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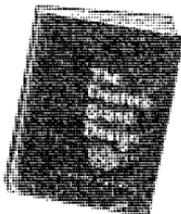
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Highlights of Dawn

The Great Deliverance

THE first three verses of Psalm 46 read, "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." God's people throughout all the ages of human experience have been people of trouble—trouble brought about in many instances by the persecution of their great adversary, Satan.

God has not promised to deliver them from trouble, but has promised to sustain them in their times of need; and when the trouble becomes more severe than they can bear, to provide a way of escape. We doubt not that the expression, "God is our refuge and strength, a very present help in trouble," has meant much to the Lord's people.

Daniel 12:1 reads, "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." We think that the trouble referred to in Psalm 46:1 is this prophetic time of trouble which, as described in Daniel, will be such as never was since there was a nation. Jesus referred to this prophe-

cy of Daniel's when, in presenting signs of his second presence, he said, "Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." Matt. 24:21, 22

Jesus said concerning the effects of this time of trouble that men's hearts would be "failing them for fear, and for looking after those things which are coming on the earth." He said also that there would be upon the earth "distress of nations, with perplexity; the sea and the waves roaring." (Luke 21:25, 26) Today we are living in a time when fear fills the hearts of the people—not only because of the chaotic conditions throughout the earth, but also because of man's failure to find a remedy for the situation. It is indeed, as the prophecy of Daniel foretold, a time of trouble such as never was since there was a nation. And it is this trouble in which God is the refuge and strength of his people, "a very present help in trouble."

We Do Not Fear

The connection between this thought and the prophetic description of the great time of trouble with which the present age ends is in the word "therefore" in verse 2 of Psalm 46. "Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." Because this prophetic psalm applies to a time when fear fills the hearts of mankind in general, the assurance that the Lord's people will not fear is so very meaningful. They do not fear because they know what the ultimate outcome of this trouble will be—the establishment of the long-promised kingdom of Christ.

The reason the hearts of the world in general are filled with fear is that they see the earth being removed and the

mountains being carried into the midst of the sea. They hear the troubled waters roar and the mountains shaking as a result. This, of course, is all symbolic language. The earth abideth forever, the Scriptures tell us (Eccles. 1:4), and, of course, this includes the literal mountains. But there is a symbolic earth referred to in the prophecies which denotes the social order as men have established it, and the mountains are the great governmental bulwarks which supposedly guarantee the stability of this humanly constituted social order.

The Roaring Seas

Jesus said that the fear which would fill the hearts of the people would be induced by the roaring of the sea and of the waves. We have an explanation of this symbolism in Isaiah 17:12, 13: "Woe to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters! The nations shall rush like the rushing of many waters: but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind."

Beginning with 1914 the world has witnessed the removal of many of the symbolic mountains of the earth. They have been carried into the midst of the symbolic sea; that is, they have succumbed to the clamor and the demands of the people, who have been dissatisfied with what human governments have provided for them. And this still goes on.

We do not fear because "there is a river, the streams whereof shall make glad the city of God, the holy . . . of the tabernacles of the most High. God is in the midst of her; she shall not be moved: God shall help her, and that right early." The marginal reading of this statement is "when the morning appeareth."

Notice the difference in this prophecy between those

whose hearts are filled with fear and those who do not fear, for they are made glad. They are made glad because of the assurance that God is in their midst; that they shall not be moved like the earth and mountains are moved, for God shall help them when the morning appeareth.

Streams of River

It is the streams of this great river which make glad the people of God—here referred to as the “city of God,” which is described as the holy of the tabernacles of the most High. “City” is used to symbolize a kingdom, but this is not the kingdom of God established in power and great glory, but the city which is represented in the holy of the typical tabernacle. And this holy of the tabernacle foreshadowed the people of God while still in the flesh, and before they are exalted to live and reign with Christ. The streams of the river which make glad their hearts are the streams of truth which flow out from the Word of God.

God is in the midst of these people because they are wholly devoted to him and dedicated to the doing of his will as revealed in his Word. He is in their midst to help in their every time of need, but, more important, he is in their midst to help in the sense of delivering them from this present evil world and exalting them to be with Jesus in his kingdom. They know this, and are comforted by the words of Jesus, “When ye see these things come to pass, then look up, and lift up your heads; for your deliverance draweth nigh.”

We could say that so far as the present social order is concerned this prophecy of Psalm 46 shows everything on the move—the earth is moved, the mountains are carried into the midst of the sea. In verse 6 we are told that the kingdoms are moved. But God is in the midst of his people. They are not moved. It is the time for them to look up and lift up their heads with the assurance that their deliverance is near. Verse 6 declares that the heathen raged. The word

“heathen” in this instance does not carry the same connotation as it ordinarily does to us. It is a reference to all who are not the Lord’s people. It says, concerning the exercise of Jehovah’s power in that day, “He uttered his voice, the earth melted.” This is a part of the period that is described in the prophecies as “the Day of Jehovah.” But again we have the assurance that “the Lord of hosts [Jehovah] is with them; the God of Jacob is our refuge.”

Jehovah’s Desolation

Verses 8 and 9 read, “Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the ends of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire.” The destruction of war and the implements of war will indeed seem like terrible desolation to those who do not know the Lord. But to us who know what is being accomplished it is a desolation which will result in the eternal blessing of all mankind.

And what are these desolations? “He maketh wars to cease unto the ends of the earth.” That is a very desirable desolation. “He breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire.” These are references, of course, to the hardware of war as known in ancient times, but all we need to do is to apply this prophecy to the present methods of warfare and we see the encouraging picture. Jesus said concerning this time of trouble that unless these days be shortened no flesh would be saved, but he assured us that they would be shortened and all flesh would not be destroyed. Thus the destruction of all the means of war will be fulfilled.

“Be Still”

Verse 10 of the prophecy reads, “Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth.” This is a most interesting verse.

Earlier in the prophecy we are told of the removal of the symbolic earth. We are told that the earth melted. But here, in the final picture of what this time of trouble is leading to, we find that the literal earth is still here, and we find God assuring us that his name will be exalted in it.

What a glorious outcome of this fear-instilling situation upon the earth today! Then it will be known that the Lord of hosts, the great Creator of the universe, the Jehovah of the Old Testament and our Heavenly Father of the New Testament, has had the situation well in hand, and has worked it all out to the fulfilment of his glorious design—the design which will answer every Christian's prayer, "Thy kingdom come. Thy will be done on earth as it is in heaven."

Nations Destroyed

Another prophecy pertaining to this Day of Jehovah is Zephaniah 3:8, 9. It reads, "Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy. For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent."

The Hebrew word here translated jealousy is frequently translated "zeal," and indeed this is the true meaning. God has zeal for the accomplishment of his purpose; for the establishment of his will and authority, and for the dispensing of his promised blessings. Because of this zeal he sees to it that the selfish nations and kingdoms of the earth are destroyed, and that in their place will be established the kingdom of Christ which will turn to the people a pure language, or message, enabling them to know the Lord properly and to serve him—not in a divided way, but with one consent. What a glorious prospect, indeed, is before us!

Bible Study

LESSON FOR MAY 5

Varied Responses to the Gospel

MEMORY VERSE: "They received the Word with all readiness of mind, and searched the Scriptures daily, whether those things were so."—Acts 17:11

ACTS 17:1-5, 8-18

AT THE opening of today's lesson we find Paul in Thessalonica. There was a synagogue of the Jews there and, as was his custom, Paul went into this synagogue where he had the opportunity to witness to his Jewish brethren.

Bearing witness to the Jews that Jesus was the foretold Messiah was not an easy task in Paul's day, nor has it ever been so. To the Jews the foretold Messiah [Christ in the Greek] was one who would liberate the Jewish people from their bondage to the Romans, and who in every way would benefit their nation, causing his influence, and the nation's influence, to spread throughout the world.

But in asserting to the Jews that Jesus was their Messiah

he could present no such facts as these concerning him, for actually he was crucified by his enemies. So Paul's message was "that Christ must needs have suffered, and risen again from the dead." The Scriptures had told that the Messiah must indeed suffer and die as the world's Redeemer, but the Jews did not know this, so the fact that up to this point their Messiah had fulfilled prophecy was not a convincing argument to them.

However, some did believe, and associated themselves with Paul and Silas. Apparently Paul was carrying on his ministry outside of the synagogue, for the record is that there was a great multitude of devout Greeks and many prominent women of the city who also believed.

Paul's success stirred up the unbelieving Jews and they were "moved with envy." These "took unto them certain lewd fellows of the baser sort, and gathered a company and set all the city in an uproar, and assaulted the house of Jason, and sought to bring them out to the people." The general public (and the rulers of the city) became troubled by this, and the result was that the brethren "sent away Paul and Silas by night into Berea: who coming thither went into the synagogue of the Jews."

Paul found the Jews in the synagogue at Berea "more noble than those in Thessalonica, in that they received the Word with all readiness of mind, and searched the Scriptures daily, whether those things were so." Because they searched the Scriptures and found that Paul was telling them the truth, "many of them believed; also of honorable women which were Greeks, and of men, not a few."

"But when the Jews of Thessalonica had knowledge that the Word of God was preached of Paul at Berea, they came thither also, and stirred up the people." Again the brethren sent Paul away before he became too involved in the controversy, "but Silas and Timotheus [Timothy] abode there still." Escorts were sent with Paul and these directed him to Athens. Before returning to the brethren, these escorts were given a commandment to carry back to Silas and

Timothy—to come to him with all speed.

While waiting in Athens for Silas and Timothy to join him, Paul's "spirit was stirred in him, when he saw the city wholly given to idolatry." There apparently was a colony of Jews in Athens, for there was a synagogue there, and in this synagogue Paul disputed with the Jews, and with the devout persons. He also bore witness to the truth in the market daily with them that met with him.

