

The Dawn

Volume LIV, Number 8
(USPS 149-380), August 1986

Second-class postage paid at Rutherford, NJ. Published monthly by The Dawn Bible Students Association, 199 Railroad Avenue, East Rutherford, NJ 07073. \$1.00 a year; Great Britain 60p. Write to foreign addresses for other prices.

Canada: P.O. Box 175, Postal Station F, Winnipeg, Man. R2L 2A5

British Isles: 26 Rands Meadow, Holwell-Hitchin, Herts. SG5 3SH

Australia: Berean Bible Institute, 19 Ermington Place, Kew, Victoria 3101

France: Association des Etudiants de la Bible—Publications Aurore, B.P. 3066, 68062 Mulhouse CEDEX

Germany: Tagesanbruch Bibelstudien-Vereinigung, 7800 Freiburg i. Br., Sachsenstr. 12

Greece: He Haravgi (The Dawn), Odos K. Eslin 4, Ampelokipoi T. T. 602, Athens

Italy: Aurora, Via S. Leonardo 21, Ottaviano 80044 Napoli

New Zealand: P.O. Box 1358, C.P.O. Auckland

Spain: El Alba, Via S. Leonardo 21, Ottaviano 80044 Napoli, Italy

Table of Contents

HIGHLIGHTS OF DAWN

- The Bible Versus the Traditions of Men 2

INTERNATIONAL

BIBLE STUDY LESSONS

- Promises of Renewal 10
A Vision of God's Glory 12
Daniel: A Man of Conviction 14
God's Presence with the Faithful 16
God's Rule Will Come 18

CHRISTIAN LIFE AND DOCTRINE

- Liberty of the Sons of God 20
Times and Signs—Part II
Increasing Light 37
The Sower 52
Weekly Prayer Meeting Texts 61

THE BIBLE ANSWERS

- Interesting Comments 31
Television Schedule 32

FRANK AND ERNEST

- Radio Schedule 33

VOICES FROM THE PAST

- The Feast of Tabernacles 60

SPEAKERS' APPOINTMENTS

- OBITUARIES 63

- CONVENTIONS 64

Highlights of Dawn

The following article is a digest of a public lecture given in 1958 at Indiana University by the late W. Norman Woodworth, editor of The Dawn magazine from the year 1932 until his death in 1975.

The views presented then, we hold as true today; namely, that the Bible is not the vain traditions of men, but rather the inspired Word of God, revealing his plan and purpose for mankind.

When rightly understood, its testimony becomes harmonious, and its critics illogical.

The Bible Versus the Traditions of Men

COUNTLESS millions of people in the world today profess to accept the Bible as the inspired Word of God. It speaks with relative degrees of authority to the members of all denominations, Protestant and Catholic. Without doubt it is to be found in the homes of more people than any other book, and at least portions of this sacred Book have been translated into practically every language of the earth.

The Bible has more enemies than any other book. In the early centuries of the Christian era, devious attempts were made to blot it out of existence. For hundreds of years it was kept buried in dead languages. To own and read the Bible was a crime which led to torture, and often death.

As the increasing light of a better day began to dispel some of the superstitions of the Dark Ages, the Bible came under attack by so-called 'higher critics' and evolutionists. Its historical narratives were branded as merely allegorical, and its people, it was claimed, were as myths which flitted across the over-stimulated imaginations of its naive and irresponsible writers.

But the Bible still lives, and today enjoys the greatest yearly circulation of any book in the world—and well it might! The efforts made during the Dark Ages to keep it from the people failed. The claims of the 'higher critics' that its records are unreliable have been proved false by the archeologists, who have discovered undeniable evidence that the various places and prominent people of the Bible actually existed. Besides, the Bible is the only book in the world today which furnishes a satisfactory explanation of the present distress of nations, and what the certain outcome will be.

The Bible is the only book in the world which presents a logical, scientifically correct account of creation; it explains how the first humans came into existence, and what the final destiny of man will be. The directness and simplicity with which the opening chapters of the Bible tell the story of man's creation, the names and ages of the descendants of the first human pair over a period of more than sixteen hundred years, stamps it as being authentic, and just what it claims to be; namely, the inspired Word of God. How else could such detailed information concerning a period predating authentic human records be chronicled?

The Divine Plan

But the reasonableness and harmony of the Bible come more brilliantly to light when we consult its testimony concerning the divine purpose in the creation of man. In Genesis 1:26,27 we are informed that God created man in his own image, commanding him to multiply and fill the earth, and to have dominion over the earth. From this we learn that God's design for man was that he should live on the earth and have dominion over all the lower forms of the earthly creation.

Many, long centuries after this statement was made concerning God's purpose in creating man, the Prophet David wrote, "What is man, that thou [Jehovah] art mindful of him? And the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have

dominion over the works of thy hands; thou hast put all things under his feet.”—Ps. 8:4-6

In Hebrews 2:6-8, the Apostle Paul quotes this statement of the eighth psalm, confirming the Genesis account of creation, in which we are told that God created man to live on and have dominion over the earth. Then Paul adds a significant observation. He says, “But now we see not yet all things put under him.” In other words, as Paul observes, the original design of God in the creation of man has not yet been realized.

Continuing, Paul indicates why: “But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man.” (vs. 9) Human traditions which have come down to us from the Dark Ages assert that Jesus came to suffer and die in order to afford believing individuals of the human race an opportunity to live in heaven for all eternity, and to escape eternal torture.

But Paul does not agree with this tradition. His explanation is that in the coming and death of Jesus we see evidence that the original design of God concerning man is yet to become a reality. But why should it be necessary for Jesus to die in order for the divine purpose with respect to man to be accomplished?

The Book of Genesis furnishes the answer to this question. When man was created he was placed under divine law and warned that disobedience would result in death: “In the day that thou eatest thereof thou shalt surely die.” (Gen. 2:17) The record is that man did disobey his Creator’s law, and human experience confirms the literalness with which the foretold penalty of death has been carried out. Each generation of the human race has, in turn, gone down into the great prison-house of death. Man lost the privilege of living, and with this he also lost his dominion over the earth.

But the Bible reveals that God has a plan for the recovery of the human race from death. That plan is centered in Jesus,

the Redeemer and Savior of the world. Throughout the Old Testament we find promise after promise by God that he would send a redeemer and a savior; and that this great one of promise would, in an age set aside by the Creator, restore fallen and dying man to life on the earth. The Apostle Peter referred to the combined testimony of the prophets concerning this as meaning that there would be "times of restitution of all things."—Acts 3:19-21

When Jesus was born the angel testified, "Behold, I bring you glad tidings of great joy, which shall be unto all people; for unto you is born this day in the city of David a Savior, which is Christ the Lord." (Luke 2:10) Thus Paul, in quoting the words of the Prophet David, asserting that man was created to have dominion over the earth, simply explained that the coming and death of Jesus was to the end that this original purpose of God was yet to be accomplished, and that the divine plan for its accomplishment was already in motion. Jesus, the Redeemer and Savior, had already come for this purpose.

Traditions Becloud

But the divine plan for the restoration of man to his lost earthly home and dominion has long been hidden under the rubbish of human traditions—traditions which, in large measure, no doubt, have been inspired by Satan, the great deceiver. His deceptions began in the Garden of Eden. While God had said that death would be the penalty for sin, Satan said, speaking through the serpent, "Ye shall not surely die."—Gen. 3:4

This lie of Satan's has formed the basis of many erroneous human traditions. In essence, it denies the reality of death. It has found its way into all the heathen religions of the world. It is the basis of the Greek philosophy concerning the immortality of the soul. Even in professed Christian circles, the original lie of Satan finds expression in the claim that "there is no death."

This false human tradition left no place for the teachings of the Bible pertaining to redemption from death through a Redeemer, and a resurrection of the dead. Since, according to this tradition, man could not die, he must go somewhere when he seems to die. Believers, it was claimed, went to heaven; unbelievers to a place of torture, which would be either temporary or eternal, depending on whether or not one held to the Catholic or the Protestant view. Obviously, with misleading traditions of this sort beclouding the mind, one would be hindered from seeing the beauty and simplicity of God's plan of recovery for the human race, and the opportunity which would be given for all to live on the earth as restored humans forever.

The Heavenly Hope

To a point, support could seemingly be found in the Bible for these traditions. The Bible speaks of a heavenly home for the followers of Jesus. "Holy brethren, partakers of the heavenly calling," wrote Paul. (Heb. 3:1) And Peter wrote of an "inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you."—I Pet. 1:4

The Bible reveals, however, that it is only the faithful followers of Jesus who will receive this heavenly reward, not as an escape from traditional eternal torture, but that they may be associated with Jesus in the glorious kingdom work of restoring mankind in general to perfect human life on earth. The promise to these is that if they suffer and die with Jesus, they will live and reign with him. (II Tim. 2:12) Thus seen, there is a genuine purpose in the exaltation of true Christians to be with Jesus. These receive immortality in the resurrection, hence the use of the word 'immortality' in the Bible. Man is not inherently immortal. Satan's assertion that 'there is no death' is a lie.

With the 'heaven and hell' traditions blinding students of the Bible to God's purpose that man was to live on the earth forever, there seemed no reason why the earth should continue to exist. This led to the false tradition that with the

return of Christ the earth would be destroyed by fire. Thus this erroneous 'end of the world' tradition beclouded still further the glorious truth concerning the times of restitution of all things.

The Bible does speak of the end of the world, but the reference is not to the earth, but to a selfish, sinful social order—Satan's world. The various upheavals of human society which bring about the destruction of man's world are symbolized in the prophecies by storms, earthquakes, winds, and fire. In an effort to prove the traditional 'end of the world', these symbols have been interpreted literally, and thus many would-be students of the Bible have been frightened away from its prophecies, and have said, "I hope it doesn't come in my day."

But when we set aside human traditions and accept the testimony of the Bible, we see the true end of the world is something we can anticipate with joy. It will mean the end of the reign of sin and death, and the establishment of the long-promised kingdom of Christ. When properly understood, we can see that the prophecies of the Bible pertaining to the end of Satan's world are already in process of fulfillment. This is the true explanation of present world events. Man is failing to establish peace and goodwill throughout the earth because the time is near for Christ to be the ruler of the world, and we are already in the period that precedes the establishment of his kingdom.

The Judgment Day Tradition

The Bible speaks of a future day of judgment, but the true nature and purpose of this feature of the plan of God has also been obscured by human tradition. If, as tradition mistakenly holds, the righteous go to heaven when they die, and the wicked to a place of torment, with the eternal destiny of both classes fixed at death, there would be no valid need for a future day of judgment.

But the Bible speaks of the day of judgment, so it was concluded that in that day, which, according to another false

tradition, was to be twenty-four hours in length, the righteous would be brought out of heaven and the wicked from torment, have their virtues and their sins rehearsed, and then be returned to their respective places. Just how so many billions could be brought before the judgment throne in twenty-four hours has never been explained.

But how beautiful the teaching of the Bible on this subject is seen to be when human tradition is set aside! In the beginning Adam was on trial—a period of probation which ended in the sentence of death being pronounced upon him. Through the redemptive work of Jesus, Adam and his race are released from that original sentence, and during a future judgment day, which will last for a thousand years, will individually be placed on probation, with the opportunity of accepting the provision of life through Christ, obeying the laws of the kingdom then in force, and living forever.—Acts 17:31; Isa. 26:9; Ps. 96:12, 13; II Pet. 3:8-13

The Apostle Peter wrote, “The time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the Gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?” (I Pet. 4:17, 18) From this statement it is clear that the present is the judgment day for the followers of Jesus. Those who have been enlightened with the truth of God’s Word, and have dedicated themselves to do his will, following in the footsteps of Jesus, are now on trial for life. For any of these to become disobedient to the Gospel would lead to the loss of eternal life.

The tests of the Christian’s judgment day are severe. The way is difficult and narrow. (Matt. 7:14; 16:24; I Pet. 1:17) And Peter asks, “If the righteous scarcely be saved, where shall the ungodly and the sinner appear?” He does not reply to this question, but the general testimony of the Scriptures is that those who do not now dedicate themselves to do God’s will, will appear for trial in the future judgment day of the world.

