklets. There is the distribution of tracts, and the widespread mailing of Consolation Cards to relatives of the deceased, which is carried on by the brethren throughout the country. From all these efforts there is a mail response, and The Dawn endeavors to follow up this interest by mailing to these names on appropriate occasions offers of other literature, including The Dawn Magazine itself.

Near the close of 1971 we made one of these special follow-up efforts. 50,968 letters were sent out with the following number of books being sold:

"God's Promises Come True": 1,044

Miniature Library (a set of
ten booklets, \$1.00): 1,671

There was also a letter written to all Dawn subscribers, suggesting that they send The Dawn Magazine as a gift. The result of this effort is that we have 2,507 new subscribers. Additionally, 448 copies of "Songs in the Night" were ordered as a result of this mailing. When we think of the great religious institutions of the earth and the work they do, these efforts seem very small indeed. But we rejoice in the fact that we are sending out the pure Gospel of the kingdom, and it is this that makes our feeble efforts so well worthwhile, and so encouraging to us and to all the Lord's people.

Magazine Announcements

During the month of January, The Dawn ran announcements of literature in the following magazines: **Grit**, **Family Weekly**, and **Parade**. The latter two are Sunday Supplement magazines and reach millions of readers. **Family Weekly** is distributed in small towns, while **Parade** reaches mostly the larger cities. The response to these announcements was very encouraging, and as this article is being written requests are still coming in. The total will run into the thousands.

Recorded Lectures

The Recorded Lecture Department needed a new recorder, so an Ampex, Series 500, was purchased for \$1,430.00. We wish again to mention the recordings of each monthly issue of The Dawn for the benefit of the blind. These recordings are also available to all who are unable to read because of failing eyesight. The original recordings are made in California, and sent to The Dawn for the needed copies to be made.

Cassette Tapes

We are now able to furnish recorded lectures, for both the brethren and the public, on cassette tapes. The first tape was sent out on January 21. The introduction of the tape cassette has revolutionized the world of sound reproduction.

Cassette recorders are now available in sizes comparable to portable radios, often weighing as little as three to five pounds. The tape is inside a sealed plastic cartridge, and it is never necessary to touch it in order to thread the recorder. The cassettes snap in, ready to play or record.

The Dawn Recorded Lecture Service can now make lectures available on cassettes. Those interested in receiving these tapes on a free-loan basis may write to Dawn Recorded Lecture Service.

Another Canadian Radio Station

We are happy to report that Radio Station CJGX, Yorkton, Sask., is now broadcasting the "Frank and Ernest" programs at 10:00 o'clock every Sunday morning, on 940 kilocycles. We are happy about this additional outlet for the message, and we know that the brethren in Yorkton and vicinity will also be glad. □

Weekly Prayer Meeting Texts

APRIL 6—"If any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf."—I Peter 4:16 (Z. '96-166 Hymn 118)

APRIL 13—"Except ye eat of the flesh of the Son of Man, and drink His blood, ye have no life in you."—John 6:53 (Z.

'99-51 Hymn 122)

APRIL 20—"He that is faithful in that which is least is faithful also in much."—Luke 16:10 (Z. '03-407 Hymn 198)

APRIL 27—"Let this mind be in you, which was also in Christ Jesus."—Philippians 2:5 (Z. '02-265 Hymn 114)

SPECIAL TELECAST FOR EASTER SEASON

THE following is a partial list of television stations that will carry our special film "Christ Is Risen."

Please contact the station for day and time of telecast.