Although not assigned as a part of the lesson, these circumstances led to Paul's experience on Mars' Hill, where he bore witness to the Greek philosophers. These philosophers claimed that Paul was a "setter forth of strange Gods: because he preached unto them Jesus and the resurrection." Heathen religions have no place for this doctrine of the resurrection for the simple reason that according to heathen philosophies no one really dies.

Our memory verse says that those in the synagogue in Berea "received the Word with all readiness of mind, and searched the Scriptures daily, whether those things were so." This is the proper attitude for all who really believe the Bible. When they find that the Bible supports what is being presented to them, they receive it with gladness, because they realize that it really comes to them from the Word of God.

The Gospel Confronts Culture

MEMORY VERSE: "Neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the Gospel of the grace of God."—Acts 20:24

ACTS 19:18-20, 23-29

THIS lesson is concerned with some of Paul's experiences in Ephesus, where he met with considerable success in his ministry. Doubtless, as a result of the ministry of the Gospel, there have often been those who were impressed favorably and who have held their convictions more or less to themselves. This was no doubt true in Ephesus, but in addition to this there were "many that believed" who "came, and confessed and showed their deeds." In other words, these were not ashamed of the Gospel once they embraced it, and were willing to bear the consequences of being a Christian in this city of idolatry.

We read that "many of them also which used curious arts

brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver. So mightily grew the Word of God and prevailed."

This was something that was not allowed to go on unchallenged by the unbelievers. There was a certain man named "Demetrius, a silversmith," which made silver for Diana. This man, the record states, "brought no small gain unto the craftsmen," the craftsmen, that is, who were in the business of making idols and items associated with the worship of idols. This man, Demetrius, called together "the workmen of like occupation, and said, Sirs, ye know that by this craft

we have our wealth. Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands: So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth."

There is no indication here that Demetrius and his fellow companions in business were especially opposed to Paul's religion as such. It is doubtful if they knew enough about it to express an opinion. All they knew was that it seemed to be interfering with their economic life. Even this doubtless was exaggerated by Demetrius because, knowing the usual result of preaching the Gospel, if Paul had been allowed to continue, the silversmiths of Ephesus would probably not have noticed any decline in their business at all,—at least very little. But fear is a powerful influence in the hearts of men. In this instance it had produced an entirely erroneous conception of what was really taking place.

Diana was the leading goddess, apparently, of the Ephesians, and by acclaiming loyalty to her they were able to arouse the whole city, which became filled with confusion. With Paul at the

time were two Macedonian converts, Aristarchus and Gaius. A mob rushed into the theatre, dragging these two Christians with them. Paul would have entered the theatre also, but was restrained.

As the Scriptures further indicate, this excited mob was finally brought under control and dispersed, apparently without any injury occurring to anyone involved—either to the mob or to Paul and his companions. Soon after, Paul left Ephesus.

We may be sure that Paul did not leave the city because of fear as to what might happen to him. He was dedicated to God and his service even though it (and it finally did) cost him his life. We have a very good example of this in our memory verse, which is a statement made by Paul on his way to Jerusalem at a time when the brethren were trying to dissuade him from going to Jerusalem on account of the harm which might come to him from his enemies while there.

Paul asserted that he was willing to die in Jerusalem if that were the Lord's will. His only concern was in being faithful to the ministry which he had received of the Lord Jesus to "testify to the grace of God." He did not count his life dear unto himself. He wanted to finish his course with joy, and that meant he wanted to finish in the service, with that service costing him his life.

Bold Witness Provokes Controversy

MEMORY VERSE: "I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus."—Acts 21:13

ACTS 21:10-14, 17-24

IN TODAY'S lesson we find Paul in Caesarea, where he had made a stop on his journey to Jerusalem. He tarried several days at Caesarea, and while there "there came down from Judaea a certain prophet, named Agabus." Agabus gave voice to a prophecy indicating that Paul would meet with severe opposition at Jerusalem from his enemies.

Agabus was rather dramatic in the manner in which he uttered this prophecy, "He took Paul's girdle, and bound his own hand and feet, and said, thus saith the Holy Spirit, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles." Agabus credited the Holy Spirit for revealing

this information to him. So Paul knew that this message did not represent someone's effort to frighten him, but really came from the Lord.

The brethren who were traveling with Paul, as well as those of Caesarea, endeavored to dissuade Paul from continuing on his journey to Jerusalem. They felt that the Lord was warning him of the trouble that he would encounter, and that he should give heed to this warning. "Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." Thus, in these words of our memory verse, Paul indicated that he placed a different interpretation upon the prophecy of Agabus than they

had. He looked upon it not as a warning to keep out of trouble, but as a test of his willingness to endure suffering and possible death in the cause of Christ.

Paul was a follower of the Lord Jesus Christ, and it is quite possible that in this circumstance he remembered a similar one in which the Master himself had the opportunity to go to Jerusalem to suffer and die. On this occasion it was the Apostle Peter who endeavored to dissuade Jesus from taking this course. And now Paul was having an opportunity to almost literally follow in the footsteps of his Master, and he rejoiced in it.

Arriving in Jerusalem Paul first of all reported to the brethren "particularly what things God had wrought among the Gentiles by his ministry." The Jerusalem brethren, when they heard this, glorified the Lord, and they informed Paul of the difficulties he faced in Jerusalem.

They informed Paul that in the Jerusalem area a great many Jews had also believed, and that they were all zealous of the law. They informed him that these converted Jews had heard reports that in Paul's ministry among the Gentiles he had taught them to forsake Moses, "saying that they ought not to circumcise their children, neither to walk after the customs." The brethren in Jerusalem assured Paul that upon

hearing that he was in the city they would all come together, apparently to question Paul and to condemn him if they found that the reports they had heard were true. The advice they gave Paul was, "We have four men which have a vow on them; them take, and purify thyself with them." This purification ceremony took place in the temple.

While the intentions of the brethren at Jerusalem advising Paul to take this precautionary step were good, it did not accomplish what they had hoped it would. We read, "The Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him, crying out, Men of Israel, help; This is the man, that teacheth all men every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place."—Acts 21:27, 28

This outburst by the Jews visiting Jerusalem from Asia resulted in a riot, and an attempt was made to kill Paul, but the matter was quickly reported to "the chief captain of the band, that all Jerusalem was in an uproar. Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul." Paul was taken into protective custody by the chief captain, and his life was saved.

When Is a Man Really Free?

MEMORY VERSE: "If the Son therefore shall make you free, ye shall be free indeed."—John 8:36

ACTS 26:19-32

WHILE in custody in Jerusalem Paul had an opportunity to bear witness to the truth before some of the religious rulers of Israel. He also, in a vision, was given assurance that the Lord wanted him to go to bear witness for him at Rome. At Jerusalem a group of men bound themselves with a vow not to eat until they had killed Paul. The Roman authorities decided that under the circumstances it was best for them to spirit him away, which they did at night, and took him to Felix, the governor, who was located in Caesarea. He was given a hearing before Felix, and after two years was given the opportunity to appear before Fetus and King Agrippa.

In today's lesson we find Paul before Agrippa. In Paul's defense he speaks largely of God's deal-

ings with him, of the vision that was given to him on the Damascus Road, and of the fact that he had not been disobedient unto this "heavenly vision." In telling of his activities as a follower of Jesus, Paul took occasion to explain important parts of the Gospel to which he had borne witness. He was more interested in bearing witness to the truth than he was in proving his innocence of the charge that had been lodged against him. After all, in his appearance before Festus Paul had appealed to Rome. He knew from the vision he had in Jerusalem that the Lord wanted him to go to Rome, and he knew also that if he appealed to Rome, the Roman law provided that he should be taken there. It made little difference to Paul whether Agrippa was impressed or not.

He was looking ahead to the opportunity he would have to bear witness in Rome.

As Paul was speaking "Festus said with a loud voice, Paul, thou art beside thyself: much learning doth make thee mad." Paul's reply to this was, "I am not mad, most noble Festus; but speak forth the words of truth and soberness. For the king knoweth of these things, before whom I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner."

And then turning from Festus to King Agrippa Paul asked, "Believest thou the prophets? I know that thou believest. Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian." And Paul replied, "I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds."

Festus and King Agrippa discussed the case between themselves, deciding that "This man doeth nothing worthy of death or of bonds." Then Agrippa said to Festus, "This man might have been set at liberty, if he had not appealed unto Caesar." Paul had used much wisdom in appealing his case to Caesar. He knew of the opposition of the Jews against him in essentially every community, and that if he were given his liberty and attempted to go to Rome unaccompanied, he would very likely be killed.

But by his appeal to Caesar he placed upon the Roman authorities the obligation of taking him to Rome and making sure of his safety on the journey. So he had no intention of withdrawing his appeal.

Our memory verse is an interesting one. While it speaks of being made free, it has no relationship at all to the type of freedom involved in being in or out of prison. In making this statement Jesus was referring to the matter of being in bondage to sin, not incarcerated in a prison. "Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. And the servant abideth not in the house for ever: but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed."—John 8:34-36

Essentially the whole world of mankind is enslaved by sin and struggles through their short span of life under the great taskmaster, Satan. Only Jesus can give freedom from sin, and this is upon the basis of his sacrifice for sin in becoming the Redeemer of the world from sin and death.

But in order to be made free from sin by Jesus one must become a bond-slave to him. The difference in his position is that at one time he was a servant of sin and of Satan, and upon acceptance of Christ and dedication to him, one becomes a servant of the Lord and of righteousness.