Then the knowledge of the LORD shall fill the earth as the waters cover the sea. (Isa. 11:9) Satan, the great deceiver of mankind, will then be bound. (Rev. 20:1-3) Then the books of divine revelation will be opened, in order that the dead, awakened from death, might know the will of God for them. Those who then bring their lives into harmony with the things written in the books will have their names enrolled in "the book of life," and if they continue faithful, will live forever, as Adam would have done had he successfully passed the test of obedience which was placed upon him.—Rev. 20:12

While the tests upon the followers of Jesus during the present time of judgment for them are more severe than will be exacted of the world in general in the future judgment day, the reward for faithfulness is correspondingly greater. The disciples of Christ who prove faithful even unto death will be rewarded with immortality, the divine nature. They will live and reign with Christ, and will participate with him in the future work of judging the world.—Rom. 2:7; I Cor. 15:53; II Pet. 1:4; I Cor. 6:2

On the other hand, mankind in general who pass the tests of the future time of probation will be restored to human perfection and enjoy the beauties and blessings of a perfected earth—an earthly paradise—forever. The dominion over the earth, which was forfeited through disobedience, will be restored to them.

The Apostle Paul will not then need to write, "Now we see not yet all things put under him [man]." (Heb. 2:8) Then he will be able to write not only that we see Jesus as the Redeemer and Savior of the world, but also as the great King and Judge, yea, the "Everlasting Father" who, through the agencies of his kingdom, has brought eternal life to all the willing and obedient of mankind.—Isa. 9:6,7 □

Let them shout for joy, and be glad, that favor my righteous cause: yea let them say continually, Let the Lord be magnified.
—Psalm 35:27

International Bible Study Lessons

LESSON FOR AUGUST 3

Promises of Renewal

KEY VERSE: *“A new heart will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.”—Ezekiel 36:26*

SELECTED SCRIPTURE: *Ezekiel 36:22-32*

THROUGH the Prophet Ezekiel, the LORD indicates that the beginning of the national resurrection of Israel is prior to the time when their spiritual blindness is removed. This is shown especially in Ezekiel 37:14, where the whole house of Israel is likened to a valley of “dry bones.”

In the resurrection of these bones, a three-phase action is indicated. First, the bones come together—“bone to his bone.” Then they are covered with sinews and flesh. And finally, they are given breath, life. Accompanying these developments there is a noise, a shaking, and then the blowing of four winds. It is out of the four winds that life comes to what is said to be the whole house of Israel.

These three phases of revival seem to coincide with the three major spasms of the time of trouble with which the present evil world comes to an end. The

first of these spasms was the World War which started in 1914. As a result of this, there came a rustling, as it were, of Israel's ‘bones’. Palestine was partly opened up to them; many returned, and the reclaiming of the land began. Out of the second global struggle came the sinews and the flesh—the new state of Israel was formed.

But still there is no ‘life’. ‘Breath’ has not yet been given to Israel. In keeping with the sequence of events as outlined in verses thirteen and fourteen, we could say the LORD has now opened their national graves (event one), has brought them up out of their graves (event two), but has not yet put his Spirit into them; so as yet they do not have life. And it is not until all three of these steps in their revival have been accomplished that they will know the LORD, and will recognize Jesus as their Messiah. A detailed description

of the last phase of the great time of trouble is presented in chapters thirty-eight and thirty-nine of the same prophecy, and here also we find that not until this final phase occurs, and in it the LORD delivers his people from their enemies, will their spiritual eyes be opened to know him—“So the house of Israel shall know that I am the LORD their God from that day and forward.” —Ezek. 39:22

This same last phase of trouble is referred to in Revelation, chapter sixteen, as Armageddon, and is described in Revelation 7 as the letting loose of “four winds.” It is during this time, as shown in Ezekiel’s prophecy, the LORD will fight for the Israelites who have returned to their land, the eyes of many nations also will be opened, and as the LORD declares, “They shall know that I am the LORD.” (Ezek. 38:23) Thus we have the assurance that the time for the blessing of all nations will then begin, with the Israelites living in Palestine being the first to have blessings offered to them.

This does not mean, however, that the present government of Israel will be brought into the earthly phase of Christ’s kingdom. While Israelites in various stages of unbelief are now being gathered to Israel in keeping with the divine plan in order that

they might be the first to whom kingdom blessings will be offered, none are to be considered by God as part of, or even supporters of, or associated with, the earthly phase of the kingdom except as they shall first recognize Christ Jesus as the Son of God, their only Redeemer and Deliverer. The human representatives of the spiritual kingdom of the LORD will be the resurrected Ancient Worthies.—Ps. 45:16

These Ancient Worthies will occupy a position of preferment above the world, having attested their faith and love during the reign of evil, in a manner approved by God. Thus they were prepared, and proved worthy to be the earthly ministers and representatives of the spiritual kingdom.

Through the agency of these princes, representing Christ, the Mediator, Israel will be brought back into covenant favor with the LORD. Unlike their previous covenant experience, which left them with stony hearts—a fact well represented by the tables of stone in which its commandments were inscribed—the New Covenant will change their hearts to those of submissiveness to God and the restoration of the fine qualities of his own image, which God had originally created in the human heart of flesh. □

A Vision of God's Glory

KEY VERSE: *"I will dwell in the midst of them forever."*—*Ezekiel 43:9*

SELECTED SCRIPTURE: *Ezekiel 43:2-12*

THESE words of promise were spoken by God when he gave to Ezekiel a vision of his Temple. In structure, it had certain basic similarities to Israel's Tabernacle, but was much more grand and glorious, with large courts and pavements extending outward from its Sanctuary toward the people whom it was designed to serve. Its many appointments and servants depicted various aspects of the New Covenant arrangement through which Israel and the world of mankind will come unto God and find favor during the Millennial Age.

As with the Tabernacle, serving the Old Law Covenant, in which God was represented as dwelling in its sanctuary, so with the Temple revealed to Ezekiel. It had a Sanctuary where God resided. From this central position, hidden in sight to all except those who served in its Holy Place, the influence of God would emanate outward through the Temple processes to the people, who could come into the outer courts and lower pave-

ments.

The Temple was designed as a place where the people could bring their sacrifices, have them accepted, prepared, and offered by the ministers [Levites] of the outer and inner courts, who were the visible representatives of the priests who served in the inner court and Sanctuary. The priests alone had access to the Most Holy where God's presence dwelt. Thus described is the interrelationship of the heavenly and earthly aspects of the New Covenant of the kingdom: God the judge of all, whose authority overlaps the divine priesthood of Christ which, through the angelic hosts, interfaces with the Ancient Worthies, the earthly princes, who visibly serve the people.

Paul referred to the reality of this awe-inspiring vision as the "glory that excelleth."—II Cor. 3:10.

God also showed Ezekiel its great glory: "Behold, the glory of the God of Israel came from the way of the east, and his voice

Daniel: A Man of Conviction

KEY VERSE: "As for these four children, God gave them knowledge and skill in all learning and wisdom."—Daniel 1:17

SELECTED SCRIPTURE: Daniel 1:3-5, 8-12, 15-17

TODAY'S study takes us back to an experience of Daniel, a servant of God who was among the Israelites taken captive to Babylon. Daniel, together with his three companions—Hananiah, Mishael, and Azariah—had been chosen from the captives to "stand in the king's palace," evidently as special advisers to the king, as later developments indicate. They were chosen because of unique qualifications; that is, they were "children in whom was no blemish, but well favored, and skillful in all wisdom, and cunning in knowledge, and understanding science."—Dan. 1:4

Nebuchadnezzar depended to a considerable extent upon advisors who allegedly were gifted with that sort of knowledge—the magicians, the astrologers, and the sorcerers. Now that he had overthrown the king of Israel and taken his people captive, he was desirous of securing for his own benefit any of the Israelites who might have special talents of wisdom, and

knowledge—that is, God-given knowledge.

What Nebuchadnezzar was not aware of was that in Daniel and the other three Hebrews with him, he was securing the services of men who were indeed guided and blessed by the true God of heaven before whom the wisdom of all the wise men of the heathen and heathen gods must inevitably perish. The king found, when the real test came in connection with his dream and its interpretation, that his trusted wise men failed, and that it was young Daniel, endowed with knowledge by the God of heaven, who was able to give him the information he so urgently desired.

In having these young Hebrew captives selected and especially trained to 'stand' before him, the king arranged that they should be served the same kind of meat and wine that he had. This was probably not with the idea of showing them favor, but rather in the belief that by living on the same diet as his own, these

young men would be better able to solve his problems for him.

The account tells us that Daniel purposed in his heart that he would not eat the king's meat, nor drink his wine. The reason he gave to the prince of the eunuchs having charge over his training was that he did not wish to defile himself. According to the Jewish Law, certain kinds of meat were 'clean', and other kinds 'unclean'. Evidently Daniel concluded that the king's meat was of the latter variety, and so decided that it would be better not to eat it.

The prince of the eunuchs was both skeptical and fearful of the outcome of Daniel's position. He was quite sure the type of food Daniel was insisting on would cause these young Hebrews to become weaklings in both mind and body; and he knew in this event he would be blamed by the king and probably lose his head! Daniel did not arbitrarily disregard the eunuch's feelings in the matter. He realized this servant of the king was merely carrying out the orders of his master, and he did not wish to get him into trouble.

But Daniel was confident that if he followed the course he believed would be pleasing to the LORD, matters would work out satisfactorily to all concerned. So he proposed a ten-day

trial. He suggested to the prince of the eunuchs that he and the other three Hebrews be provided with 'pulse' and water for ten days, and then their condition of health be compared with the health of those who ate the king's meat and drank his wine during the same period of time.

This was a fair proposition, and doubtless was much appreciated by the eunuch in charge. The account tells us that God had brought Daniel "into favor and tender love with the prince of the eunuchs," (Dan. 1:9) and this fair test suggested by Daniel would be another reason for the eunuch to appreciate the noble qualities of this unusual captive.

Daniel's confidence was justified, for we read (vs. 15) that "At the end of the ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat." Moreover, the LORD blessed these Hebrews with knowledge and understanding above their associates.

Solomon wrote: "Fear God and keep his commandments: for this is the whole duty of man." (Eccles. 12:13) Daniel did this, and so must we if our consecrated lives are to be found acceptable to God. May we have the same courage of our convictions. □

God's Presence with the Faithful

KEY VERSE: *“Then Nebuchadnezzar spoke, and said, Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king’s word, and yielded their bodies, that they might not serve nor worship any god, except their own God.”—Daniel 3:28*

SELECTED SCRIPTURE: *Daniel 3:14-18, 23-26*

NEBUCHADNEZZAR had tried to alter the purposes of God. Satan no doubt was the instigator behind the king’s actions, which involved the construction of a great image, over ninety feet in height and placed on the plains of Dura in the province of Babylon. One very unique feature of this gigantic statue was that it was completely overlaid with gold.

Just a little while previous to this, the king had seen a similar image in a dream—an image in which only the head was gold. The rest of its body was made of three other metals, extending downward from shoulders and arms made of silver. The Prophet Daniel had explained to the king that this change of metals was God’s way of depicting subsequent overturnings of power related to the time of Gentile dominion. Nebuchad-

nezzar was told that while he was represented by the head of gold, the period of rulership purposed for him and his family was limited, and in time God would raise up another world power that would overthrow his ruling dynasty.

The Chaldean king’s dissatisfaction with the thought of losing his power was made obvious by the fact that in constructing a replica of his dream, he ordered the entire structure to be covered with gold.

To consolidate his power as far and as wide as possible he commanded a mass celebration upon its completion, demanding that governors, councilors, and statesmen from every province be present to pay religious homage to his authority by bowing down before his image. Reprisal for noncompliance was a horrible death in a fiery

furnace.

One can hardly read this account without feeling repulsed at the cruelty and coercive injustice of the edict, seeing behind the scene the workings of Satan. Yet millions of Christians are unable to recognize Satan's lying influence connected with a belief that God would punish forever in a fiery furnace even those who in ignorance do not confess his name—many of them innocent children. How incredible!

The proud king of Babylon was soon to learn he could not reckon with the God of the Hebrews, who alone can change times and seasons, and remove kings and set up kings. (Dan. 2:21) But Shadrach, Meshach, and Abednego knew this, and refused to bow down. Certain Chaldeans reported them. Nebuchadnezzar was "full of fury." (Dan. 3:19) He commanded that the strongest men in his army bind the three Hebrews and cast them into the fiery furnace, which, also by the king's command, was heated seven times hotter than ordinarily.