ALASKA		NEW YORK	
Anchorage	KTVA-TV Channel 11	Binghamton	WICZ-TV
CALIFORNIA		NORTH CAROLINA	
Bakersfield	KBAK-TV Channel 29	Asheville	WANC-TV Channel 62
FLORIDA		Greenville	WNCT-TV Channel 9
Fort Myers	WBBH-TV Channel 20	OHIO	
GEORGIA		Dayton	WHIO-TV Channel 7
Augusta	WJBF-TV Channel 6	Marietta	WCMO-CATV
Greenwood	WALB-TV	OKLAHOMA	
Macon	WCWB-TV Channel 41	Lawton	KSWO-TV Channel 7
HAWAII		SOUTH CAROLINA	
Honolulu	KIKU-TV Channel 13	Anderson	WAIM-TV Channel 40
IOWA		SOUTH DAKOTA	
Ames	WOI-TV Channel 5	Rapid City	KRSD-TV Channel 7
Fort Dodge	KVFD-TV Channel 21	TENNESSEE	
Masan City	KGLO-TV Channel 3	Jackson	CATV
Sioux City	KCAU-TV Channel 9	TEXAS	
KANSAS		Abilene	KTXS-TV Channel 12
Topeka	WIBW-TV Channel 13	Beaumont	KFDM-TV Channel 6
LOUISIANA		Laredo	KGNS-TV Channel 8
Alexandria	KALB Channel 5	Tyler	KLVO-TV
Lafayette	KLNI-TV Channel 15	Weslaco	KRGV-TV Channel 5
New Orleans	WYES-TV	UTAH	
Shreveport	KTAL-TV Channel 6	Ogden	KOET-TV & KWCS-TV
MICHIGAN		VIRGINIA	
Marquette	WLUC-TV Channel 6	Petersburg	WXEX-TV Channel 8
MISSISSIPPI		WASHINGTON	
Greenwood	WABG-TV Channel 6	Tacoma	KTNT-TV Channel 11
MISSOURI		Tacoma	KTVW-TV Channel 13
Jefferson City	KRCG-TV Channel 13	WEST VIRGINIA	
NEBRASKA		Wheeling	WTRF-TV Channel 7
Hastings	KHAS-TV Channel 5	WISCONSIN	
North Platte	KNOP-TV Channel 2	Madison	WMTV Channel 15

Encouraging Letters

Some Wrong Beliefs

Dear Sirs: I saw your program today about creation and evolution and felt that I should write to you immediately and request a copy of the booklet you mentioned. I was extremely interested because for years I have believed in the theory of evolution, at least I thought I did. Your little skit between the father and the son showed me that I had some misdirected beliefs on what the Bible said about our creation. When I read the Bible I could not understand what it said about the soul. I always thought that the soul was immortal—could never die—but your program stated differently. At first I was a little frightened by what was said; that is, that the soul is not immortal. Later on I understood what you said. I can see now that I will have to be a little more objective about accepting the evolution theory.—Georgia

Comforted

Dear Sir: Please send me a copy of your booklet, "God and Reason." Your lovely booklet, "Hope," brought great comfort to my heart and gave me a lovely feeling of love and un-

derstanding. My mother died recently, but now I know that I will be with her again. May God bless you.—Kentucky

Thankful for the Truth

Dear Christian Friends: Thank you again and again for all the comforting and helpful Dawn magazines I have read. I hope not to miss a single copy. And we thank all the brethren at The Dawn for their spirit of sacrifice. Each day we are richly blessed by your efforts. I have to thank God for the clear and understandable way you explain the Bible. I received the attractive folders. It is a joy to pass them to the people. Thank you so much.—Texas

Faith Tested

Thank you so very much for a copy of your booklet, "Hope." I recently lost my wife and there are times when grief overshadows my faith and causes me to lose sight of the hope which God extends to all of us. Please know that your booklet helps me immeasurably in realizing my thoughts and seeing the picture in its true sense, which is summed up so reassuringly in the Lord's statement, "Thy brother shall rise

again." I would appreciate receiving a copy of the booklet, "God and Reason." And I would also like to know how I can make the booklet, "Hope" available to friends of mine who are in the same situation. Thanks sincerely.—Illinois

A New Understanding

Dear Sirs: I am very grateful for your presentation on television, which I watch every Sunday night from Baltimore. You have opened up a whole new way of understanding the true message of the Bible.—Maryland