Christian Life and Doctrine

The Levites---Servants of God

THE children of Levi constituted one of the twelve tribes of Israel. They had a historical background in the nation which was not true of any of the other tribes, in that they were chosen by the Lord as substitutes for the firstborn of all Israel. The Lord claimed the firstborn of Israel as his, and instructed Moses that they were to be sanctified unto him. (Exod. 13:1, 2) The Lord said further on this matter, "Behold, I have taken the Levites from among the children of Israel instead of all the firstborn that openeth the matrix among the children of Israel: therefore the Levites shall be mine; Because all the firstborn are mine; for on the day that I smote all the firstborn in the land of Egypt I hallowed unto me all the firstborn in Israel, both man and beast: mine shall they be: I am the Lord."—Num. 3:12, 13

Soon after the Levites had been chosen to be the servants of the Lord, they proved their worthiness of this high honor in a time of great crisis. It was the occasion when Moses came down from Mount Sinai bearing the tables of the Law, and found that the Israelites had built a golden calf, were worshiping it, and were partaking in a naked revelry of sin in voicing their rejection of Moses. "Then Moses stood in the gate of the camp, and said, Who is on the Lord's side? let him come unto me. And all the sons of Levi gathered themselves together unto him." The Levites were ordered by Moses to put down the rebellion, which they did, and then Moses said, "Consecrate yourselves today to the

Lord, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day."

Moses and Aaron themselves were Levites; and Aaron was chosen by the Lord, together with his four sons, to be the original priesthood in Israel. Thereafter all the priests were chosen from among the Levites. The priests, as we know, were committed to the work of offering sacrifices in connection with the services of the tabernacle. The Levites, on the other hand, served the tabernacle in less honorable positions; and this was true of both the priests and the nonpriestly Levites in connection with the temple when that magnificent building transcended the tabernacle as representing the presence of God.

From God's standpoint, the tribe of Levi were the first-born of Israel. This tribe was given no inheritance in the land when it was conquered and divided among the various tribes under Joshua. The people of this tribe depended upon the good will of the other tribes for their sustenance. All of this is, of course, an interesting story; but to us it is more than a story, because without doubt it was among those things of ancient Israel that Paul later referred to as being "shadows of good things to come."

The Church of the Firstborn

In Hebrews 12:23 the Apostle Paul refers to the church of this Gospel Age as "the church of the firstborn," thus taking our minds back to that wonderful typical lesson of the Old Testament. In describing this church of the firstborn Paul adds, "which are written in heaven." In other words, those who make up the church of the firstborn are chosen by the Lord ultimately to become his heavenly, or spiritual, group of servants.

Going back to the Old Testament pattern we observe

Two Groups

again that there were two groups of God's servants among

the Levites, some serving as priests, others as caretakers of the tabernacle and later the temple. Projecting that pattern into the Book of Revelation we find that there, also, there are two groups of God's servants in the spiritual phase of the kingdom, one group serving him as priests and kings (Rev. 20:6) and another group whose work is outlined as serving God day and night in his temple.—Rev. 7:15

Both of these groups in the present life, even as the Levites of old, declared themselves to be on the Lord's side, and indeed they were. While there is an abundance of information given us concerning the priests of Israel, the Levites who served God in less honorable ways are only incidentally mentioned. The same is true with respect to the antitypical Levites, although we do have enough information concerning those who ultimately serve God in his temple to identify them clearly.

In Revelation 7:9 this latter group of antitypical Levites is described as "a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues." The thought here is not that this great multitude is so enormous in size that it was impossible to know how many there were. It is simply God's way of stating that the number is, and would be, indefinite. This was true of the less honored group of Levites in the type, for the Lord gave instructions to Moses, saying, "Thou shalt not number the tribe of Levi, neither take the sum of them among the children of Israel."—Num. 1:49

The identification of the great multitude class in this text is very revealing, for it says that they are "of all nations, and kindreds, and people, and tongues." If this phrase was intended to describe the whole world of mankind, it would simply say that these are all nations, and kindreds, and people, and tongues. But it doesn't say that. It says that they are "of all nations, and kindreds, and people, and tongues." In other words, it is a group in which is repre-

sented the people of all nations. It is the same thought which we have in the text which informs us that God visited the Gentiles to take out of them a people for his name. He did not intend to take all the Gentiles for his name, but only some of them. So the great multitude class will not be the whole world of mankind, but a group made up of representatives of all nations.

This great multitude class is brought to our attention following the account of the sealing of the 144,000 prior to the blowing of the four winds from the four corners of the earth. The great multitude are represented as crying with a loud voice, saying, "Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshiped God, Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever."

One of the elders, pictured so prominently in the Book of Revelation, inquired who these were which were arrayed in white robes, "and whence came they?" It is almost as though the elder were saying that here was an unexpected development in the plan of God—a group of his servants ostensibly enjoying his favor, but not of the 144,000. The answer to this question was, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them."—Rev. 7:14, 15

Thousands of earnest and capable students of the Bible believe that this great multitude is a heavenly class which will be associated with the priests and kings who reign with Christ a thousand years, but serving in less honorable positions. However, attention has been called to the fact that

verses 16 and 17 of Revelation 7 seem to be a quotation from Isaiah 49:8-10, which has always been considered by Bible Students as a restitution promise to the world of mankind.

First let us look at the promise, and then compare it with the alleged quotation. In verse 8 of the promise we read, "In an acceptable time have I heard thee, and in a day of salvation have I helped thee." This was quoted by the Apostle Paul in II Corinthians 6:2, and applied to the followers of Jesus. The promise shows that these, together with Jesus, accomplished that great phase of the divine plan which the Bible describes as the resurrection of the dead.

In the resurrection of the dead, in addition to "the first resurrection," there are three classes—the world of mankind, who are brought forth in the general resurrection; the Ancient Worthies, who are brought forth in the "better resurrection;" and the great multitude. The world of mankind are brought forth and caused to inherit the "desolate heritages." This is very descriptive of the restoration of human life and inheritance. But all the prisoners of death are affected by the fulfilment of this promise. They are all bidden to go forth, and those that are in darkness to "show themselves." And then the promise is, "They shall feed in the ways, and their pastures shall be in all high places." This is probably symbolic language, but nonetheless descriptive of the method by which the restitution class is provided with life and sustenance.

Now let us turn back to Revelation 7 where it says, "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." We suggest that it is a far cry from enjoying pastures in all high places to the thought that "the Lamb which is in the midst of the throne shall

feed them." In other words, this is not a quotation at all in so far as the food supply is concerned.

True, the great multitude are brought forth from the tomb by Christ and his church, but from there on, as Revelation 7:16, 17 indicates, they are separated from the others and given entirely different treatment. The Lamb feeds them. The thought that they shall hunger no more, neither thirst any more, simply reminds us that the great multitude, although exalted to a spiritual plane, will not be immortal beings and will need to have their lives sustained; and by a special dispensation "the Lamb which is in the midst of the throne shall feed them and shall lead them into living fountains of water."

It has been suggested that the last sentence in this chapter—"God shall wipe away all tears from their eyes" (Rev. 7:17)—is exactly the same as in Rev. 21:4, where it promises to the restitution class that God shall wipe away all tears from their eyes. However, this is a very general expression, and is as true of the great multitude as of the world of mankind. We think, furthermore, that it is especially appropriate here, because the record concerning the great multitude reminds us that they came up through great tribulation, suggesting that in some ways at least their suffering was beyond that of mankind in general. And how comforting the thought is that even under such circumstances God will be able to wipe away their tears!

Verse 16 of the chapter under discussion assures us that the sun will no longer light on the great multitude class, nor any heat. In Jesus' Parable of the Sower he says, concerning the seed that fell upon stony places, that while it sprang up and grew, when the sun was up they were scorched "and because they had no root they withered away." We quote this merely to indicate that under certain circumstances the sun and its heat is used to represent persecution; and we think it may well be that the great

multitude class might have felt this heat, and the assurance that the sun would no more light on them, nor any heat, would be very meaningful indeed. How this assurance should help to wipe away all tears from their eyes!

We think another fact well worth noting is that the sinful world of mankind is never represented in the Bible as wearing robes. Robes are symbolic of righteousness, and the world in general makes no profession of serving God in the spirit of righteousness, or even wanting to in most cases. But here is a class which has robes, and they washed these robes and made them white in the blood of the Lamb. The Sinaitic manuscript, edited by Dr. Tischendorf, purports to show that the world of mankind does wear robes, and many translations have followed this manuscript; but its authenticity on this point is extremely doubtful and, as one scholar puts it, just about impossible to establish.—The Interpreters Bible

Servants of God

One of the definite proofs that the great multitude class is not composed of those who are restored to life on the earth during the times of restitution is the fact that they serve God day and night in his temple. A glance at the many restitution promises of the Bible will indicate that while the Lord surely has rich blessings in store for those who gain life in that final lifegiving phase of the plan of God, nothing is said to indicate that they are given any special assignment of service—especially not in the Lord's temple.

One of the well-known restitution promises is contained in Isaiah, chapter 35. We quote, beginning with verse 3: "Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; he will come and save you." Note that nothing is said here except that God will save those involved. They are not placed in any position of service.

We quote further: "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes." Note again that there is no reference here to serving God in his temple, or anywhere else.

We continue the quote: "An highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there: And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."—vss. 8-10

We rejoice that sorrow and suffering will flee away in the life-style of the restitution class. This is true also of the great multitude class. Indeed, it is true of those who will live and reign with Christ a thousand years. This is one of the universal blessings which comes to all the ransomed of the Lord. But in addition to this, the priestly segment of the antitypical Levites will reign with Christ as priests and kings, and in keeping with the type, the other antitypical Levites will serve God in his temple.

New Covenant Blessings

Another wonderful promise of restitution blessings for Israel and the whole world is given in Jeremiah 31:31-34. This is the promise of the New Covenant, by means of which the world will be reconciled to God and brought back into covenant relationship with him. We quote this promise:

"Behold, the days come, saith the Lord, that I will make

a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: but this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more."

Note the fact that this promise distinctly does away with the need of the service of others. The Lord makes the covenant through his own agencies,—Christ and the church,—and when that covenant is made no one will have to teach his neighbor concerning the Lord, for all shall know him from the least even unto the greatest. There is no room in this promise to suppose that those who receive its blessings will be made special servants of the Lord in his temple.

Judgment Day Blessings

One of the New Testament promises of restitution is presented in the Parable of the Sheep and the Goats. (Matt. 25:31-46) The sheep of this parable are those who will be restored to life under the restitution phase of God's plan. Of these it is written, "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me."