But apparently the king was somewhat worried over the turn of events. Perhaps he thought how marvelously Daniel's God had, through Daniel, interpreted his dream. The witness given him by the three Hebrews, "Our

God whom we serve is able to deliver us" (vs. 17), took a deeper hold upon him than he was at first willing to admit. In any event, after the flames died down somewhat, he peered into the furnace and to his great astonishment saw four persons instead of three, the fourth being "like the Son of God."—vss. 20-25

The king knew right then and there that his plan had failed. In the public view of nearly the entire world, the powerful God of Israel had protected those who had openly defied the king's law. The LORD, of course, had sent his angel and delivered them. The king ordered the three Hebrews to be specially protected, and promoted them to even higher positions in the province of Babylon, decreeing that the true and living God be honored throughout the world. Thus the glory of Israel's God was manifested in Babylon through the witness given by his faithful servants.

Throughout this Gospel Age the adversary has likewise sought to destroy those who are children of the true God, and who refuse to bow down to his authority. But this plan, too, will fail, and it will be revealed that through their fiery experiences they were also protected by one like the Son of God. □

God's Rule Will Come

KEY VERSE: *“His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.”—Daniel 7:14*

SELECTED SCRIPTURE: *Daniel 8:1, 15-26*

IN THE explanation of our Key Verse, given in verse twenty-six of the same chapter, it is stated that the kingdom is given to the saints of the Most High. The first of these saints, and chief among them, is Jesus. Many promises of the New Testament show that his footstep followers, who suffer and die with him, are to share in his kingdom reign. (Rom. 8:17) Hence, in Daniel's prophecy they are represented as together taking over the rulership of earth. The kingdom, or dominion, which the saints possess is the same as described in Revelation 20:4, where the Apostle John says, “I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, . . . and they lived and reigned with Christ a thousand years.”

The New Testament teachings show that those who share the kingdom with Christ first suffer and die with him. Daniel's prophecy also discloses that

these saints of God, before their exaltation in the kingdom, are persecuted by those who dwell in darkness.

The first to come under the rule of the saints will be the living generation, but this will be only the beginning of the kingdom and judgment work. During the thousand years of the fifth universal empire all the dead are to be awakened and come into trial under the terms of the kingdom laws in which they will be instructed.

Many have erroneously supposed that when Christ's kingdom—the fifth universal empire of earth—is inaugurated, everyone will be pleased with its rule. Eventually this will become quite generally so, but not at the beginning. In the prophecy of the second psalm, from which we have already quoted, the kingdoms of this world are shown to be superseded by Jehovah's king, exalted upon the symbolic holy hill of Zion. In Revelation

14:1, the 144,000 saints are shown to be with Christ on Zion's Hill. They are there to rule with Jesus; but according to Psalm 2:9, it is to be a rule of the iron rod. (Rev. 2:26, 27) No interference with that rule will be tolerated for the twelfth verse states, "Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him."

The regulations of the kingdom of Christ will be far more exacting than those of any previous government. The liberties of the people will be restricted to a degree that will be very displeasing to many now clamoring for an increase of liberty. There will be full liberty to do good, to practice righteousness, but no liberty at all to deceive, to misrepresent, nor to defraud others. Liberty or license to do wrong of any kind will not be granted. Nothing will be permitted to hurt nor to destroy in all that holy kingdom.—Isa. 11:9

Because of this, the final result of that iron rule will be most satisfying. It will be a time of judgment and of trial based upon the enlightenment of the people as symbolized by the opening of the books, mentioned in the prophecy of Daniel 7:10, and in Revelation 20:12. As a result of

this work of judgment, the peoples of the earth will learn righteousness. (Isa. 26:9) They will learn by precept and experience that "righteousness exalteth a nation, but sin is a reproach to any people." (Prov. 14:34) They will learn that God's plans and laws are best for all concerned, hence they will love righteousness and hate iniquity.

Those who fail to obey, and thus demonstrate their incorrigibility under those most favorable conditions of the kingdom, will be destroyed from among the people. (Acts 3:19-23) Thus, under the authority of the fifth universal empire, humanity will be purged of selfishness, instructed in righteousness, and given the opportunity to develop in love. Those who accept the opportunity will be restored to human perfection and to the image of God in which they were originally created, his law being written in their hearts.—Jer. 31:33; Acts 15:14-17

Those who fully demonstrate their love for righteousness when they are instructed in its principles and advantages, will be given life everlasting. Thus, unlike all the dominions which preceded, his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed.—Dan. 2:44 □

Christian Life and Doctrine

Liberty of the Sons of God

“Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.”—Romans 8:21

ONE of the outstanding characteristics of the era through which the world is now passing is the almost universal clamor for liberty. This urge to be free was given impetus through the dissemination of knowledge made possible by the invention of the printing press. As the masses of the people become enlightened they are unwilling to remain slaves to overlords, whether economic, hereditary, or ecclesiastical. The march toward liberty began when the early reformers started to protest against the evils of the Catholic Church, and to break away from the restraining cords of its papal edicts.

But this was only the beginning. The discovery of America and the coming to this country of men and women in whose hearts the flame of liberty had begun to glow, gave hope and courage, and added zeal to the promoters of liberty everywhere. America was looked upon as the land of the free. But not all, even here, were free. There were thousands of slaves in the south, and Abraham Lincoln realized that as long as this traffic in human souls continued, the United States had no right to be called a haven of refuge for the lovers of liberty. As a result of a bloody war these slaves were set free.

The example of progress that could be made by a free people here in America stimulated the desire for liberty in other countries, and much has been done in many parts of the earth to set the people free. There have been

reactionary movements such as represented in dictatorships, but in some instances even these have now been brushed aside and the people given a measure of liberty where almost no liberty has existed for centuries. In Italy, for example, while economic conditions there are now horrible, the people do have more liberty to think and to act than they have ever enjoyed before.

Proper Liberty Only Relative

All right-thinking persons rejoice in the measure of progress the world has made in getting free from the shackles which throughout the ages held all but a favored few in abject slavery to state, or to church, or to the tyranny of ruthless kings and potentates. At the same time it is well to recognize that the mere idea of being free is not in itself a goal which, when reached, results in human happiness and the stability of a world order. It is all right to be inspired by the slogan, "Give my liberty, or give me death," but those who insist that they must be free to think and act just as they prefer, with no restraints whatever, will find that the exercise of such liberty results in death.

Freedom, then, can be only relative. A man may be free to ride in his automobile. The highways are free for him to use. He is free to drive fifty-five miles an hour, because the law says the maximum speed allowed on the highway is fifty-five miles an hour. This and other laws governing motoring were made for the protection of the motorists. If he insists on being free to the point of exceeding the speed limit, or driving on the wrong side of the road, or ignoring other rules, he is liable to lose his own life and also may kill others.

Turn in any direction we will, and we find ourselves hedged about by restrictions. We cannot be free to do as we please even in our own homes. There are certain unwritten laws governing home life. To disobey these would mean the breaking up of the home. When we analyze the situation we find the whole creation of God is subject to laws. Even the

inanimate works of creation are not 'free'. The countless millions of heavenly bodies which comprise the universe are governed by inflexible laws. If it were not so, there would be a terrible crash of worlds. The rose develops into a thing of beauty only because the bush which bears it obeys the laws by which it lives and functions.

It is essential to recognize that there must be certain curbs on liberty if we are to find our own proper place in the plans and purposes of God. The great hue and cry for liberty which has been heralded throughout the world during the last century is in some respects bearing bitter fruit today. It has resulted in a spirit of individualism which is wrecking homes and destroying society. It is leading in the direction of anarchy. Thus fertile soil is being prepared in which new dictatorships arise to re-enslave the people, the excuse being that it is the only way that civilization can be saved.

But all of this is in the divine providence. We are living in the last days, the prophetic time of the end, in which, according to God's plan, there has come a great increase of knowledge. This knowledge, as we have seen, has awakened the people to a realization of the bondage in which they had been held and has created the desire in them to be free. But to break away from the tyrannies imposed by unscrupulous human overlords merely to be free from all restraints, is leading to chaos, to a "Time of trouble such as never was since there was a nation." (Dan. 12:1-4) It was essential that man's superstitious reverence for man, and for unjust, man-made cords of bondage should be broken in preparation for the acceptance and obedience to the laws of Christ's kingdom. At the same time it is being demonstrated that human beings cannot be absolutely free and continue to live in peace and happiness.

Subject to Divine Law

The human race has experienced six thousand years of suffering and death because it wanted to be free. Just as

the orderly functioning of all the inanimate things of creation is dependent upon obedience to divine law, so is the well-being of God's human creatures. The stars can express no choice in the matter, however. They must obey. But not so with man. When our first parents were created there was set before them the privilege of obeying or of disobeying divine law. They were told that disobedience would result in death, but despite this they chose to disobey. Consequently, the penalty of death fell upon them. They exercised their freedom, but it brought death.

In Romans 1:21-25 the Apostle Paul gives us a comprehensive picture of the terrible conditions into which uncurbed freedom from the restraints of God's laws had led the people even in his days. The universal wickedness of the world today is merely a further extension of this picture. But how sad is the plight of the human race. They do as they please, or try to, but the cup of nearly all, overflows with bitterness. Just a glance at the experiences of a race that has tried to get along without, and to be free from, the restraining influences of God's laws should be sufficient to convince any right-thinking person that it will not work, that there is no true way of happiness except God's way, which is the recognition of his right, as Creator and Life-giver, to be the sovereign Ruler of our lives.

In our text Paul speaks of the bondage of corruption, which is a reference to the slavery of sin and death. Those who are under a prison sentence are certainly not free, and the Scriptures depict death as a prison-house into which all mankind are being herded because of sin. The race is corrupting and dying, thus entering the prison of death. The way that leads thereto is likened to a broad road which ends in destruction. Besides, it is a downhill road, slippery with the slime of sin, and on it the people have no real freedom except to slide ever onward toward their destination of death.

Only the LORD can set free those who are thus in bond-

age to sin. His plan through Christ calls for the great emancipation of the race. Some even now are made free. This is on the basis of faith in the atoning work of Christ, but the vast majority must wait until the establishment of Christ's kingdom, when, through the process of restitution, they will actually be restored to life, provided they accept the gift of God through Christ, and obey divine law. We can even now rejoice in this glorious hope on behalf of all mankind, that through the manifestation of the sons of God in kingdom glory they will be set free from their own false sense of liberty and given life on the basis of obedience to the Creator.

In advance of these marvelous blessings which are coming to the world of mankind, God is even now offering the opportunity of repentance and obedience to those who hear the Gospel. Paul speaks of these as being "justified by faith," and says that upon the basis of this faith relationship they enjoy "peace with God." (Rom. 5:1) Paul explains further that the objective of this restoration to harmony with God is that we may "have access . . . into this grace wherein we stand, and rejoice in the hope of the glory of God."—vs. 2

This glorious hope, many scriptures reveal, is that of joint-heirship with Christ in his kingdom which is to bring freedom from death to all mankind. This is the glorious hope of the sons of God during the present age. Paul writes, "If children, then heirs, heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together."—Rom. 8:17

What this means in plain language is that if our eyes are enlightened to see the plan of God, we are invited upon the basis of faith in Christ to surrender ourselves fully to do God's will. It is his will that we follow in the footsteps of Jesus, inspired by the hope that if we are faithful in this we will have the privilege in the first resurrection of living and reigning with him in his kingdom. It is a return to the status

of allegiance to God through the absolute surrender of our wills to do his will. The whole world is adrift from God, alienated from him through their desire to be 'free'.

Often when one sees the privilege of renouncing his own will to do God's will, the question arises, "What is God's will?" It is important that we find the proper answer to this question. Millions have thought they were doing God's will when in reality they have been blindly following the dictates of some earthly potentate who claimed to speak for God, but did not. It is laudable that we struggle to be free from the bondage imposed by ecclesiastical overlords. It is wrong for human beings to surrender their wills to other human beings; but it is right, and the only way to life and true happiness, that we surrender our wills to do the will of God.

Taking Christ's Yoke

Jesus, the Prince of Life, did this. He bound himself to do the will of his Heavenly Father, and invited his followers to take his yoke upon themselves: "Take my yoke upon you, and learn of me; for I am meek and lowly of heart; and ye shall find rest unto your souls." (Matt. 11:29) From this we see not only that Jesus was not absolutely free, that he bore a 'yoke', but also that he invited his followers to wear the same yoke.