Strength Provided

Dear Brethren: Greetings in our Redeemer's name! My heart is humble and full of gratitude to you and to our Lord that we could have the pilgrim visits recently of our Brothers Price, Nail, and Passios. How we did need the help! Truly the Lord knoweth our need, and does not withhold his hand. May he continue to bless you all as you exalt his name and bless his people. My love for you all and for the Lord is magnified today, and my faith upheld. Our trials grow harder, but the strength provided is more, too.—Washington

With Joy Unspeakable

A faithful zealous brother, a co-labourer with The Dawn for many years, and although a

long-sufferer physically, writes: "Christian love and greetings to you all, dear brethren. I have been pondering the great favor which is ours of being called and acquainted with God's gracious plans and purposes. In a sense, I shudder to think that I might well have been born a Pakistani, Nigerian, or Vietnamese, or one of many other less favoured groups of people, with a correspondingly slender prospect of learning the truth in the present age. And here we are, at the very heart and hub of the Lord's dealings, with unrestricted access to the "meat in due season," and actually entrusted with the ministry of reconciliation. As we try to discharge our obligations and bear our light afflictions, we have every reason to 'rejoice with joy unspeakable and full of glory.' Much love in the Lord."—England

Looking Ahead

Dear Sirs: There are not words enough to express the heartfelt joy and encouragement we received from reading your literature. It is so wonderful to feel that soon there will be much better conditions to live under. We can only say thank you, knowing it is not enough. Please send me the booklets indicated below.—New York

□

GENERAL CONVENTION BULLETIN



DOWNING CENTER

AUDITORIUM AND CAFETERIA

BIBLE STUDENTS GENERAL CONVENTION

Western Kentucky University

Bowling Green, Kentucky

July 15-20, 1972

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		Columbus, Ind.	24
York, Pa.	Apr. 9	Greenfield, Ohio	25
		Columbus, Ohio	26
G. M. JEUCK		E. K. PENROSE	
Allentown, Pa.	Apr. 16	Minneapolis, Minn.	Apr. 1, 2
Pittsburgh, Pa.	30	Winnipeg, Man.	5
A. H. KRUMPOLT		Canora, Sask.	7, 9
Sayville, N. Y.	Apr. 2	Regina, Sask.	10
R. J. KRUPA		Porcupine Plains	11
Boston, Mass.	Apr. 2	Middle Lake, Sask.	12
Los Angeles, Calif.	30	Melfort, Sask.	13, 14
M. C. MITCHELL		Prince Albert, Sask.	16
Paterson, N. J.	Apr. 2	Saskatoon, Sask.	17
K. M. NAIL		Winnipeg, Man.	19
Boise, Ida.	Apr. 30	Bemidji, Minn.	21
J. PANUCCI		Minneapolis, Minn.	23
Hartford, Conn.	Apr. 16	Monona, Iowa	24
GEORGE PASSIOS		Clinton, Iowa	25
New London, Conn.	Apr. 16	LaSalle, Ill.	26
		St. Louis, Mo.	27
		Kansas City, Mo.	29, 30
HARRY PASSIOS		G. R. POLLOCK	
Orlando, Fla.	Apr. 2	Boise, Ida.	Apr. 30
Miami, Fla.	7-10	L. B. POST	
St. Petersburg, Fla.	12	Baltimore, Md.	Apr. 16
Columbus, Ga.	14	Philadelphia, Pa.	16
Louisville, Ala.	16	H. J. TIEMEYER	
Birmingham, Ala.	17	New Haven, Conn.	Apr. 9
Muscle Shoals, Ala.	18	F. S. WASSMANN	
Nashville, Tenn.	19	Catawissa, Pa.	Apr. 9
Knoxville, Tenn.	20	Pittsburgh, Pa.	30
Indianapolis, Ind.	21		
Cincinnati, Ohio	23		

Conventions

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

MINNEAPOLIS, MINN., Apr. 1, 2—Columbia Heights Field House. Mrs. C. R. Newham, 2601 Fillmore St., N. E., 55418.