Here was a group who had entered wholeheartedly into

the spirit of the work which was going on around them. This, of course, is symbolic language. And these righteous people inquired of the Lord, "When saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee?"

These had, indeed, been serving—not because they had been assigned some special duties such as serving God in his temple, but because they caught the spirit of the occasion and wanted to be helpful. And the Lord explained to them that because of this they had proved themselves worthy of receiving the kingdom prepared for them from the foundation of the world. Certainly those who qualify for restitution blessings will not be a selfish class of people. They will be interested in the well-being and prosperity of others. Othwise they could not have God's blessing at all. But there is a vast difference between this and the fact of being in a class that is given specially assigned service, as is true of the great multitude.

The Holy City

The Apostle John wrote, "I saw a new heaven and a new earth: for the first (former) heaven and the first (former) earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them."—Rev. 21:1-3

In typical Israel the tabernacle symbolized the presence of God, and this symbolism is utilized in this wonderful promise of restitution. Restitution blessings themselves will be a clear indication that God is with mankind and blessing them. But let us remember that in the type the nonpriestly

Levites served God in the tabernacle. This was their assignment. So in the antitypical tabernacle the same thing is true. In manifesting his presence to the people through this antitypical tabernacle, he will do so through the agencies of Christ and his church, and through those who are the anti-type of those who also served God in the typical tabernacle.

We continue to quote: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful." They are not only true and faithful, but they are beautiful and reassuring! But notice that the class who receives these wonderful blessings of restitution is not assigned to serve God in his temple.

Later in this chapter (vs. 22), describing the details of the holy city that comes down from God out of heaven, John says, "And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it." This is an important statement; and it emphasizes that so far as literal buildings such as tabernacles and temples are concerned, they will be a thing of the past when the kingdom is established. But that which is symbolized by the temple, nevertheless, is here shown to be "the Lord God Almighty and the Lamb."

And what an exalted position this will be for the great multitude class who are assigned to serve God in his temple! They will be serving in close association with him and with the Lamb. Surely in this exalted position of glory and service they will be able to rejoice abundantly despite the fact that they attained to this position in the divine plan by coming up through great tribulation, and by washing their robes and making them white in the blood of the Lamb.

Give Me Thine Heart

"My son, give me thine heart, and let thine eyes observe my ways."—Proverbs 23:26

IN THE Old Testament the word "consecration," as generally used in the Books of Exodus and Leviticus in connection with the typical priesthood, is translated from a Hebrew word meaning "a filling of the hand" (margin, Exod. 28:41; Lev. 8:33), picturing the placing in their hands of the power and authority of the office of the priesthood. In translating this same Hebrew word, Rotherham and Moffatt refer to this transaction as the "installation" of the priesthood. Professor Strong adds the heart-warming thought that the same Hebrew word is also used to describe a setting of gems. The scholars and the context thus confirm that the Hebrew word translated consecration in these instances is used in connection with a setting apart for the office of priests of those selected for that service; and it is so used in the 8th chapter of Leviticus, which relates to the consecration of Aaron and his sons to the priesthood.

In the same 8th chapter of Leviticus we find another significant word used in connection with the consecration of the members of the priesthood. It is the word "sanctified," and is translated from a Hebrew word (*qadash*) the basic meaning of which, according to Strong, is "to make, pronounce or observe [i.e., recognize] as clean." And so we find that all that was to be used in connection with the

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(Continued from page 27)

work of the priesthood was sanctified, or made clean—the tabernacle and all that was therein, the altar and its vessels, the laver, and Aaron and his sons—all had to be made clean, to be suitable for so important a work. “I will sanctify [make clean] the tabernacle of the congregation, and the altar; I will sanctify also both Aaron and his sons, to minister to me in the priest’s office.”—Exod. 29:44; Lev. 8:10-12

Deny Thyself

Oddly enough, when we come to the New Testament we discover that the word consecration is never used, and we find that the word consecrated is used but twice, and in neither case is it the best translation that could have been made from its Greek counterpart. Furthermore, in neither case does it refer directly and narrowly to the consecration of the antitypical priesthood. But although the word itself is not used in relation to the Gospel-Age consecration of the Lord’s people, there are numerous scriptures which definitely invite believers to give themselves wholly to the Lord.

After rebuking Peter for his attempt to dissuade him from exposing himself to death at Jerusalem, the Lord said to his disciples, “If any man will come after me, let him deny himself, and take up his cross, and follow me.” (Matt. 16:24) If we would be his disciples, Jesus tells us, we must be willing to give our all, even unto death. That is a call to consecration.

On another occasion he gave the Parable of the Rich Man that prepared a great supper and invited many to attend. But “they all with one consent began to make excuse.” One must examine a piece of ground that he had just purchased; another had to test out some newly-bought oxen, and still another had just taken a wife. So the lord

said unto his servant that "none of those men which were bidden shall taste of my supper."

Jesus then went on to make the point of his lesson. "And he turned, and said unto them, If any man come to me, and hate not [love less] his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple." This, too, is an invitation to consecration; and our Lord at the same time presented the conditions of discipleship—forsaking all, and following after him.—Luke 14:16-27

"And They Forsook All . . ."

And some of his hearers did just that! One day, on the shores of Lake Galilee, the multitude that "pressed upon him to hear the word of God" became so great that he stepped into a fisherman's boat that was nearby, and asked Simon Peter, whose boat it was, to put off a little from the land; and thus he taught the people. When he had finished, he suggested that Peter let down his net for fish. But Peter objected. "Master," he said, "we have toiled all the night, and have taken nothing." Nevertheless, he followed the Lord's instructions; and so great was their catch of fish that it caused their own boat and that of their partners to begin to sink.—Luke 5:1-11

No doubt Peter had previously heard of this One who claimed to be the Son of God, but probably this was his first direct contact with him. And now Peter suddenly recognized Jesus for what he was; and filled with astonishment and fear, he fell at Jesus' feet. The Lord, reading Peter's heart and finding it good, could well have performed this miracle for the very purpose of calling Peter and his companions, James and John. Having set the stage, the Lord issued his invitation. "And Jesus said unto Simon,

Fear not; from henceforth thou shalt catch men." And what a heart-warming response the Lord received! For we read that "when they had brought their ships to land, they forsook all, and followed him." That is consecration!

The Lord's call to Peter was simple and direct. And it was accompanied by a miraculous act in which he revealed himself to Peter as being the Son of God. And Peter's acceptance was similarly open and immediate. Today, the Lord's calling of his people may not appear to be so plainly indicated as was the case with Peter; for the loving providences of God are often too deep and his ways too mysterious for our finite minds to discern or fathom. But it may well be that when we are beyond the veil we will marvel at what great things the Lord hath done to bring us to a knowledge of the truth, and to gently lead us to give our hearts and minds and lives to him; things done on our behalf no less miraculous in their way than what he did at the time of Peter's call and consecration.

But certain it is that we, like Peter, have heard the call; and we, like him, have made a similar undertaking to leave all, and follow him. Those whom the Lord accepts, he justifies, and begets with the Holy Spirit. We become a part of the family of God; and henceforth all that we are, or have, or hope to be, are his. Thus we see that consecration is a once-for-all, a lifetime, irrevocable commitment to serve the Lord.

Purify Thyself

Sanctification is what takes place during our life of consecration. Sanctification is a process—a process of being made holy, of being made pure. In the New Testament the word "sanctification" is translated from the Greek word **hagiosmos**, meaning holiness; and it is translated holiness as often as it is translated sanctification.

In I Thessalonians 4:3 the Apostle Paul says, "This is the will of God, even your sanctification [hagiosmos]." In the 7th verse he says, "For God hath not called us unto uncleanness, but unto holiness [hagiosmos]." Clearly, he is telling us that God did not call us to live evil, dissolute lives, but to purify ourselves, to live holy lives. We are to put off the deeds of the old man, which is corrupt, and "put on the new man, which after God is created in righteousness and true holiness." (Eph. 4:22-32) We are to strive daily to purify ourselves, and grow more and more in the perfect and glorious image of our Lord Jesus.

Writing to the Church at Rome, Paul says, "I speak after the manner of men because of the infirmity of your flesh: for as ye have [in times past] yielded your members servants to uncleanness and to iniquity . . . ; even so now yield your members servants to righteousness unto holiness [hagiosmos]."—Rom. 6:19

The word "sanctified" is from the related Greek word **hagiazō**, meaning to make holy, or to purify. Exhorting the brethren at Miletus on his last missionary journey, Paul says, in the closing words of his farewell message, "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified [hagiazō]." (Acts 20:32) In another translation, Beck refers to this as "an inheritance to be shared by all who are made holy."

Called to Be Holy Ones

The Greek word **hagnizō**, also closely related, means to make clean, or to purify, as in I John 3:3: "Every man that hath this hope in him purifieth [hagnizō] himself, even as he is pure." James also wrote, "Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify [hagnizō] your hearts."

The adjective of this family of Greek words is **hagios**, meaning pure, or holy. Throughout the New Testament **hagios** is fairly consistently translated "holy." Thus we have holy child, holy ground, holy kiss, Holy Spirit, holy Scriptures, holy calling, holy faith, and other examples. But there is one notable exception, and that is in reference to the Lord's people, where **hagios** is rendered "saints."

One wonders, in view of its being consistently translated holy in every other instance, why **hagios** is not similarly translated in the case of the called ones, the holy ones, as the Diaglott indeed frequently renders it, e.g., "To all who are in Rome, beloved of God, constituted Holy ones." (Rom. 1:7, Diaglott) For we are indeed called to be holy ones, and such we are in God's sight! And if we are to be used of the Lord in his glorious ministry we must purify ourselves, yielding ourselves daily to God's purifying providences.