And what was the yoke which the Master wore? It was his covenant to do the will of his God. It was prophetically written of Jesus, "Lo, I come: in the volume of the book it is written of me to do thy will, O God." (Ps. 40:7,8; Heb. 10:7-9) This prophecy reveals that the will of God for Jesus had been written in the Book, that is, in the Old Testament. Jesus voluntarily bound himself to do whatever had been written concerning his part in the divine plan. It had been written, for example, that he was to be "brought as a lamb to the slaughter," also that "as a sheep before her shearers is dumb," so he would not protest against being put to death.—Isa. 53:7

Jesus surrendered his will to his Heavenly Father so completely that he could and did say that the words which he spoke were not his but the Father's, and that the work which he did was his Father's work, not his own. "I and my Father are one," he declared. (John 10:30) He was at one with the Father because his will had been given over wholly to doing the Father's will. Thus we see that Jesus was free to do only what his Father wanted him to do. The will of God was his yoke, the yoke which he invited his followers to share with him.

There is no true happiness, and no hope of everlasting life for anyone, apart from this full surrender to God's will. The doing of God's will is a matter of obedience to the directives of the Word of God. It was in the Word of God that Jesus found the divine will for him expressed, and it is in that Word that we will learn what God wants us to do and to be. When we consecrate ourselves to do his will, the spirit of that consecration will impel us to search the Scriptures, to study them, in order that we might show ourselves "approved unto God."—II Tim. 2:15

An Easy Yoke

Jesus said of the yoke which he invited us to share with him, "My yoke is easy, and my burden is light." (Matt. 11:30) The pathway of absolute liberty is a most difficult one to follow, for it means that one is guided only by the dictates of his own desires. He alone is responsible for the course he takes and for the outcome of his decisions. Such a course involves the assuming of tremendous responsibilities, a burden, indeed, which not many are willing to assume.

With few exceptions men and women are guided more or less by the opinions and preferences of others. To this extent they are doing the will of others, and can blame them when things go wrong. In the field of religion, for example, most people would rather help to pay their share of the minister's salary and let him do their thinking than to be

especially concerned themselves as to what is right and wrong in matters of faith and practice. This is a surrender, not to God, but to one who, it is supposed, represents God. It is devotion to men who claim to be servants of God.

Such a course is not following the example of Jesus. Jesus did not devote himself to the scribes and Pharisees of his day. His consecration was to God. He not only did not choose his own way in life, but, renouncing his own will entirely, covenanted to do God's will. His only responsibility, then, was to carry out what he agreed to do. This simplified life for Jesus. It was a voluntary restraining of his own liberty, but the yoke thus assumed was easy, for the whole responsibility of his eternal destiny was placed in the hands of his Heavenly Father. Jesus needed only to be concerned over faithfulness in doing that which the Word outlined for him to do. The responsibility for the outcome was not his.

This thought is illuminated by Jesus' prayer on the cross. With almost his last breath he cried to his God, saying, "Into thy hands I commit my spirit," my life. Jesus had been doing this for the entire period of faithful, sacrificial service, his spirit, his life, was committed to God. And now, when the flame of his earthly existence was about to be snuffed out, he was still resigned, still glad for his Father to direct the issue.

It was this complete abandonment to the will of God, and to the outcome of doing that will, which made Jesus' yoke easy. This same spirit of full consecration, full surrender to the divine will, is likewise an easy yoke for us, and for the same reason. The whole world is weary with the endless struggle of existence. Life is a problem, and becoming more complex every day as the selfishness of men and nations leads to increasing chaos and instability. There is only one escape from this thralldom of sin and death, and that is to return to God through a full surrender to the doing of his will.

'Peace' and 'Glory'

From the standpoint of rewards, there are two important considerations which Paul presents to those whose wills are surrendered in consecration to God; one pertains to the present, and the other to the future. The present reward is peace, "peace with God, through our Lord Jesus Christ"; and the other is glory. Through Christ, Paul explains, we "have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God."—Rom. 5:1, 2

Consecration to God does not mean the end of all our problems. It does mean, nevertheless, that we endeavor to solve life's problems in God's way, and the while conscious of the fact that we are in tune with the Creator, no longer being alienated from him through wicked, rebellious works. We thus are not only at peace with him, but because we have left all in his hands, and are seeking to do his will, we enjoy his peace, the peace which is his because there is no question concerning the ultimate outcome of all his purposes. Jesus enjoyed this wonderful peace of heart and mind, and said to his consecrated followers, "Peace I leave with you, my peace I give unto you." (John 14:27) This peace of God, then, is a part of the present inheritance of those who are fully devoted to the doing of his will.

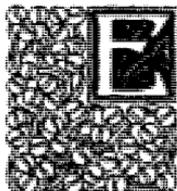
But there is a future prospect also, the hope of the 'glory of God'. Writing to the consecrated, Peter said, "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature." (II Pet. 1:4) To the same class of faithful disciples Jesus said, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."—Rev. 3:21

This is a wonderful hope! It is the hope of "glory, honor, and immortality." (Rom. 2:7) The fully consecrated and accepted of God are begotten by his Holy Spirit to be his children. These are the sons to which Romans 8:19 refers. They enjoy freedom from the bondage of sin and death.

They are free to do God's will, free to lay down their lives in his service. They have cast all their care upon God who careth for them. (I Pet. 5:7) And while they labor and suffer and die in the divine service, they rejoice in the hope of sharing in the larger service of the next age, when in the kingdom of Christ they will reign with him for the blessing of all the families of the earth.

And it is for this glorious future work of blessing that the whole world is ignorantly waiting—waiting in travail and suffering; waiting in bondage, enslaved by sin and death. Paul designates it as “waiting for the manifestation of the sons of God.” (Rom. 8:19) These sons of God are Jesus and his fully consecrated and devoted followers. They are the seed of Abraham through whom all the families of the earth are to be blessed with peace and health and lasting life.

While the reward of these sons of God will be heavenly and spiritual, when through the kingdom they manifest the power and glory of God for the healing and blessing of the world, the life to be given thus to mankind in general will be earthly, the restoration of that which was lost because of Adam's rebellion against divine law. The kingdom period is described by Peter as “times of restitution.” (Acts 3:19-21) As the hope of life now is dependent upon full surrender to God's sovereign will, the same will be true then. All will then serve God with “one consent,” and will inherit the kingdom prepared for them from the foundation of the world—the earthly dominion given to Adam, but forfeited when he chose to be free from the restraints of the Creator's will.—Zeph. 3:9; Matt. 25:34 □



YE hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

—I Corinthians 2:9

The Bible Answers

FILM SERVICE DEPARTMENT offers a selection from sixty-two free half-hour sixteen-millimeter sound films about the Bible for public group showings. Three of our most popular films are "The Crucified and Risen Christ," "Unto Us a Child Is Born," and "The Dream Is Certain":



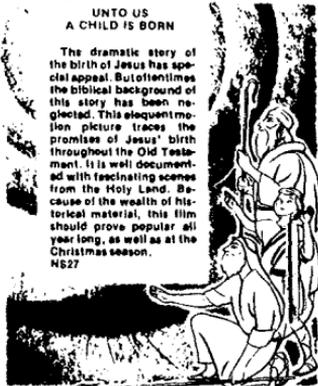
The scribes and Pharisees plot Jesus' death. Jesus is arrested in the Garden

THE CRUCIFIED AND RISEN CHRIST

of Gethsemane and is later crucified. The body is laid in a tomb. On the third day the angel of the LORD appears, rolls back the stone, and tells the women that Jesus has risen. The story relates Jesus' appearance to some of his disciples after his resurrection and finally his ascension. Although this awe-inspiring film is perfect for the Easter season, its content is of such significance that it will be welcomed by viewers throughout the year. N828



"The interpretation thereof is sure." So said Daniel as he revealed the meaning of Nebuchadnezzar's strange dream. Other prophetic dreams and visions also come into view as various scenes of Daniel's exciting life unfold. More than twenty-five hundred years of past and present world events were accurately forecast, pointing to the near establishment of God's kingdom here on the earth. D1 (45 min.)



UNTO US A CHILD IS BORN

The dramatic story of the birth of Jesus has special appeal. But oftentimes the biblical background of this story has been neglected. This eloquent motion picture traces the promises of Jesus' birth throughout the Old Testament. It is well documented with fascinating scenes from the Holy Land. Because of the wealth of historical material, this film should prove popular all year long, as well as at the Christmas season. N827

The message of the Bible is filled with hope and inspiration, and these films are designed to get this message across with clarity and conviction. Many important points are documented. These films may give you a new view of the Bible, and you will find them thought-provoking, contributing to a growing understanding.

TO ORDER YOUR FREE FILM CATALOG, write or phone: Dawn Film Service, 199 Railroad Avenue, East Rutherford, NJ 07073. Telephone: (201) 438-6421. □

EXCERPTS FROM FILM VIEWERS

Your films are always very instructive. Illustrations of the rapid increase of knowledge are very good and informative.—NE

Everyone feels better about themselves, and about everything in the future after viewing your films!—AL

Used as a morning church service. A great help and nursing home residents thought it was beautiful!
—WI

Much enjoyment and comfort derived from this excellent program. Information clear and distinct, which is necessary to hearing limitations of the elderly.—KS

After a public viewing of film an attendant said, "I can feel the blessing!" Many were reading their booklets which were distributed after the film showing.—WI

The residents loved the scenes of the Holy Land!
—GA

Thank you for this fine service for the elderly.—OH

Great! Praise God! Thank you for your valuable service.—NJ

Glad for your films. God bless you. And at no cost!
—KY

Thank you for your kindness in sharing the films with us.
—NE

Our residents receive hope from viewing your films.
—WI

We are using these thirty-minute-films for our morning devotional service. They are a nice change, and are received with enjoyment.—TN

Very good films. Our elderly people are very religious and can relate to Bible stories and religious materials.—TN

Very good film. Gave me background information for my Sunday school class.
—MD

□

The BIBLE ANSWERS

REGULAR TELEVISION BROADCASTS

We regret we are unable to furnish the day and time of many of the broadcasts for the following stations:

CALIFORNIA Chico (Sun.) Davis	KMPN-5 Community Cable	8:30 p.m.	MICHIGAN Ann Arbor (Sun.)	WIHT-31	12:00 noon
FLORIDA Miami Jacksonville	WKID Channel 17		MISSISSIPPI Jackson	WAPT	
GEORGIA Albany (Sun.) Atlanta	WTSG-31 WATL	9:30 a.m.	MISSOURI Springfield	KOLR	
ILLINOIS Champaign- Springfield	WBHW		NEW MEXICO Roswell	KSWs	
IOWA Cedar Rapids Mt. Vernon- Lisbon (Every weekday)	KTS-13 WMVL Cable	7:00 a.m.	NORTH CAROLINA Hickory	WHKY	
	GUAM (Sun.)		OHIO Dayton	WHIO	
			TEXAS Lubbock	KCBD	
			WEST VIRGINIA Logan (Mon.)	Channel 12	
			KUAM	9:00 a.m.	

SATELLITE CABLE BROADCASTS

EVERY Sunday morning, over four hundred cable stations air **The Bible Answers** TV program in forty-three states and Puerto Rico, at 9:00 a.m. Eastern Standard Time, 8:00 a.m. Central Standard Time, 7:00 a.m. Rocky Mountain Standard Time, and 6:00 a.m. Pacific Standard Time.