***MIAMI, FLA., Apr. 8-10**—The Miami Woman's Club, N. Bayshore Drive at 17th Terrace. Mr. Don Roark, 6482 S. W. 39th St., 33155.

COLUMBUS, OHIO, Apr. 9—N. W. Gardens, Independence Hall, N. W. Blvd. & N. Star Rd. Mrs. Lois Smith, 5489-A Livingston Ave., 43227.

COVINA, CALIF., Apr. 9—Covina Women's Club, 128 S. San Jose Ave. Mrs. D. E. Swift, 1249 S. Valinda Ave., West Covina, Calif. 91790.

AGAWAM, MASS., Apr. 9—Eastfield Mall, Route 20, Springfield. Mrs. Gladys Zielinski, 232 Shoemaker Lane, 01001.

CINCINNATI, OHIO, Apr. 23—2850 Dunaway. Mr. John Slavich, 126 S. 22nd St., Richmond, Ind. 47374.

CLEVELAND, OHIO, Apr. 16—Masonic Temple, 3615 Euclid Ave. Mrs. I. M. Cipperley, 911 Roanoke Road, 44121.

SALEM, ORE., Apr. 21-23—Aldergate Conference Grounds, Turner, Ore. Mrs. L. L. Moore, Rt. 1, Box 616, Turner, Ore. 97392.

PATERSON, N. J., Apr. 22, 23—YWCA Building, 185 Carroll St. Mr. M. J. Koterba, 29 Mt. Pleasant Ave., Wallington, N. J. 07057.

CHICAGO, ILL., Apr. 23—Masonic Temple, 5352 W. Chicago Ave. Mr. Arthur Jezuit, 140 Forest Glen Road, Wood Dale, Ill. 60191.

BOISE, IDA., Apr. 29, 30—Owyhee Hotel, City Center, 11th & Main Sts. Mrs. Elton N. Pigg, 1503 Sunrise Rim Rd.

KANSAS CITY, MO., Apr. 29, 30—The Athenaeum, Linwood and Campbell. Mrs. John Bacher, Route 1, Greenwood, Mo. 64034.

BUFFALO, N. Y., Apr. 30—Unity Temple Lodge, 1940 Niagra St. Mr. Stanley Koszka, 670 Union Rd., West Seneca, N. Y.

DETROIT, MICH., Apr. 30—North-west Branch YWCA, 25940 Grand River, Mr. Henry Kwolek, 38231 Richland, Livonia, Mich. 48150.

LOS ANGELES, CALIF., Apr. 30—Masonic Temple, 933 South Hoover St. Mr. A. W. Abrahamsen, 710 South Hobart Blvd., Apt. 207.

PITTSBURGH, PA., Apr. 30—Mr. James Passios, R.F.D. 3, Box 68, Wexford, Pa.

GRAND RAPIDS, MICH., May 6, 7—Associated Bible Students of Western Michigan. Kenowa Hills High School, 3950 Hendershot, N. W. Mrs. Earl VanderBoegh, 821 Rogers, N. W.

LARAMIE, WYO., May 6, 7—Mrs. Kathleen Ryan, 100 South 30th St., Apt. 21, 82070.

HARTFORD, CONN., May 14

PONTIAC, MICH., May 21

ROCHESTER, N. Y., May 21

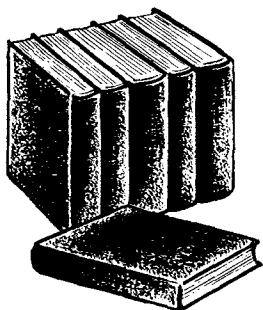
WEST NEWTON, PA., May 21

SAN FRANCISCO, CALIF., (Asilomar), May 26-29

SAYVILLE, N. Y., May 29 (Monday)

WATERBURY, CONN., June 11

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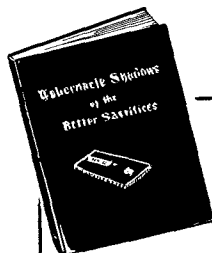
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To us the SCRIPTURES CLEARLY TEACH...

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

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

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

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

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

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