Justified By Faith

How are we sanctified, or made holy [**hagiazō**]? In the first instance, we are made holy by the sacrifice of Jesus. "We have been made holy [**hagiazō**] through the offering of the body of Jesus Christ once for all." (Heb. 10:10, Rotherham) Also, we are made holy by faith in the Lord. In Acts 26:18 Paul quotes Jesus concerning those who turn from darkness to light, and receive "forgiveness of their sins and take their place with all those who are made holy [**hagiazō**] by their faith in me." (Phillips) We are made holy by the Spirit of God. "God hath chosen you to salvation through the purifying influence [**hagiosmos**] of the Spirit." (II Thess. 2:13, TCNT) And we are made holy by the truth. "Make them holy [**hagiazō**] by thy truth."—John 17:17, Phillips

What all this comes to, of course, is what the Scriptures speak of as justification by faith. We became saints of the

Lord, or holy ones, when he first accepted our consecration, by virtue of being justified, or made righteous, by faith in Jesus Christ.

But that was only a start in the process of our sanctification! That was laying the foundation upon which we must henceforth build, and from which point we are to strive daily to be made more and more in the likeness of Jesus; bending all our energies to rid ourselves of imperfections of the flesh, and put on the fruits and graces of the Spirit; yielding ourselves wholly to the purifying power of the Holy Spirit as it instructs and guides us through his Word of truth, thus growing in love and faith and mercy, and in purity and holiness. And as this sanctifying process, this process of being made holy, or purified, proceeds, the depth and sincerity of our consecration will be fully tested and proved.

The Trial of Your Faith

Many of the testings of the persevering power of our consecration will come from the world, even as they did with the Early Church. Gathered around Paul in Rome, as fellow prisoners in bonds and fellow sufferers in Christ, sharing his trials and serving his needs, were a few faithful brethren—Timothy, Epaphroditus, Tychicus, and others. But there was one who fell—one for whom the stigma and trials of association with the great apostle apparently were too great, in contrast with the allurements and creature comforts that beckoned to him from the world to which he returned.

This incident was the occasion of some of the saddest words to be found in Paul's writings, and we find them in his letter to the absent Timothy, imploring the comfort of his early return to Rome. He writes, "Do thy diligence to come shortly unto me; for Demas hath forsaken me, having

loved this present world, and is departed unto Thessalonica. Only Luke is with me." (II Tim. 4:9-10) Apparently Demas' consecration was not sufficiently solid and tenacious to withstand the scorn, the persecutions and imprisonment that were so often the lot of the early faithful Christians. The fiery trials that accompanied the purifying process of sanctification were too great for him to bear.

At this end of the age few of the Lord's people are subjected to such severe forms of testing. But we do have, and must have, trials of other kinds; some of which are the result of the accelerating decline in the standards of human behavior which are so manifest about us. With such conditions pressing in from every side it is more urgent than ever before that the Lord's people hold fast to the exalted precepts of God's Word; that we remember that we are saints, holy ones; that we are in the process of being purified for a holy work in the next age.

"Follow Peace with All Men . . ."

But perhaps some of our greatest trials arise from our very midst; even the Early Church was prey to some of these distressing experiences. One such difficulty arose between two sincere stalwarts of the church at Antioch. When the brethren there chose Paul and Barnabas to go forth on Paul's first missionary journey they took John Mark along with them. But when they arrived at Perga, John Mark left them, and returned to Jerusalem, while Paul and Barnabas continued their journey.

Some years later Paul suggested to Barnabas that they revisit the brethren in Asia and Greece where they had established churches. Barnabas agreed, but wanted to include John in the company. But Paul thought it not good to take with them one who had previously departed from them "and went not with them to the work." And we read

that "the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus; and Paul chose Silas, and departed." (Acts 15:36-41) One can visualize them angrily stalking off on their separate ways without so much as a Godspeed.

But Paul did not harbor in his heart any lasting resentment toward John, who had caused this strife between Paul and his former beloved traveling companion; nor did John toward the Apostle Paul. For when Paul was subsequently imprisoned at Rome we find that John had joined him there, and served him well. And Paul finds loving words to write of him to Timothy, saying that "Mark is profitable to me for the ministry."—II Tim. 4:11

Then there was the contention that arose between Paul and Peter in Antioch, when Peter withdrew himself from eating with the Gentiles, for fear of criticism from the Jews. Discerning Peter's weakness in the matter, Paul says he "withstood him to the face, because he was to be blamed." How humiliating it must have been to Peter, to be taken to task by his fellow laborer in Christ before the entire assembly!—Gal. 2:11-14

"And Holiness . . ."

But again, like Paul and John, Peter did not allow this unpleasantness to stumble him, and we later find Peter writing to the brethren of "our beloved brother Paul," and referring in glowing terms to Paul's deep knowledge of the truth. (II Pet. 3:15, 16) For the process of sanctification was going grandly forward in the life of the Apostle Peter! Those wonderful brethren of the Early Church were able nobly and lovingly to rise above their occasional differences in the larger, overriding interest of the great cause to which they had dedicated their lives.

The apostle writes, "Other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire."—I Cor. 3:11-15

The Prophet Malachi writes in similar vein, "Behold, I will send my messenger. . . . But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap; and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness."—Mal. 3:1-3

"Without Which No Man Shall See the Lord"

How well are we building? Is our consecration sufficiently deep and abiding to endure the purifying fires required to accomplish our sanctification—our being made holy? The Apostle Paul was never one to mince words; and in his letter to the Church at Ephesus he reminds them, and us, of the gravity and magnitude of our commitment. He writes, "We are to attain to full manhood, measured by nothing less than the stature of Christ." (Eph. 4:13, NEB) This is no small task! And the depth of our consecration will be fully tested and proved as the work of sanctification, the work of purification, the work of making us holy proceeds in our mortal bodies.

In Hebrews 13:11-13, Paul refers to the typical Atonement-Day sacrifices which were offered for sin. He says,

“For the bodies of those beasts whose blood is brought into the sanctuary [hagion, holy place] by the high priest for sin, are burned without the camp. Wherefore, Jesus also, that he might sanctify [hagiazo, make holy, purify] the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach.”

The apostle is telling us that we, who in this age are made holy by the blood of Jesus, will have the privilege, if faithful, of sharing in that thousand-year ministry of sanctifying, or making holy, the whole world of mankind in the next age, when the church is complete, when the marriage of the Lamb has taken place, and the kingdom of righteousness is established in the earth. What a time of joy and blessing that will be! “May God himself, the God of peace, make you holy in every part, and keep you sound in spirit, soul, and body, without fault, in the presence of our Lord Jesus Christ. He who calls you is to be trusted: He will do it.”—I Thess. 5:23, NEB

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Consecration

WITH the change in the meaning and use of words since the Scriptures were translated into English, some checking at times is required to arrive at the original thought of the writer. Checking would seem to be a better word than research, in that the research has largely been done by competent authorities, masters of Hebrew and Greek. Their findings are available to us in such works as Cruden's, Young's and Strong's concordances, the Emphatic Diaglott and various Greek and Hebrew lexicons, Bible dictionaries and commentaries.

Today we often use words which are not used in Scripture; or, if used they may have a different meaning from that of present usage. Yet we may find these words very expressive.

Consecration is such a word. Its meaning as given by Cruden's is; To devote anything to God's worship and service; to hallow, or sanctify, whether person or things.

With the foregoing meaning, the word is used a number of times in the Old Testament. The word consecration does not occur in the New Testament. However, the word consecrated appears twice, and in both instances it is in relation to Jesus. It is used in Hebrews 7:28, where Jesus is stated to be "the Son who is consecrated for evermore." In this case, a better translation would be "perfected." It is again used in Hebrews 10:20 referring to "a new and living way, which he (Jesus) hath consecrated for us." Only in these

two instances does the word consecrated appear in the New Testament.

Does the Bible's limited use of the word consecration mean that our use of it is incorrect? By no means; because the sense of the word is conveyed to us in the Bible by other words. How well the thought of Jesus' consecration to his Heavenly Father is thus expressed: "My meat is to do the will of Him that sent me." (John 4:34) "Not my will but thine be done." (Luke 22:42) "Lo, I come . . . to do thy will, O God." (Heb. 10:7) "I delight to do thy will, O my God." (Psa. 40:8) [Prophetic of Jesus] "I seek not mine own will, but the will of the Father which hath sent me."—John 5:30

Is it not possible that acceptance of Christ and consecration to God are taught in Scripture in words we have not fully recognized as given to this end? Certainly this vital step which we call consecration has been encouraged from the time Jesus invited anyone who would be his follower to "deny himself, and take up his cross and follow me."—Matt. 16:24; Mark 8:34; Luke 9:23.

In the account (Acts 2:38-42) of three thousand being baptized and added to the church after the preaching of Peter on the day of Pentecost, certainly he must have preached the propriety, even the necessity, of consecration before suggesting water immersion, in the hope of receiving the Holy Spirit.

And this we believe he did. His words were, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit" (vs. 38) "and with many other words did he testify and exhort." (vs. 40).

Again, after Peter, accompanied by John, healed a man by the Temple gate who had been born lame, and a crowd gathered, Peter preached another sermon. Here again after explaining who Jesus was, and their sin in connection with his crucifixion, Peter urged that they "Repent . . . and be

converted." To be converted means to turn about, that is to change one's life, from doing one's own will to doing God's will. "Conversion," then, properly understood, could have given the hearers the same thought or meaning we have when using the word consecration.

Paraphrasing—"Accept the one in ignorance whom you crucified: reformation and consecration are in order; thus, through faith in Christ, your sins will be covered, not imputed to you. Then, if faithful to God as Christians, when in God's plan the Church takes part in the first resurrection, 'your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.' " Following the glorification of the complete church in the first resurrection, God's time will have come for the refreshing or blessing of all the families of the earth. Then, indeed, shall come "the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

We sometimes call this preaching of Peter wherein he tells of "the times of restitution of all things," a "Restitution Sermon"—which it is. However, it was also a call to those who would "repent" and be "converted" to become real followers of Christ, consecrated believers. And God surely blessed Peter's words to the understanding of his hearers' minds and hearts in that so many were added to the church. As Peter said, "The promise is unto you, and to your children, and to all that afar off, even as many as the Lord our God shall call." Acts 2:39

Here on the Day of Pentecost, through the preaching of Peter and the other Apostles, was fulfilled to the people of Israel, the words concerning Jesus, that to "as many as received him, to them gave he power to become the sons of God." John 1:12

What a balance we find in Peter's message and preaching—the call of the church now, so that if faithful they may,

in association with Christ in the future, bless "all the families of the earth" in God's "Times of Restitution."