If you subscribe to cable TV, consult the listing in your local newspaper or guide, for the station in your area which shows these fine educational programs. In some cases, stations tape the programs and show them at a different time than that mentioned above. You may have to check the complete listings to locate **The Bible Answers** programs in your city. We are sure you and your family will find these programs inspiring and faith strengthening, well worth watching. **If you own a satellite dish**, the Bible programs can be seen on SATCOM F3, TRANSPON DFR-6, at the same times listed above. □

“FRANK and ERNEST”

SUNDAYS UNLESS OTHERWISE NOTED

ALABAMA			Grand Rapids	WMAX 1480	8:45 a.m.
Sheffield	WSHF 1290	1:30 p.m.	MINNESOTA		
ARIZONA			Minneapolis	KUXL 1570	2:15 p.m.
Nogales	KFBR 1340	9:15 a.m.	MISSOURI		
ARKANSAS			St. Louis	KSTL 690	4:00 p.m.
Little Rock (Sat.)	KAAY 1090	10:30 p.m.	MONTANA		
CALIFORNIA			Kalispell	KGEZ 600	9:45 p.m.
Glendale	KIEV 870	1:45 p.m.	NEW JERSEY		
Redding	KSXO 600	7:45 a.m.	Salem	WNNN-FM 101.7	9:45 a.m.
Sacramento	KJAY 1430	10:00 a.m.	NEW MEXICO		
San Francisco	KEST 1450	3:30 p.m.	Los Alamos	KRSN 1490	8:15 a.m.
Tehachapi	KTPI-FM 103.1	10:15 a.m.	NEW YORK		
CONNECTICUT			Buffalo	WHLD 1270	12:00 noon
Groton	WSUB 980	8:15 a.m.	New York	WOR 810	12:00 mid.
COLORADO			OHIO		
Englewood	KQXI 1550	3:15 p.m.	Cincinnati	WNOP 740	9:00 a.m.
DISTRICT OF COLUMBIA			OREGON		
Washington	WYCB 1340	2:30 p.m.	Portland	KKEY 1150	7:00 a.m.
FLORIDA			PENNSYLVANIA		
Cypress Gdns.	WGTO 540	7:30 a.m.	Allentown	LVBA 1600	10:45 a.m.
Jacksonville	WBX 1010	1:15 p.m.	Berwick	WBRX 1280	12:00 noon
GEORGIA			Jenkintown	WIBF-FM	
Augusta	WHGI 1050	10:45 a.m.	(Wed.) 103.9	WPAZ 1370	2:00 p.m.
Vidalia	WVOP 970	1:00 p.m.	Pottstown		12:45 p.m.
HAWAII			SOUTH CAROLINA		
Honolulu	KNDI 1270	11:45 a.m.	Beaufort (Fri.)	WVGB 1490	5:00 p.m.
ILLINOIS			Charleston	WOKE 1340	7:06 p.m.
LaSalle	WLPO 1220	9:45 a.m.	Lancaster	WAGL 1560	9:30 a.m.
Rockford	WXTA 1330	6:15 a.m.	TENNESSEE		
West Frankfort	WFRX 1300	9:15 a.m.	Memphis	WMSO 640	10:00 a.m.
INDIANA			TEXAS		
Hammond	WJOB 1230	8:30 a.m.	Fort Worth	KFJZ 870	6:15 a.m.
LaPorte	WCOE-FM 96.7	10:00 a.m.	Pearsall	KVWG 1280	9:15 a.m.
KANSAS			VIRGINIA		
Goodland	KLOE 730	8:15 a.m.	Richmond	WGGM 1410	7:45 a.m.
KENTUCKY			WASHINGTON		
Bowling Green	WLBJ 1410	8:00 a.m.	Clarkston	KCLK 1430	10:00 a.m.
Winchester	WHRB	10:30 a.m.	Everett	KWYZ 1230	9:30 a.m.
MARYLAND			Spokane	KUDY 1280	9:45 a.m.
Baltimore	WCBM 68	6:45 a.m.	Tacoma	KAMT 1360	7:30 a.m.
MAINE			Yakima	KUTI 980	6:46 a.m.
Portland	WDCS-FM 106.3	9:45 a.m.	WISCONSIN		
MICHIGAN			Milwaukee	WNOV 85.6	7:00 a.m.
Pontiac	WPON 1460	6:45 a.m.	WYOMING		
Pontiac	WPON 1460	10:00 p.m.	Cheyenne	KSHY 1370	10:15 a.m.
			Sheridan	KWYO 1410	12:00 noon

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

U. S. BROADCASTS—Spanish Language

ARIZONA
Nogales KFBR 1340 9:00 a.m.

FLORIDA
Miami WRHC 8:30 a.m.

CANADIAN BROADCASTS

ALBERTA
Edmonton CJOI 3:00 p.m.
Lethbridge CJOC 7:15 a.m.

BRITISH COLUMBIA
Castlegar CKQR 8:45 a.m.
Duncan CKAY 9:00 a.m.
Duncan CKAY 7:30 p.m.
Grand Forks CKGF 9:00 a.m.
Penticton CIGV 10:15 p.m.

LABRADOR
Churchill Falls CFLC-FM 97.9 7:15 a.m.

MANITOBA
Winnipeg CKJS 9:00 a.m.

NEWFOUNDLAND
Corner Brook CFCB 570 7:15 a.m.
Deer Lake CFDL-FM 97.9 7:15 a.m.
Goose Bay CFLN 1230 7:15 a.m.
Pt. au Choix CFNW 790 7:15 a.m.
Pt. aux Basques CFGN 1230 7:15 a.m.
St. Andrews CFCV-FM 97.7 7:15 a.m.
St. Anthony CFNN-FM 97.9 7:15 a.m.
Stephenville CFSX 910 7:15 a.m.
Wabush CFLW 1340 7:15 a.m.

NORTHWEST TERRITORIES
Yellowknife CJCD 9:00 a.m.

ONTARIO
Hamilton CKOC 7:00 a.m.
Leamington CHYR 5:00 p.m.
St. Thomas CHLO 10:45 a.m.

QUEBEC
Montreal CFMB 5:15 p.m.

SASKATCHEWAN
Prince Albert CKBI 900 7:30 a.m.
Weyburn CFSL 1190 7:15 a.m.

YUKON
Whitehorse CKRW 9:30 a.m.

OVERSEAS BROADCASTS

BRITISH ISLES
Radio Caroline (Tues.) KHZ962 8:45 p.m.

BRITISH WEST INDIES
Grand Cayman Radio Cayman 9:30 a.m.

CEYLON
Columbo Radio Sri Lanka (Sat.) 7:15 p.m.

HONG KONG
Radio Villa Verde (Fri.) 6:00 p.m.

ITALY (Italian)
Europa Radio Milano 83.3-FM 11:30 a.m.

Euro Tele Radio Calabria MHZ 102 (Fri.) 5:30 p.m.

Radio Corleone Centrale FM-88-500 FM92 11:00 a.m.

MEXICO (Spanish)
Mazatlan XECQ 8:30 a.m.

NEW ZEALAND
Dunedin 4XD 11:15 a.m.
Whakatane IXX 6:45 a.m.

NIGERIA
Radio Africa (Wed.) 8:00 p.m.

PANAMA
Panama City HOQ 1250 10:30 a.m.

PHILIPPINES
Manila (Sat.) DWXX 1026KH2 7:15 p.m.

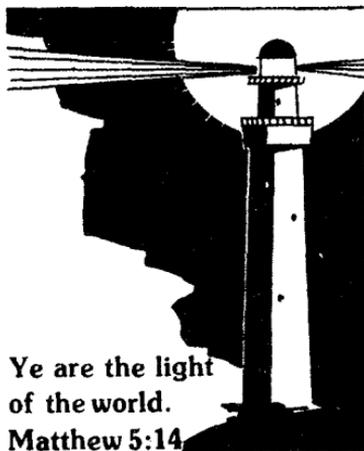
SOUTH AFRICA
Joubert Park (Thurs.) SWAZI Music Radio 1400 & shortwave 49 & 60 9:00 p.m.

SPAIN (Spanish)
Radio Gerona (Mon.) 9:45 p.m.

TONGA
Nuku' Alofa (Mon.) 10:15 a.m.

URUGUAY (Spanish)
Montevideo (Sun.) Radio El Espectador 810 9:15 a.m.

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



**Ye are the light
of the world.
Matthew 5:14**

DAWN Publications

TEN-CENT BOOKLETS

ARCHEOLOGY

PROVES THE BIBLE

Designed to increase faith

CHRIST'S

THOUSAND-YEAR KINGDOM

Christ's reign will bless mankind

COMING BACK

FROM HELL SOON

A new approach to an old subject

Large print

CREATION

Examines the Genesis record

GOD AND REASON

How God will bring peace

GOD HAS A PLAN

A brief outline, illustrated

GOD'S PLAN

Illustrated by charts

GOD'S PLAN FOR MAN

A series of twenty-three lessons

GOD'S REMEDY

FOR A WORLD GONE MAD

A clear and concise presentation of the doctrine of the kingdom

Large print

THE GRACE OF JEHOVAH

God's appeal is through love

HOPE BEYOND THE GRAVE

The Bible's teaching on the soul, spirit, heaven, hell, and paradise

ISRAEL IN HISTORY AND PROPHECY

Significance of the present rebuilding of Palestine

THE KINGDOM OF GOD

Evidence that it is near

OUR LORD'S RETURN

Reveals the manner and purpose

PARADISE WITHOUT POLLUTION

God's solution to man's problems

A ROYAL NATION

Deals with British-Israel doctrines

SCIENCE AND CREATION

Harmony of science and the Bible

THE TRUTH ABOUT HELL

What the Bible really says

WHEN A MAN DIES

Solves the riddle of death

WHY GOD PERMITS EVIL

A satisfying message of comfort

HOPE



— A MESSAGE of comfort for those who have lost loved ones in death, giving assurance that in the resurrection they will meet their beloved dead. Excellent for mailing.

ARE YOU MOVING?

It will save the Dawn a considerable amount of expense in postage if you will notify us three weeks in advance of your move.

... informative and devotional

FIVE-CENT BOOKLETS

ARMAGEDDON, THEN WORLD PEACE

Discusses prophecies of our day

THE BLOOD OF ATONEMENT

Basis of reconciliation with God

BORN OF THE SPIRIT

When and how?

THE CHURCH

The true church—how to join

THE DAY OF JUDGMENT

Presents hope for the unsaved dead

DIVINE HEALING

When sickness and death will end
Large print

FATHER, SON, AND HOLY SPIRIT

Understandable and scriptural

THE FUTURE OF ISRAEL AND THE WORLD

A bright hope for Jew and Gentile

HOPE FOR A

FEAR-FILLED WORLD

Mankind will not be destroyed

HOW GOD ANSWERS PRAYER

Comforting and reassuring

JESUS, THE WORLD'S SAVIOR

Portrait of qualifications

LIFE AFTER DEATH

A bright future for all mankind

THE LIGHT OF THE WORLD

Identifies the true witnesses of
Jehovah and of Jesus

PEACE THROUGH

CHRIST'S KINGDOM

The world's only hope

REINCARNATION

VERSUS RESURRECTION

Shows that life after death is
through the resurrection

SPIRITUALISM—ITS CLAIMS

Can the dead communicate?

WHAT CAN A MAN BELIEVE?

The Bible answers

YOUR ADVERSARY THE DEVIL

Who is he? Who created him?

FREE TRACTS

Booklets or Books Named

Has Christianity Failed?.....	God and Reason
The World of Tomorrow.....	God and Reason
Hope for a Fear-filled World.....	Hope for a Fear-filled World
Hope of Universal Peace.....	Armageddon, Then World Peace
Why God Permits Evil.....	Why God Permits Evil
God Has a Plan.....	God Has a Plan
The Homecoming of Our Dead.....	Hope Beyond the Grave or The Divine Plan of the Ages
Human Destiny.....	God and Reason or The Truth About Hell
God's World of Tomorrow.....	God and Reason
Do You Know?.....	God and Reason or When a Man Dies or God's Plan
The Truth About Hell.....	The Truth About Hell
Where Are the Dead?.....	Hope Beyond the Grave
Prophecies Fulfilled.....	God and Reason
Death Itself Will Die.....	God and Reason
Israel: Fulfilling Prophecy.....	Israel in History and Prophecy
Key to the Bible: The Divine Plan of the Ages.....	The Divine Plan of the Ages

DAWN PUBLICATIONS, EAST RUTHERFORD, NEW JERSEY 07073

4

Christian Life and Doctrine

TIMES AND SIGNS—
PART 2

Increasing Light

*“The path of the just is as the shining light,
that shineth more and more unto the perfect day.”*

Proverbs 4:18

WHEN John the Baptist began his ministry there was a question in the minds of many devout Jews whether or not he might be the promised Messiah. Luke 3:15 reads: “The people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not.” John answered their musings, saying that there was one coming who was “mightier” than he, one whose shoe lachets he was not worthy to unloose. —Mark 1:7; Luke 3:16

This mightier one was, of course, the Messiah. Doubtless many in Israel at that time knew of the unusual circumstances associated with the birth of John the Baptist. Not so many would know of the miraculous birth of Jesus, who was six months younger than John. Even so, there was an air of expectancy in the land. This may have been due to a partial understanding of Daniel’s prophecy concerning the “seven weeks, and threescore and two weeks . . . unto the Messiah the Prince.” —Dan. 9:25

John the Baptist realized that he was not the Messiah, but he discerned that Jesus was. In an announcement

concerning him, John said, "Behold the Lamb of God, which taketh away the sin of the world. This is he of whom I said, After me cometh a man which is preferred before me: for he was before me. And I knew him not: but that he should be made manifest in Israel." — John 1:29-31

While at this time there seemed to be no doubt in John's mind concerning the true identity of Jesus, later we find him wondering. He had been cast into prison, and hearing of "the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another?" Jesus' reply was, "Go and show John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them." — Matt. 11:2-5

We can understand John's concern over this question which was so vitally important to him. Having believed that Jesus was the Messiah, he expected him to set up the messianic kingdom in Israel, and, through his authority and power, deliver the Israelites from their Roman taskmasters. Instead of this, he found himself in prison; and while he had heard of the miracles being performed, he perhaps wondered why a loyal friend of the Messiah, and a relative, should be permitted to languish in prison with no effort being made toward his release. Was one who was able to raise the dead powerless to intervene on his behalf?

The answer Jesus sent to John's question should have been very reassuring, although the record does not say whether or not John was convinced by it. The Old Testament prophets had foretold that the Messiah would do all the things Jesus was doing, including the raising of the dead. When Messiah's kingdom is established on earth these miracles of healing and life-giving will be worldwide. But the fact that Jesus was able to perform such miracles on a local basis, and

while still in the flesh, should have been proof enough that he actually was the Messiah.

Not long after this John the Baptist was beheaded. Even if his faith in Jesus as the Messiah had been restored, it seems evident he did not understand clearly just why his kingdom was not being established more quickly. And if John had continued to live until Jesus was crucified, his bewilderment would have been even greater.

No Outward Show

Nor did Jesus' disciples grasp the situation any more clearly than John. On one occasion they heard the Pharisees ask Jesus "when the kingdom of God should come." His reply to this question was, "The kingdom of God cometh not with observation [**Margin**, outward show]. Neither shall they say, Lo here! or, Lo there! for, behold, the kingdom of God is within [**Margin**, among] you." —Luke 17:20, 21

The kingdom of God was among the people of Israel at that time in the sense that the king was in their midst. Certainly the Pharisees did not realize this, and the disciples only vaguely comprehended the meaning of the events taking place around them. They did believe, however, that Jesus was the Messiah, and doubtless wondered why he did not do more about establishing his kingdom.

On another occasion Jesus said that he would give his flesh for the life of the world, but his disciples did not understand from this that their Master expected to die a sacrificial death and thus redeem the world from sin and death. (John 6:51) They thought only of the powerful government which the Old Testament prophets foretold the Messiah would establish. — Isa. 9:6, 7

The disciples knew, of course, that Jesus had enemies, enemies who would not hesitate to put him to death if they had the opportunity to do so. His enemies were located mostly in Judea, and particularly around Jeru-

saalem. Jesus realized this, and for some time had conducted his ministry in the northern province of Galilee. However, when Lazarus died he announced his intention of returning to Bethany, which was near Jerusalem. The disciples were perplexed by this. Thomas said to them, "Let us also go, that we may die with him." — John 11:16, 18

Matthew 16:21, 22, reads, "From that time forth began Jesus to show unto his disciples, how that he must go into Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee."

While Jesus thus plainly told his disciples that he expected to be put to death, they could not find it in their hearts to believe it. How could this be if he were the one who had come to establish a kingdom? While they had confidence in what Jesus said, they seemed to hope that in this matter he was overly concerned, and that what he predicted would not come true.

Jesus emphasized it would be in Jerusalem that he would be apprehended by his enemies, so we read, "Because he [Jesus] was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear, he said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return." — Luke 19:11, 12

From this parable the disciples evidently gathered the thought that Jesus, whom they correctly believed to be the Messiah, was going away and that it would not be until he returned that he would establish the long-promised kingdom, that government of peace which was to extend its sphere of influence worldwide. They knew not where the far country was, to which Jesus indicated in the parable he was

going. They seemed not to be particularly concerned with this. What they did want to know was when he would return, and what signs there would be to indicate the fact that he was again present.

So, just a few days before Jesus was crucified, we find him on the Mount of Olives with his disciples, and they are questioning him. "Tell us," they said, "when shall these things be? And what shall be the sign of thy coming and of the end of the world?" (Matt. 24:3) Just before these questions Jesus had told his disciples that the beautiful Temple at Jerusalem was to be destroyed, that there would not be one stone left upon another. (Matt. 24:1,2) It was evidently, in part at least, to this prophecy that the disciples referred in their question, "When shall these things be?"

But they were interested in more than this. They remembered the parable in which Jesus pictured himself as a certain nobleman going away into a far country, and returning to establish a kingdom. They were concerned about this, for had not Jesus promised that they would share with him in the glory of that kingdom? How long must they wait for this exaltation, and how would they know when the time of waiting was ended?

The **King James Translation** does not bring out the real import of the disciples' questions concerning these important matters. A translation more true to the Greek text would be, "What shall be the sign of thy **presence**, and of the end of the **age**?" It is the Greek word **parousia** which, in the **King James Version**, is mistranslated 'coming'; and the Greek word **aion** is mistranslated 'world'. The disciples did not ask him for signs which would indicate that the coming of Christ was near. They wanted to know how they would be able to discern the fact of his second presence, and that the age of waiting for his return had ended.

It was natural for the disciples to ask for a **sign of**

the Master's second presence, for it was only by means of signs that they recognized that the Messiah was then in their midst. There was nothing in the prophecies to describe the appearance of the Messiah—the contour of his face, the color of his hair, his height. Jesus had ministered throughout Israel for more than three years. He had healed the sick and raised the dead, but practically the entire nation was blind to the fact that he was the Messiah.

The disciples were favored in being able to recognize him as the Messiah, and this was because they saw, and correctly interpreted, the signs which accompanied his ministry. When Jesus would reassure John the Baptist, he simply called attention to some of these signs. So now, the disciples reasoned, if Jesus was going away and returning later, they again wanted to be among the favored ones who would discern the fact of his presence. Since signs had revealed his first presence to them, they reasoned, and correctly so, that his second presence would also be revealed by signs, hence their question, "What shall be the sign of thy presence, and of the end of the age?"

Jesus' Reply

Jesus did not tell the disciples that their question was out of order, that when he returned he would be suspended in the sky where everybody could see him, hence a sign would not be needed to reveal the fact of his return. Instead, Jesus acknowledged the appropriateness of the disciples' question by the fact that he gave them a long list which together would constitute the sign by which the fact of his second presence would be revealed to his people. In other ways, too, Jesus' answer to the question, "What shall be the sign of thy presence, and of the end of the age?" showed its pertinence to the subject in hand.

Naturally, the disciples were also interested in the time of their Lord's return. This event was doubtless

included in their question concerning when these things would take place. In his humility, Jesus acknowledged that he did not then know the time of his return. "Of that day and hour knoweth no man," Jesus said, "no, not the angels of heaven, but my Father only." (Matt. 24:36) After Jesus was raised from the dead, and when he appeared to his disciples for the last time, he said, "It is not for you to know the times or the seasons, which the Father hath put in his own power."—Acts 1:7

Many students of prophecy are in the habit of reading more into these statements by Jesus than he intended. He did not say that he would never know the time of his return. He merely said that he did not then know. Nor did his statement that the times and the seasons (I Thess. 5:1) of the divine plan were in the hands of his Father imply that the Father, in his own time and way, would not reveal some of the time features of his plan to his faithful people.

In humbly confessing that he did not then know the time of his return, so could not answer this part of the disciples' question, he prepared their minds for a basically important truth which all the LORD'S people should know. He said, "Watch therefore, for ye know not what hour your Lord doth come." (Matt. 24:42) This indicates clearly that the time of our Lord's return would not be known in advance. But even more important, it suggests that only those who watched would know that he had returned.

In order to grasp this thought with clarity, it is essential to realize that Christ does not come as a man at his second advent. No, he sacrificed his humanity for the sins of the world. Or, in fulfillment of Jesus' own statement, he gave his "flesh" for the life of the world. (John 6:51) Jesus was not raised from the dead as a man, but as a glorious divine being. He was present with his disciples for forty days before he returned to heaven; but they saw him only

on brief occasions, and then it was necessary for him to miraculously appear to them else they could not have seen him at all.

Since his resurrection Jesus is the “express image” of his Heavenly Father, the “invisible God,” “whom no man hath seen, nor can see.” (Heb. 1:3; Col. 1:15; I Tim. 1:17; 6:16) The existence of Jehovah is recognized, not by our ability to see him with the natural eye, but because we discern the signs which prove that he “is, and . . . is the rewarder of them that diligently seek him.” (Heb. 11:6) Just so, it is only by means of the signs which were to accompany the return of Jesus, that we are able to discern the fact of his second presence. This is why Jesus admonished his disciples to **watch**.

It is important, then, to understand the manner of our Lord’s return if the signs which he outlined to his disciples are to have vital meaning for us. If the traditional theory of Christ’s return, which is that he will come crashing down through the sky, accompanied by a blinding glare of light, flaming fire to engulf the earth, and ear-splitting blasts of trumpets, were true, there would be no point in watching for his return—for those who did not watch would know about it as soon as the watchers!

For What Do We Watch?

This, naturally, raises the question as to what Jesus meant by watching. For what are the LORD’S people to watch? Obviously, they are not to watch the sky at all. Human vision is limited. If Jesus were to come in the literal manner suggested by the traditions of the Dark Ages, and if his faithful saints in various parts of the earth were all watching the sky to see him come, the vast majority of them would, of necessity, be sorely disappointed. Only those within a radius of a few square miles at the most would be able to see, while those outside this small circle—in other

parts of the country and the world—would be denied this ecstasy of joy.

No, this is not what Jesus meant! Instead, his admonition was to watch for the sign which he outlined to his disciples, as well as the signs which are elsewhere set forth in the prophecies of the Bible. In other words, the LORD'S people, who are alert to their privileges, watch the events taking place in the world and in the church with the view of determining whether or not they are the ones foretold by Jesus, by the apostles, and by the prophets, which were to betoken the fact that the Master had returned. Peter expressed the thought very beautifully when he wrote, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts."—II Pet. 1:19

An Illustration

After telling his disciples that he did not then know the time of his return, that only his Heavenly Father knew this, Jesus added, "But as the days of Noah were, so shall also the coming [Greek, **parousia**, 'presence'] of the Son of man be. For as in the days [of Noah] that were before the Flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the Flood came and took them all away; so shall also the coming [presence] of the Son of man be."—Matt. 24:37-39

The point of this illustration is that the people in general in Noah's day did not know the significance of the time in which they were living; they did not know, that is, until the calamity of the Flood was upon them. But Noah knew, and his family knew, for they believed what God had told them.

Luke's quotation of this statement by Jesus makes the point even clearer: "As it was in the days of Noah, so shall it be also in the days of the Son of man." (Luke 17:26) This reveals clearly that Jesus was not speaking of the time of his arrival, but of his presence. As Noah was present in the 'days of Noah', so Jesus is present in the 'days of the Son of man'. This, we submit, is a self-evident fact.

And this being the case, it brings to light another important truth concerning the Lord's return, which is, that after he comes, there would be a time when his own people would know about it and understand its significance, while the vast majority of mankind, just as in the days of Noah, would know not.

As the Sun

The manner of Jesus' return and second presence is further made plain by him in another illustration. We quote: "Wherefore, if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming [**parousia**, presence] of the Son of man be." — Matt. 24:26, 27

Here we have a number of important points brought to our attention. First, Jesus disabuses the mind of the student of prophecy of the idea that he was to return as a man who could be hidden away in a desert, or in some secret chamber. He wanted his disciples to know they were not to watch by searching for him as they might look for someone who was lost in the desert, or smuggled away by enemies to some secret chamber.

Since he was not to return as a man to be seen by the natural eye, his presence would be discovered in other ways. To help us grasp this, Jesus gave another illustration.

“As the lightning cometh out of the east,” he said, “and shineth even unto the west; so shall also the coming [presence] of the Son of man be.” Here, again, the word **parousia** is used, which means presence rather than coming. Jesus is illustrating the effect of his presence, not the suddenness of his coming, as some have misunderstood this illustration to teach.

The Greek word translated ‘lightning’ in this text is **astrape**. Its use in the New Testament is very interesting and revealing. It is translated ‘lightnings’ in Revelation 4:5; 8:5; 11:19; and 16:18. In these instances ‘lightnings’ are used to symbolize the diffusion of knowledge.

In Luke 11:35,36, this same Greek word is translated ‘bright-shining’. The passage reads, “Take heed therefore that the light that is in thee be not darkness. If thy whole body therefore, be full of light, having no part dark, the whole shall be full of light, as when the bright-shining of a candle doth give thee light.” Here the bright-shining of a candle is compared with the knowledge of God, the light that fills the hearts of the LORD’S people.