As we consider God's love in Christ, the Church's call, and God's plan for all mankind, what inspiration for turning about (conversion), for consecration, for faithfulness in the doing of God's will!

GENERAL CONVENTION BULLETIN

THE only good news that has come out of Washington, D.C. recently is the promise by President Nixon that there will be no gasoline rationing—this in view of the lifting of the oil embargo by the Arab nations.

This pronouncement was received with joy by all of us who desire to meet as usual with the Lord's people in General Convention because, even though there will be an energy shortage, we believe that we can be reasonably sure that gasoline in sufficient quantity will be available to allow us to drive to the convention.

However, if you are apprehensive, you will be glad to learn how some brethren—when several are in the same area—have been making plans to go as a group either by regular bus or by charter.

Many will recall pleasant experiences associated with conventions held during the war years when the friends found that the only way they could attend the convention was by bus. The bus ride itself provided an opportunity for additional fellowship.

The convention committee has recently met, and plans are being finalized that will result in "the best convention ever." So why not finalize your plans now and make a positive commitment to attend the General Convention at Albion College, Albion, Michigan, August 3 through August 8.

Your Questions

No Pre-eminence

ECCLESIASTES 3:21 reads, "Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?" Does not this imply that there is something about man that goes to heaven when the body dies?

Not at all! In the first place, this is a poor translation. The Revised Standard Version reads, "Who knows that the spirit of man goeth upward and the spirit of the beast goeth downward to the earth?" In other words, who can prove that a man is any different in death than a beast?"

These are the words of King Solomon, who must have been brought into contact with heathen concepts of religion very frequently, because he married 700 wives and had 300 concubines, all of whom were heathen. Apparently, in this reply he is asserting his own belief, and also he is speaking under the inspiration of the Holy Spirit.

Just prior to Solomon's assertion in the question, he had just finished declaring that

there is no difference between man and beast. He wrote, "As the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence in death above a beast. Man's pre-eminence above a beast is in the fact that God has promised to restore him to life in the resurrection. The Hebrew word here translated breath is the same that is translated spirit in verse 21 in the question.

Watchfulness Essential

IN MY association with those of certain groups I often hear it expressed, "Once in grace, always in grace." Does this imply that when a person becomes a Christian it is impossible to lose the favor of the Lord? If so, is it true?

We believe that you have the generally accepted understanding of the expression, "Once in grace, always in grace," but the scriptures do not support this claim. It is true that the grace, or favor, of the Lord is far-reaching and abounding. The scriptures declare that a "just man falleth seven times, and riseth up again:" (Prov. 24:16) We are also assured

that the Lord is longsuffering toward us and of tender mercy. He also knoweth our frame and remembers that we are dust.—II Pet. 3:9; Luke 1:78; Ps. 103:13 ,14

We should be thankful for all these blessed assurances, but we are not to take advantage of them by presuming on God's grace. God's loving kindness and sympathetic attitude toward our weaknesses are operative only when we are doing the best we can and are zealously endeavoring to be conformed to his will in thought, word, and deed. Paul expressed this proper attitude of the Christian when he wrote, "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it."—Heb. 4:1

There are conditions attached to the promises of God, and if through neglect we fail to comply with these conditions, we will suffer the loss of God's favor. This may not happen all at once. There could be a gradual cooling of zeal and a growing indifference, which if not arrested, would eventually lead to a complete casting off from divine favor to the extent that a repentance

and the retracing of one's steps would no longer be possible. Paul wrote concerning those who fall into such a state, saying, "It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Spirit, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame."—Heb. 6:4-6

Certainly those who have received the Holy Spirit, and have experienced the other blessings mentioned in this text, have been in God's grace, or favor, yet Paul indicates that it is possible for such to fall away. It behooves every Christian, therefore, to be faithfully on the alert to use every means provided by the Lord for growing in the grace and knowledge of him. For, as the Apostle Peter explains, it is those who do "these things" that "never fail."—II Pet. 1:4-11; 3:17, 18



Encouraging Letters

In Churches

Dear Sirs: Enclosed please find my order for two thousand of your booklet, "Hope." This is a very fine booklet that fills a gap. It is needed by many persons at time of bereavement. I plan to distribute the booklets to at least three churches. All have asked at various times for something like this and I was at a loss to provide something suitable. Thank you for this very generous offer. I am, Yours in Christ—Illinois

Well Accepted

Dear Sirs: This is the best accepted booklet I have had in my funeral home, and if possible, 300 more. They are wonderful. Yours respectfully—Maine

Through a Funeral Home

Gentlemen: Please send me a free copy of your book, "God and Reason." I received a copy of "Hope," compliments of Chatman Funeral Home and am requesting your book "God and Reason" from this source. Thank you—West Virginia

Desires to Help

Dear Sir: I receive The Dawn monthly. I love it. You also have booklets, which I am ordering some. I have a friend who

is a missionary to quite a few prisons here in New York. She's doing lovely work. I want to help, so I'm sending for a few booklets to give her. They will help somebody I'm sure. I always want to help, even though I don't have much. God bless all of you.—New York

Clergyman Approves

Dear Sir: Your booklet, "Hope," was read by one of the clergymen just prior to one of our services. His remarks prompted us to give your offer our immediate attention for greater distribution of this booklet. Sincerely—Virginia

Happy to Distribute

Gentlemen: Thank you for your informative letter. I will be very happy to distribute such a fine booklet as your "Hope" and we can do it in several ways. I have five spots in the funeral home where people could pick these booklets up and read them and perhaps take them home; and, I definitely want to include at least one booklet with the important items (Memorial Record, etc.) when presenting these items to a family who has just experienced death.—Pennsylvania

The British Section

The Mystery Revealed

THE Scriptures tell us in a number of places that the work of the Gospel Age—that is, the period of time from the first advent of Jesus to the time of the completion of the church and the establishment of the long-promised messianic kingdom—was kept a secret during the first four thousand years of human history. And although, as Peter says, “the prophets . . . prophesied of the grace that should come unto you,” (that is; to the church of Christ—I Pet. 1:10) they spoke of the work of calling out from the world of the Christian church in dark, symbolic language, the full import of which they did not understand.

Hence the Apostle Paul speaks of the Gospel Age and its work of gathering out from

the world a class who were to be joint-heirs with Messiah in his kingdom as a mystery (something kept secret) “hid from ages and from generations, but now is made manifest to his saints.” (Col. 1:26) All that was revealed to the people of God during the first four thousand years of human history—first to a few individuals and then to the nation of Israel—was that in due time God would send to Israel and to the world a great Deliverer and a great King, who would establish God’s kingdom on earth, and that through this kingdom all the families of the earth would be blessed.—Gen. 22:17, 18

A Sin-Offering to Be Provided First

That this Messiah should come and die as a sacrifice for sin before setting up God’s kingdom was another truth kept hidden from Israel as a nation; and even for a time hidden from the apostles and other disciples in spite of Jesus’ teachings. Hence we hear the two disciples as they

walked and discussed with a supposed stranger on the road to Emmaus some of the strange happenings of those days, saying, "We had trusted that it had been he which should have redeemed [delivered] Israel" (Luke 24:21); that is, delivered them from subjection to the Roman Empire, and restored them to the line of David with Messiah as King.—Luke 1:32, 33

In harmony with this, note the explanation that the Master saw was needed even by the disciples who had been so closely associated with him, and which he proceeded to give. "And he said unto them, These are my words which I spake unto you, while I was yet with you, how that all things [including those relating to Christ's suffering and death] must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning me. Then opened he their understanding, that they might understand the Scriptures [which obviously had not been understood by them previously]. And he said unto them, Thus it is written, and thus it behoved Christ to suffer [and fulfil what was written], and to rise from the dead the third day."

—Luke 24:44-46, R.V.

And "Mary Magdalene . . . and Mary the mother of James, and other women with them" after returning from the sepulchre "told these things [concerning the empty tomb] unto the apostles. And their words seemed to them as idle tales, and they believed them not." (Luke 24:9-11) Even after the apostles had been convinced of the fact that Messiah must be a sacrifice for sins before his kingdom could be set up for the blessings of mankind it needed the special revelation given to Paul to show that before the setting up of the kingdom to bless Israel and all the families of the earth, a most important work in the divine purpose was first to be done; the calling out from both Jews and Gentiles of a class who would not only believe that Jesus as the promised Messiah had provided a sacrifice for their sins, but who would also be prepared to follow in his steps, and be brought into the closest possible relationship with him as members of Christ—members of the body of Christ. That this work was, in the divine purpose, to be done first—that is, prior to the setting up of the kingdom—and this the Scrip-

tures show was a feature that for a long time was to be kept a secret.

In harmony with this, Paul speaks of "the mystery of Christ, which in other ages was not made known unto the sons of men." (Eph. 3:4, 5) Again, he speaks of "the mystery which hath been hid from ages and from generations [past], but now is made manifest to his saints." (Col. 1:26) The Greek word **misterion** translated "mystery" has not the thought of something very obscure or difficult to understand, but something which for a time would be "covered up," and then in due time would be uncovered, disclosed, to a certain class, the saints, "to whom God would make known . . . this mystery." (Col. 1:27) These saints, or holy ones, to whom this mystery is revealed, are those who, although not holy by nature, have been made holy through their justification and begetting of the Holy Spirit.