When Jesus used this word **astrape** to describe the effect of his second presence, he said it would be as a light, a bright-shining, that would come out of the east and shine even unto the west. It is only the light of the sun which fits this description. The lesson, then, Jesus conveys by this illustration, is that his return and second presence will result in a worldwide dissemination of knowledge, symbolized by light, a light that would eventually dispel all superstition, all satanic darkness, and cause the knowledge of the glory of God to fill the earth as the waters cover the sea.

In this lesson Jesus did not use the Greek word for the sun. As the sun rises there is a brief period of semi-darkness, but within minutes after the sun appears above the horizon there is broad daylight; but the enlightenment

which comes to the world as a result of the second presence of Christ will be more gradually diffused. This light will be as the sun in the sense that the whole world will be enlightened by it, even as the sun shines from east to west; but the work of enlightenment will be gradual, requiring the thousand years of Christ's presence and kingdom reign to accomplish it fully.

In Zechariah 14:6,7, we have a prophecy of the thousand-year day of Christ's presence, which reads, "It shall come to pass in that day, that the light shall not be clear, nor dark: but it shall be one day which shall be known to the LORD, not day, nor night: but it shall come to pass, that at evening time it shall be light." This is fully in keeping with Jesus' illustration of the effect of his second presence. He is that true light which eventually will enlighten every man that cometh into the world, but it will require the entire thousand years of his kingdom to accomplish this. Thus it will not be until the close of that day, and in the evening, or beginning of the ages of eternity to follow, that it will be entirely light.

In Like Manner

At the time of Jesus' ascension, when he returned to the heavenly courts, his disciples were somewhat bewildered by what had happened, and an angel appeared to them and said, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:11) Surely this emphasizes the fact of Jesus' personal return: **this same Jesus**, shall so come in like manner as ye have seen him go!

During his ministry here on earth, Jesus said, "Before Abraham was, I am," meaning that he existed long before Abraham did. (John 8:58) As a matter of fact, Jesus, the **Logos**, was the "beginning of the creation of God."

(Rev. 3:14) But when he was made flesh, he continued to be the same personality, the same being. So when he gave his flesh for the life of the world, and in the resurrection was exalted to the divine nature, he continued to be the same Jesus, even though exalted to the highest of all planes of life in God's great universe. And, as promised, this same Jesus was to return, and again be present to serve humanity, to uplift and bless the fallen race with health and life.

The angel promised that Jesus would so come in like manner as the disciples had seen him go. And what was that **manner**? It was quiet and unobserved by the world, the only ones knowing about it being the disciples to whom he had miraculously appeared for the last time. Nor did these actually see Jesus ascend into heaven, for a cloud received him out of their sight. (Acts 1:9) We have already seen that only the faithful disciples of Jesus were to see him when again he would be present.

For forty days after his resurrection Jesus was with his disciples, but most of this time he was invisible to them. They were convinced of his resurrection and of his presence by signs, some of which were his appearances in various bodies of flesh. (John 20:30) Now the angel had promised that this same Jesus was to return, and doubtless they realized that when he did return, only those who were watching for the signs would be aware of the great event.

Every Eye Shall See Him

Revelation 1:7 is another prophecy descriptive of the manner of Christ's return, and of those who will be affected by it. We quote: "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him." This text has been misused in an attempt to prove the erroneous theory that Jesus will return as a man and be

suspended in the sky until every individual throughout the whole earth has had an opportunity to see him. But this crude interpretation of the prophecy is quite out of harmony with the Bible's use of language.

Let us note, for example, how the Bible uses the function of the eye to symbolize discernment. After Job's long experience of calamity and trial, he said in prayer to his God, "I have heard of thee by the hearing of the ear: but now mine eye seeth thee." (Job 42:5) All will concede, we believe, that Job did not see God literally, for no man can see him and live. — Exod. 33:20

Jesus said to his disciples, "Blessed are your eyes, for they see." (Matt. 13:16) Here again, the function of the eye is used to symbolize discernment. Still another and very revealing example of this is found in the prophecy of Isaiah. This prophecy refers to the kingdom age, the time during which every eye will eventually see Jesus. It reads, "The LORD hath made bare his holy Arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God." — Isa. 52:10

Turning again to the prophecy of Revelation 1:7, we note its statement that Jesus comes in clouds. These are storm clouds of trouble upon mankind, and it will be these very clouds, together with events following the tribulation which they symbolize, that will reveal to the world the fact that Christ has returned and has taken up his great power to reign. — Rev. 11:17, 18

That all the tribes of the earth wail, or mourn, because of Christ's return does not imply that the human race is destroyed. This mourning will be but temporary, and incidental to the overthrow of Satan's world, preparatory to the establishment of Christ's kingdom. With the king present, the kingdom established, and the saints reigning with our glorified Lord, the mourning of the people will be

turned to joy. Just as the faithful followers of the Master rejoice as they see the early signs which betoken his return, so mankind, when the progress of events reveal his presence to them, will also rejoice, even though the circumstances through which they see him will, at first, be distressing.

It will be then that both the church and the world will realize that the loving God of heaven has, throughout the ages, been working out his plan for the blessing of his earthly creatures. The long and patient waiting of God's faithful servants for the fulfillment of his promises will be at an end. They will then know every detail of the divine plan has been accomplished exactly as Jehovah designed, and exactly in his due time.

Then the perfect day of our text will have arrived, and the shining light of divine truth which has illuminated the just ones throughout the time when darkness has covered the earth and gross darkness the people, sufficiently to guide them in their service and assure them of God's love, will have scattered all the darkness. (Isa. 60:2) Then, not only will those who have served God in the past without a full knowledge of his purposes, know him and understand his ways as they pertain to mankind, but all mankind will have an opportunity to know him; for the knowledge of the LORD will then fill the earth. (Isa. 11:9; Hab. 2:14) May we continue to look and pray for that perfect day! □



THE things to be restored by and through Christ are those things which were lost through Adam's transgression. (Rom. 5:18, 19) Man did not lose a heavenly, but an earthly paradise. Under the death penalty he did not lose a spiritual, but a human existence; and all that was lost was purchased back by his Redeemer, who declared that he came to seek and to save that which was lost. — Luke 19:10

Christian Life and Doctrine

The Sower

“He spoke many things unto them in parables, saying, Behold a sower went forth to sow.”

Matthew 13:3

THE words of this scripture introduce the first of eight parables recorded by Matthew in chapter thirteen, all of which are concerned with the kingdom of heaven. Although Jesus called this the parable of the sower, it has little to do with a sower. Rather, it describes four different kinds of soil which receive seed with four completely varied results.

“Behold, a sower went forth to sow.” (vs. 3) In ancient times, planting was done by throwing out seed which was carried in a pouch, or apron; this was called sowing the seed. Jesus said the seed illustrated “the Word of the kingdom.” (vs. 19) So the parable is about the Word of the kingdom being broadcast throughout the land by some agency. Who did that broadcasting at the time of this parable? We are told that “from that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.” (Matt. 4:17) Although Jesus did not say who the sower represented, he clearly expected his disciples to understand that he was the one distributing the Word of the kingdom.

We know the seed is good, and the sower is faithful. But the type of soil determines success or failure of the crop. Here is the parable in its entirety:

“Behold a sower went forth to sow. And when he sowed, some seeds fell by the wayside and the fowls came and devoured them up: some fell upon stony places where they had not much earth: and forthwith they sprung up because they had no deepness of earth: and when the sun was up,

they were scorched and because they had no root, they withered away. And some fell among thorns and the thorns sprung up and choked them: But other fell into good ground and brought forth fruit, some an hundredfold, some sixtyfold, and some thirtyfold. Who hath ears to hear, let him hear.”—Matt. 13:3-9

Hard Ground

“When anyone heareth the Word of the kingdom, and understandeth it not, then cometh the wicked one and catcheth away that which was sown in his heart. This is he which received seed by the wayside.” (vs. 19) The ‘wayside’ was hard ground, much like a roadway, so the seed never had a chance to sprout. It just sat there on the surface, ready prey for the birds to devour. Jesus said the Wicked One took away that which was sown in the heart. So, essentially, the wayside represents those with hard hearts.

Sometimes circumstances produce hardening of the heart. This can be illustrated by the soldiers who crucified Jesus. They had a despicable job to do, and they went right to it and did it. The seed can seldom take root in such untouchable hearts. There are other ways to acquire hardened hearts, and one is when we do the hardening ourselves. This was true of the Pharisees, who should have known that Jesus came in fulfillment of prophecy, and that he was the Messiah of promise. But they did not recognize him as such, but tried to stop him from preaching his message of salvation. They had no use for the seed he freely sowed.

Stony Ground

“He that received the seed into stony places, the same is he that heareth the Word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the Word, by and by he is offended.” (vss 20,21) This ground is different from the hard soil of the wayside. The seed is received by what seems to be good soil, a heart that is interested in it.

But no one can say what will happen to the seed until time passes. Luke 8:6 says it was because the seed lacked moisture that it withered away. Mark says that when the sun was up, it became scorched, and because it had no root, it withered away.—Mark 4:6

The sun, in this case, pictures the heat of the day—a withering influence. Because the seed has no moisture, it cannot sustain the heat of trial that comes upon it. Water is a symbol of truth, but this seed has little truth to sustain it. Those represented by the stony ground are captivated by the emotion of the moment—perhaps by a sermon, a book, or a charismatic personality. They may even be willing to put their “hand to the plow,” but their enthusiasm does not last. “No man having put his hand to the plow and looking back is fit for the kingdom of God.”—Luke 9:62

Those represented as stony soil are shallow, unreceptive, and unretentive. They are fickle supporters of the Master. Perhaps they are not quite as extreme as to cry, “Hosanna,” one day, and, “Crucify him,” another. They are in the category of those who cry, “Hosanna,” one day and disappear the next when the situation gets too arduous, or ‘hot’. The phrase, ‘is offended’, at the end of verse twenty-one, comes from a Greek word meaning ‘to stumble due to persecution’. This stumbling produces a withering effect. This is not what happens to a righteous man: “A just man falleth seven times, and riseth up again.” (Prov. 24:16) But on the stony ground, the sprouted seed withers, falls, and never rises again.

Thorny Ground

“He also that received seed among the thorns is he that heareth the Word; and the care of this world and the deceitfulness of riches choke the Word and he becometh unfruitful.” (vs. 22)|In this case, there is nothing particularly wrong with the soil. The seed sprouts, but so do the weeds. The parable implies that both grow together, but the weeds

flourish. Notice the words, “the thorns **sprung up** and choked them.” If left alone, the weeds always win out. Plant what you like, but if there is no cultivation or removal of the weeds, no crop will come to maturity.

The “deceitfulness of riches” is an apt expression. Consider the rich young ruler who wanted to know what he had to do to obtain eternal life. When Jesus told him to observe the commandments, he responded, “All these [commandments] have I observed from my youth. Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me. And he was sad at that saying, and went away grieved: for he had great possessions. And Jesus looked round about and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!”—Mark 10:20-23

There is no question in our minds about the young man’s heart attitude. His soil was good. He undoubtedly was telling the truth when he said he had tried to keep God’s commandments from his youth on. Because Jesus saw he was sincere, he loved him. But the man had great possessions; riches were choking out the Word, making him unfruitful. Although thorns are here equated with riches, they represent anything that keeps us from growing. Even extreme poverty could interfere with the growth of the seed. Such is the sentiment of the writer of Proverbs: “Let me be neither rich nor poor. So give me only as much food as I need. If I have more, I might say that I do not need you. But if I am poor, I might steal and bring disgrace on my God.”—Prov. 30:8, 9, **Good News Bible**

Paul wrote, “Demas hath forsaken me, having loved this present world.” (II Tim. 4:10) Demas is an example of soil overgrown with thorns that choke out the seed. This kind of soil represents those who crave the world and will not give it up. At the beginning, both the seed and weeds grow

together, almost as if they could co-exist. But time reveals that weeds cannot be allowed to remain if the field is to be productive. “I went by the field of the slothful, and by the vineyard of the man void of understanding; and low it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall was broken down. Then I saw and considered it well: I looked upon it and received instruction. Yet a little sleep, a little slumber, a little folding of the hands to sleep: so shall thy poverty come.”—Prov. 24:30-34

This principle also applies to Christians. Paul wrote: “Looking diligently lest any man fall of the grace of God; lest any root of bitterness springing up trouble you and thereby many be defiled.” (Heb. 12:15) The **Amplified Bible** uses the words “root of resentment (rancor, bitterness, or hatred).” As followers of Christ we must diligently remove thorns of bitterness and strife, before they take root and choke the seed.