The Apostle Paul who, as we have seen, was specially used to make known to the church this mystery, says, "For as the [human] body is one [a unit, all the members functioning as parts of a perfect whole] and hath many mem-

bers, . . . so also is Christ." (I Cor. 12:12) The word Christ (Greek, **Christos**), or Messiah, means Anointed. The Hebrew word translated Messiah comes from a primary root meaning "to rub with oil, or anoint." (Strong) Hence all who in this age have been anointed by the Holy Spirit, and who continue to abide in Christ, will in the first resurrection be a part of The Christ, the Lord's Anointed—members of Christ—to live and reign with him for a thousand years for the blessing and restoration of Adam and all condemned in him, and redeemed by the precious blood of Christ.—Rev. 20:6

The Mystery Continues to Be Hidden

As these deep truths concerning The Christ of many members were not disclosed to God's chosen people Israel, so during the Gospel Age, as we have seen, they have still been kept hidden from all except a certain class, the saints (Col. 1:16), to whom God has been pleased to make known this mystery (Col. 1:27) The apostle, in the closing words of his Epistle to the Romans, emphasizes these same points concerning this wonderful feature of the divine plan, telling how

it has been "kept secret since the world began." The Diaglott renders this passage, "Kept secret in the times of the ages [that are past; that is, the age before the Flood, the Patriarchal Age, and the Jewish Age] but now is made manifest" to the saints.—Rom. 16: 25, 26

The apostle says in verse 26 that this mystery has been "made known to all nations." We must not think that here Paul contradicts what he has said to the Colossians; that the mystery concerning Christ has been hidden, but now is made manifest only to his saints. The thought is, evidently, that although this revelation of the mystery was to be preached generally among the nations, the Gentiles, during the Gospel Age, it would only be understood and appreciated by those to whom God would give the call to be saints. As Paul says elsewhere, "The natural man receiveth not the things of the Spirit of God" (I Cor. 2:14)—the things which specially need the enlightening influence of the Holy Spirit in order to understand them — "for the obedience of faith" (Rom. 16: 26); that is, so as to bring about obedience of faith—obedience to all the conditions

to be fulfilled by those called with the high calling of God in Christ Jesus. As a rule the preaching of such a message just passes by the great majority.

And so, according to Paul, there was good reason for Israel as a nation not knowing of this deep truth concerning The Christ of many members to be gathered out of the world before the setting up of the messianic kingdom! Still less was it to be expected that the Gentiles, the nations, among whom the Gospel has been preached during the Gospel Age, would see and appreciate the deep truths concerning the mystery. The Master himself said to his disciples, "Unto you it is given to know the mysteries of the kingdom of God: but to others [they are set forth] in parables; that seeing they might not see, and hearing they might not understand." (Luke 8:10) Hence, although the message of salvation has been preached in varying degrees of purity among all nations during the past nineteen centuries, the Master himself advised us that few would receive the same, and that no man could come to the Son; that is, in such a way that he could be accepted

by him, "except the Father draw him."—John 6:44

But the Master also pointed forward to a future time when he himself would be lifted up—exalted as a great king—and then would draw all men unto him. (John 12:32) Thus we see the importance, in the case of scriptures of this character, of seeking to follow the rule Paul gave in his exhortation to Timothy: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth" (II Tim. 2:15); that is, we should apply the various scriptures to the respective ages and dispensations to which they belong.

Established As Members of Christ

Referring again to Romans 16:25, the apostle there tells us that if we would become established members of Christ we need God's power to establish us in this position. In view of the fact that we walk by faith and not by sight, this power is not exercised in any physical or arbitrary way, but as Paul says, "according to my Gospel"; that is, in harmony with the message of glad tidings with which Paul had been specially entrusted, and the

method it reveals concerning God's dealings with his people. Divine power is therefore exercised through the Word.

Another important item Paul mentions as being used by God to establish those brought in and anointed as members of Christ is "the preaching of Jesus Christ." It would be very improbable that any of the brethren in Rome had even heard any of the preaching of Jesus, it being unlikely that any Jews among the church in Rome were in Palestine during the three-and-a-half years of our Lord's ministry; or if they were there it would probably be for a very brief visit. It is thought that Paul was about sixty years old when he wrote the Epistle to the Romans, but from this verse it would seem that records of "the preaching of Jesus Christ" had been made by this time—probably the Gospels of Matthew and Mark—and copies of these had reached Rome. Although much that our Lord explained to the disciples while he was with them had to do with the calling out of The Christ of many members, it was only very partially understood by them, so that they often had to say to him, "Explain to us the Parable of the Tares

of the Field," together with other similar requests. Hence Jesus at times had to say to them, "I have yet many things to say unto you, [I would like to give you fuller explanations of many things] but ye cannot bear them now. Howbeit, when it, the Spirit of truth, is come, it will guide you into all truth: . . . and . . . will show you things to come."—John 16:12, 13

And so, after being anointed by the Spirit as members of Christ at Pentecost, as well as subsequently, they were able to see how much of "the preaching of Jesus" had to do with the high calling of the Gospel Age, and the deep truths pertaining to those who were to be associated with him in the kingdom. Paul adds, "According to [that is, in accord with] the revelation of the mystery which was kept secret during the past ages."

It is noticeable that Paul did not say, "According to the revelation of the mystery that I was used to explain," or some statement similar to this. He humbly passes over this fact. However, in his Epistle to the Ephesians, a copy of which the church in Rome would doubtless in due time receive, there were, it would seem,

special circumstances why Paul mentions how God specially made choice of him as the channel for what he wished to reveal concerning the mystery. There he says, "By revelation was made known unto me the mystery, as I wrote afore in few words, whereby, when ye read, ye many understand my knowledge in the mystery of Christ." (Eph. 3:3, 4) How important it is, therefore, that we, as the Lord's called ones, should endeavor to make maximum use of these means of grace, opened to us by what we have been given in the New Testament!

Paul would also remind us that further revelation concerning The Christ of many members is given in "the scriptures [writings] of the prophets." (Rom. 16:26) And so, in studying the Old Testament prophecies concerning Messiah and his work—especially the work of his coming kingdom—a knowledge of the "mystery" enables us to see that the church, the body members, are a part of the Lord's Anointed, the great King of glory, Messiah, to be used to accomplish the work of the kingdom, even its gracious work of blessing and uplifting all mankind.

Finally we are told how it was "the commandment of the eternal God" that this message should be made known generally among all nations; and as can be seen, this work—in spite of every obstacle and difficulty Satan has raised against it—has been carried out. In this way, one here and one there has been enabled to come into full obedience to the faith—an obedience such as is required from the footstep followers of Jesus—and a faith which expresses a willingness to be planted together in the likeness of his death; to be baptized with his baptism; to share in his sufferings and sacrifice; and to drink not only of his cup of joyous experiences, but also to share in those involving suffering and sacrifice.

The final thought we would notice in Paul's closing words in Romans 16 is more forcefully brought out in the Diaglott translation: "Now to him who is able to establish you [as members of Christ, enabling you to abide in Christ and grow up into him in all things, and eventually to partake with Jesus of the divine nature as members of the glorified Messiah]—to the only wise God alone, through Jesus Christ,

to him be the glory [all honor and praise for what the exceeding riches of his grace has been accomplishing] for the ages [for all future ages]. Amen." (Rom. 16:26, 27, Diag.) God's creatures of future ages will marvel as they learn of the means Jehovah took to secure a little flock that he could make partakers of his own divine nature!

The Mystery Finished— Blessings to Follow

Romans 8:22 tells us that "the whole creation groaneth [Adam and all his children; all mankind who, generation after generation have lived and died under the curse—the adamic condemnation] and travaileth in pain together until now," "waiting for the manifestation [the revelation, RV] of the sons of God." (Rom. 8:19, 22) No wonder that Israel after the flesh, so long blinded, will say as their eyes begin to open in the dawning of the millennial day, "Lo, this is our God [our mighty One, Messiah]; we have waited for him [we now see the great plan of salvation he he devised for us], we will be glad and rejoice in his salvation."—Isa. 25:9

The salvation in which during the time of the messianic

kingdom Israel and the world will rejoice is not "the great salvation" which has been offered to the church,—the followers of Jesus during the Gospel Age,—but the salvation from that sin and death which came through the sin of the first man, Adam. "For the Son of man came to seek and to save [recover] that which was lost." "He will swallow up

death in victory [victoriously], and the Lord God will wipe away tears from off all faces." (Isa. 25:8) Finally, in harmony with his words in Romans 16, Paul says of that time, "Every knee should bow, and every tongue should confess, that Jesus Christ is Lord, to the glory of God the Father."—Phil. 2:10, 11

BRITISH SPEAKER'S APPOINTMENTS

D. BRUCE (USA)	Portrush	25-27
Dewsbury	May 16	R. ROBINSON
Aldersbrook	19	Portrush
Portrush	25-27	May 25-27
E. T. NADAL	Portrush	May 25-27
Hull	May 11	B. WHITE
Portrush	25-27	May 5
Newport	June 22	Yeovil
W. F. READER	Yeovil	May 5

YEOVIL HOME GATHERING—May 3-5. Hill Grove Avenue. For accommodation please apply to Mrs. Stracy at the above address.

PORTRUSH CONVENTION—May 25-27. For accommodation please apply to Mr. T. Lang, 31 Hawthorne Terrace,

Londonderry, Northern Ireland.

Subscriptions and Literature—70 Station Road, Gidea Park, Romford, Essex. RM2 6DA

Tapes and cassettes on loan—15 Southwood Gardens, Gants Hill, Ilford, Essex. IG2 6YF

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The Blood of Atonement; Spiritualism—Its Claims; Father, Son, and Holy Spirit; The Future of Israel and the World; How God Answers Prayer; Divine Healing; What Can a Man Believe?; Life After Death; The Day of Judgment; Your Adversary the Devil.

.....
 The Dawn, 70, Station Road, Gidea Park, Romford, Essex. RM2 6DA.

Vineyard Echoes

For More Efficient Production

THE invention of movable type by Gutenberg several centuries ago marked the beginning of an era of almost constant improvement in the printing industry. However, for a long time there was no way of assembling Gutenberg's movable type into words and sentences ready for printing except by hand, and this was a slow, tedious process. But centuries later there came the linotype machine, which largely replaced hand typesetting. Then came the companion of the linotype machine known as the intertype.

Printing from raised and solid type is known as letter press printing. But within the last few years letter press printing is being increasingly replaced by what is known as offset printing. This is printing which is done from plates, and consists solely of photographic reproductions of what is desired reproduced. This method of printing has become so efficient and otherwise satisfactory that letter press printing is rapidly being replaced. Recently we learned of a printer who offered to give his linotype machine to a vocational school, but it was refused. The linotype machine used for a considerable time by The Dawn now has no sale value at all.

To keep abreast with the times The Dawn has been forced to keep up with these revolutionary changes in the printing industry, and is now in the process of making almost a complete change from letter press printing to offset print-

ing, although we will retain our linotype machine and letter press—but largely for possible emergency uses.

We all recognize how improvement in printing methods aided the increase and dissemination of knowledge at this end of the age. And now as we have noted, this aspect of the continuing industrial revolution has come to The Dawn.

For many years we at The Dawn have struggled with a combination of a shortage of help and for the most part worn-out, obsolete machinery. This has made it impossible to do all of the printing required and, as a result, we have had to have some work done in outside print shops at prices that are prohibitive. For example, the total cost in an outside print shop to print 3,000 copies of "The New Creation" was \$2,827.00. This same work done in our own shop would have cost us \$897.00. This cost includes overhead and depreciation.

We think it is obvious that from a cost standpoint every effort should be made to do our own printing.

Our plan for revitalizing the print shop centers around a new Heidelberg offset press. This press will replace the old Heidelberg letter press and will take over much of the work done by our present worn and outdated offset press. The new press has many advantages that will help us from the standpoint of costs, and reduction in the number of labor hours required to produce the necessary printing.

Both of our old presses operate at a speed of approximately 2,500 impressions per hour. The new Heidelberg press will run at a maximum of 8,000 and will average 6,000 impressions per hour. In addition, because the new press is larger, many of our booklets and other items we print can be run "two up" rather than "one up." Everything else being equal, therefore, we should be able to do from two to four times the amount of printing with the same expenditure of man hours.

The old Heidelberg press requires a "hot type" process. This is type produced by a linotype machine using hot lead. This process is slow and, as we have seen, outdated. Because of the universal change in the printing industry from "hot type" to "cold type" we have been concerned about repairs in the case of a major breakdown in the linotype equipment.

The new and old offset presses can make better use of the "cold type" process, so therefore a changeover at this time is logical. Our new typesetting equipment is called a "Compu Writer." This is a low cost photographic typesetting system that produces a camera-ready film-strip that can be processed quickly from camera to offset plates ready for printing.

The principal advantage of this system as far as we are concerned is the simplicity of operation. It is designed to be operated by a competent typist.

The bindery department is where the printed sheets are folded, collated, stitched, and cut to the proper size forming the magazine or booklet.

Our folder, though old, is doing an adequate job and we do not anticipate the need for making any changes here for some time. We are, however, replacing the collater, stitcher, and cutter in order to handle the increased production that our new press will afford.

Our present equipment requires an operator to run the collater and stitcher, and another operator to man the cutter, and a third person to take the trimmed booklets from the cutter and place them in containers for shipment. Our new Rosback two-station stitcher, with four-pocket auto feeder and three-knife auto trimmer, requires one operator. The folded material is placed in the feeders and it is automatically collated, stitched, and trimmed in one continuous operation. The finished product is placed in containers by the one operator.

This machine has the obvious advantage of requiring only one operator and, in addition, it is much faster and more dependable than our present equipment.

The recorded lecture department is also the beneficiary of the industrial revolution at The Dawn.

Since the introduction of cassette tape recorders the demand for cassette tapes has grown tremendously. The problem is to transfer the recording from a reel to a cassette. To presently record a 60-minute tape onto a cassette requires 60 minutes. Even though we do four at a time, this is a very serious bottleneck requiring many long overtime hours to keep up with the demand.

To correct this inequity we have ordered a new professional type cassette dubber. The new equipment will dub a 60-minute tape in seven minutes. Projecting this time feature, it means that in one hour we can dub 32 tapes instead of four.

In addition, the quality of the recording will be greatly improved.

All of this represents many changes in our operation, but we hope to integrate the new machines into The Dawn organization with a minimum of confusion.

These changes also represent a considerable outlay of money, but we trust that the expenditure will better enable us to preach the Gospel through the printed and oral word and to serve the brethren by providing them with the many books, magazines, booklets, and tapes that are so necessary for spiritual development and the witnessing work.

Note:—We will be glad to hear from good typists and good mechanics who may like to join in the work at The Dawn.



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.

	S. ALLEN		Phoenix, AZ	16
York, PA		May 12	San Diego, CA	17
			Los Angeles, CA	19-21
	K. FERNETS		San Luis Obispo, CA	23
Allentown, PA		May 5	Asilomar, CA	24-27
Paterson, NJ		12	San Francisco, CA	28
Soyville, NY		27		
	G. JEUCK		E. K. PENROSE	
Pottstown, PA		May 19	Ziegler, IL	May 1
	A. KRUMPOLT		St. Louis, MO	2
Allentown, PA		May 5	Kansas City, MO	4-6
West Newton, PA		19	Oklahoma City, OK	8
	M. MITCHELL		Pueblo, CO	10
Philadelphia, PA		May 5	Denver, CO	12
	K. NAIL		Laramie, WY	13
Asilomar, CA		23-27	Boise, ID	15
	G. PASSIOS		Vancouver, B.C.	18-19
Allentown, PA		May 5	Victoria, B.C.	20
Cotawissa, PA		26	Asilomar, CA	24-27
	H. PASSIOS		San Luis Obispo, CA	29
Columbus, OH		May 8	Los Angeles, CA	30-31
Indianapolis, IN		9		
St. Louis, MO		10	L. POST	
Kansas City, MO		12	Sayville, NY	May 5
Oklahoma City, OK		13		
			S. SURACI	
			Hartford, CT	May 12
			F. WASSMANN	
			Allentown, PA	May 5
			New Haven, CT	26

Conventions

KANSAS CITY, MO., May 4, 5—The Athenaeum, Linwood and Campbell Sts. Mrs. John Bacher, Rt. 1, Greenwood 64034

ALLENTOWN, PA., May 5—Masonic Temple, 16th & Hamilton Sts. Mrs. Esther Getz, 131 S. Jefferson St., 18102

CINCINNATI, OHIO, May 5—Masonic Temple, 317 E. Fifth St. Mr. John Slavich, 126 S. 22 St., Richmond In. 47374

HARTFORD, CT., May 5—The Center School, 50 Chapman St., East Hartford. Mrs. John Caccia, 10 Light St., Enfield 06082

MINNEAPOLIS, MN., May 5—2601 Fillmore St., N.E. Mrs. Mike Nekara, 2601 Fillmore St., N.E. 55418

PONTIAC, MI., May 12—YWCA, 269 W. Huron St. Mrs. Ora Lockwood, 110 South Blvd, W., Rochester 48063

ROCHESTER, N.Y., May 19,—YMCA Todd Hall 100 Gibbs Street Mrs. Mary Harold 39 Bleile Terrace Rochester, N.Y. 14621

VANCOUVER, B.C., May 18, 19—Mrs. W. A. McNee, 6569 Argyle St., Vancouver, B.C. V5P 3K5, Canada

WEST NEWTON, PA., May 19—Sewickley Grange, Route 136 East. Mr. Mike Balko, 501 Pittsburgh St.,

15089

SAN FRANCISCO, CA., May 24-27—Asilomar Convention Grounds, Pacific Grove. Mrs. E. E. Foy, 4732 Stacy St., Oakland 94605

CHICAGO, ILL., May 25-27—Harold L. Richards High School, 10601 S. Central Av., Oak Lawn, IL. Mr. Adam Miskawitz, 1905 Connie Ct., Aurora 60505

DETROIT, MI., May 26—Northwest Branch YWCA, 25940 Grand River. Mr. Frank Niemczak, 18937 Murray Hill 48235

SAYVILLE, NY., May 27—Mr. Ed Worfler, 252 Horbar Lane, E., Massapequa Park 11762

JACKSON, MI., June 1, 2—Jackson Community College, 2111 Emmons Rd. Mrs. Ray Lumley, 2531 Ashton Rd., 49203

WATERBURY, CT., June 2—Waterbury Girls' Club, 35 Pork Place. Miss Anna Tsimonis, 227 Willow St., 06710

GARY, IN., June 9—Hobart YMCA, 601 W. 40 Place, Hobart, In. Mr. John Ulicni, 6703 Tyler St., Merrillville 46410

LOS ANGELES, CA.,—July 4-7

NEW BRUNSWICK, N.J.,—July 6, 7

Weekly Prayer Meeting Texts

MAY 2—"All that will live godly in Christ shall suffer persecution." II Timothy 3:12 (Z. '03-164, 165 Hymn 322)

MAY 9—"As ye have therefore received Christ Jesus the Lord, so walk ye in Him; rooted and built up in Him, and established in the faith, as ye have been taught, and abounding therein with thanksgiving."—Colossians 2:6, 7 (Z. '03-199 Hymn 315)

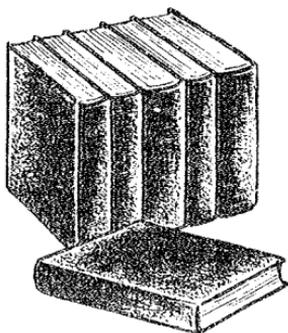
MAY 16—"Thou shalt be called

by a new name, . . . thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God."—Isaiah 62:2, 3 (Z. '03-164 Hymn 6)

MAY 23—"Ye ought also to wash one another's feet."—John 13:14 (Z. '97-243 Hymn 23)

MAY 30—"Rejoicing in hope, patient in tribulation."—Romans 12:12 (Z. '95-20 Hymn 233)

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

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

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

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

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

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