Good Ground

“He that received seed into the good ground is he that heareth the Word and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.” (Matt. 13:23) This is the purpose for which the sower sowed his seed: fruitage. Just as in the parables of the pounds, and the talents, there is no criticism of one who accomplishes less than another. The important point is that each produce an increase. We must not be discouraged because we do not think we are bringing forth as much fruitage as someone else. Our objective must be to bring forth **some** fruit. Paul commended the Colossians with these words: “We give thanks to God . . . for the hope which is laid up for you in heaven, whereof ye heard before in the Word of the truth of the Gospel . . . and bringeth forth fruit, as it doth also in you, since the day ye heard of it and knew the grace of God in truth.”—Col. 1:3, 5, 6

Nicodemus

Nicodemus was a Pharisee who came to Jesus at night to

get answers to his questions. Should Jesus sow any seed over this piece of unknown ground? Many of us might have refused to spend time with a Pharisee. Pharisees were hard ground; they would not accept the message. But Nicodemus was different: he really wanted to know more. Although Nicodemus did appear to be different, he could have proved to be stony ground after all, ready to wither at the first sign of disapproval from his friends. If that was what the sower thought, he would never sow seed on that ground! But Nicodemus did not react to Jesus' message in a negative way. When the Pharisees were angry at those men who would not capture Jesus and bring him to them, Nicodemus spoke up and said, "Does our law judge any man before it hear him, and know what he doeth?"—John 7:51

Nicodemus was a wealthy man. Usually rich individuals are thorny ground, having many worldly interests to crowd out the growing seed. We follow the story along and find that Nicodemus' responsibilities did not replace his growing interest in the Word of the kingdom. How easy it would have been for us to convince ourselves that Nicodemus' heart was wrong, and not worthy of receiving the seed. But this would have been an incorrect conclusion. We are told later, at the time of our Lord's burial, "There came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. Then took they the body of Jesus and wound it in linen clothes with the spices, as the manner of the Jews is to bury." (John 19:39,40) By this loving act Nicodemus showed he was not ashamed of his faith. He was willing to defile himself by coming into contact with a dead body, although even the apostles, who must be considered good ground, were not there!

The Kingdom of Heaven Is Like Unto

The parable of the sower is recorded by Matthew, Luke, and Mark. There are seven more parables in chapter thirteen of Matthew: wheat and tares; mustard seed; leaven in

meal; hidden treasure; priceless pearl; drag net; and an instructed scribe. Most are not repeated elsewhere. We are told that all seven illustrate a particular lesson concerning the kingdom of heaven. This is also implied, but not stated, about the parable of the sower.

How can it be said that stony soil, weeds, wheat, leaven and meal, or good fish and bad, illustrate the heavenly kingdom? As recorded in Matthew 4:17, Jesus began to preach saying, "The kingdom of heaven is at hand," and sowing the seed illustrates the proclamation of that message. The kingdom is not limited to heaven since there are two phases of the kingdom—heavenly and earthly. Now is the time of preparation for those who will be of the heavenly phase. Their experiences and their growth are shown in these eight parables, and are well illustrated as threatened by weeds, leaven, stones, and other elements that can hinder their development during this age.

Lessons for Us

Why did Jesus give this parable? Perhaps it was to answer a question in the minds of his disciples. They may have been discouraged because they had so little to show for their efforts in preaching the Gospel, and announcing the arrival of Messiah. Although there were crowds gathering around Jesus one day, the next the people had vanished. It must have been so easy to say, "What's the use? So much seed is going to waste. Why bother?" But a sower does not think in those terms. He knows that despite all obstacles, some seed will bring forth fruit.

Three out of the four soils brought forth no fruit to maturity. Even all the good soil did not bring forth fruit to the same degree. But that fact did not trouble the sower. He knew that eventually, at the time of harvest, he would be rewarded for his efforts. We should remember this lesson if any suggest we stop holding public meetings, or doing general witnessing because we have so little results to show for it. Few who heard Jesus' proclamation of the kingdom

received it into good and honest hearts and brought forth fruit, so it should be no surprise if our experience today is the same.

There are other lessons for us in this parable. We can ask, "What kind of soil are we?" Because we are interested in the things of the Spirit, we know we are not the hard-packed soil of the wayside. Are we stony ground? If we are, the sprouted seed will wither away at the first sign of persecution. Hard and stony ground can be rendered suitable for crops by plowing and removing anything that interferes with growth. And even when the soil is properly plowed, weeds continually compete with the seed. Unless we actively remove anything that would seek to replace the Word in our hearts, we could have our growth in Christlikeness choked and destroyed.

At the conclusion of this parable, Jesus said, "Who hath ears to hear, let him hear." Jesus used this expression on seven occasions when he wanted to emphasize his words. Hearing is important; it is the way we receive the seed. But hearing is not enough; it must be translated into deeds, into fruitage. We cannot expect that hearing the truth, and only hearing it, will profit us. The ground that represents our hearts must be well plowed, well watered, and well weeded. First we hear, then we understand, then we grow and bring forth fruit.

Unfruitfulness is not the fault of the seed or the sower. It is the result of carelessness, inattentiveness, or becoming worldly-minded. May we rededicate ourselves to the growth of the seed within our hearts so we will not appear empty-handed at the time of harvest. "Herein is my Father glorified that ye bear much fruit; so shall ye be my disciples."—John 15:8 □



**"Before the mountains were brought forth,
or ever thou hadst formed the earth and the
world, even from everlasting to everlasting,
thou art God."
—Psalm 90:2**



Voices from the Past

BROTHER J. COPELAND, 1951 GENERAL CONVENTION

The Feast of Tabernacles

BROTHER Jens Copeland, of the Chicago Ecclesia, spoke on the topic, "The Feast of Tabernacles."

Israel had two great feasts each year—the Feast of the Passover in the spring, and the Feast of Tabernacles in the fall, following the Day of Atonement. To these two feasts the people from the entire nation were expected to come. The object was to assemble for fellowship, thanksgiving, and for making vows. Both of these feasts lasted for seven days.



The Feast of Tabernacles commemorated the wilderness life and entrance into the Promised Land. It was instituted at the time they passed from the wilderness into Canaan. It was called a feast of tabernacles because, during the seven days which it lasted, all the people lived in crudely made booths, or arbors made of branches of trees. All the people were equal during those seven days, for all rank or distinctions were forgotten.

During Israel's seventy years captivity in Babylon, much of God's arrangements were forgotten. But when they were released, and Nehemiah finished the rebuilding of the walls of Jerusalem, he arranged for a new year's celebration. When at that time the Law was read to the people it was realized that the Feast of the Tabernacles was due at that season. Promptly he set about making arrangements to keep this feast. He appointed Ezra, the scribe, to be in charge of

reading the Law to the people. This was done in relays, and during the recess periods the Levites explained the meaning of the Law to the people.

Fleshly Israel offered animal sacrifices at their feasts. We too offer sacrifices, not of animals, but of "the fruit of our lips." (Heb. 13:15) Fleshly Israel fellowshiped and praised God, making vows unto him. We also have made vows, daily renewing our consecration to follow in the footsteps of Jesus.

During the Feast of the Tabernacles, fleshly Israel was daily instructed in the Law of God; and so it has been with us. Fleshly Israel greatly rejoiced in the fact of God's favor toward the nation, and this was especially so at the time of the rebuilding of Jerusalem's walls. So we now are again building the walls of Zion, and we greatly rejoice!

When Nehemiah built the walls of typical Zion, there were enemy attacks at some points. The workers were instructed that when they heard the sounding of the trumpet at any particular point, to come to the assistance of those at that point. Sometimes in building the antitypical walls of Zion we need assistance. Right now I think we hear the trumpet blow for assistance with the witness work! Friends, let us respond, let us not forget our Feast of Tabernacles. □



Weekly Prayer Meeting Texts

AUGUST 7—If a man contend in the games, he is not crowned unless he strive lawfully.—II Timothy 2:5, **Diaglott** (Z. '02-265 Hymn 20)

AUGUST 14—It is enough for the disciple that he be as his Master, and the servant as his Lord. If they have called the Master of the house Beelzebub, how much more shall they call them of his household?—Matthew 10:25 (Z. '03-13 Hymn 139)

AUGUST 21—Seek ye first the kingdom of God and his righteousness.—Matthew 6:33 (Z. '02-350 Hymn 183)

AUGUST 28—Preach the Word; be instant in season, out of season.—II Timothy 4:2 (Z. '03-189 Hymn 116)

ENGLISH RECORDED LECTURE SERVICE

WE ARE pleased to announce to our British readers a **Recorded Lecture Service** operated under the auspices of the English Dawn. They will provide, on loan, recorded lectures on cassettes. Also, The Dawn magazine is read onto tape each month for those who have difficulty seeing. Service is for British Isles only. Direct your request to:

Dawn Recorded Lecture Service
102 Broad Street
Chesham, Bucks., England HP3 3ED

FOR YOUR NEWSPAPER

To the right is a suggestion for a small advertisement in your local newspaper. This outline is designed for three and one-half inches in one column.

• • •

AUGUST SPECIAL

On Sunday, August 17th, "Frank and Ernest" will discuss a topic of interest to many. Attractive circulars will be available for announcing this program, and you are invited to send for as many as you can use. They are free. Address your request to: The Dawn, East Rutherford, NJ 07073.

"Frank & Ernest"

Listen to these interesting topics to be discussed on

WGTO—540

7:30 a.m. on SUNDAYS

- Aug. 3-The Prince of This World
- Aug. 10-A World Transition
- Aug. 17-Creation vs. Evolution
- Aug. 24-Witness of Jesus
- Aug. 31-A People for His Name

SEND FOR the free booklet offered after each broadcast. Write to:

"FRANK and ERNEST"
Box 60, Dept. N
General Post Office
New York, NY 10116



Speakers' Appointments

MINISTERING THE GLORIOUS GOSPEL OF CHRIST

D. HOLLIDAY		E.K. PENROSE	
Seattle, WA	August 26	Cincinnati, OH	August 17
Portland, OR	27, 28	New York, NY	30, 31
Seattle, WA	29-31	L.B. POST	
G. JEUCK		International Convention August 2-8	
Seattle, WA	August 30, 31	Poland	10-17
N. KASPEROWICZ		Mulhouse, France	19
Allentown, PA	August 17	Lille, France	20, 21
Pottstown, PA	17	Great Britain	23-25
G. PASSIOS		J.H. SNYDER	
New Haven, CT	August 10	New London, CT	August 17
		J. TATE	
		Middletown, NY	August 10

Obituaries

The following brethren have recently finished their Christian course. We wish to express our sincere sympathy to the families and friends in their loss of these dear ones.

- Brother Andrew Bell, Vicksburg, MS—March 15. Age, 77.
Brother Willie Phillips, Vicksburg, MS—March 20. Age, 82.
Brother Willie Lacy, Vicksburg, MS—April 4. Age, 80.
Sister Margaret A. Sielen, Sierra Madre, CA—May 21. Age, 63.
Sister Ann Holliday, Guilford, England—May 28. Age, 91.
Sister Eugenia Pontenhy, Orlando, FL—June 5. Age, 93,
Sister Edith Brown Howell, Oklahoma City, OK—June 11.—Age
102
Sister Martha Maier, Buffalo, NY—June 14. Age, 79.
Brother William Edwards, St. Petersburg, FL—June 17. Age, 89.
Brother Paul Liskey, Sweet Home, OR—June 17. Age, 65.
Brother John Kalata, Antioch, CA—June 21. Age, 96.

We appreciate information concerning any brethren to be included in this list.

Conventions

INTERNATIONAL CONVENTION, Willingen, West Germany, August 2-8—Der Sauerland Stern Hotel. Write: International Convention of Bible Students, 1425 Lachman Lane, Pacific Palisades, CA 90272

DENVER, CO, August 15-17—Loretto Heights College, 3001 S. Federal Blvd., Denver. Marcia Kuehmel, 10201 Riverdale Road, #53, Thornton, CO 80229

CINCINNATI, OH, August 17—At the Harp's home, 2609 Merritview Lane 45231. Mrs Edith Harp, Sec.

JACKSON, MI, August 30-September 1—Inn on Jackson Square, 1 Jackson Sq. Mrs. Ray Lumley, 2531 Ashton Rd., Jackson 49203

NEW YORK, NY, August 30, 31—Rutherford Woman's Club, Corner of Montross and Fairview Aves. Contact Mr. Leo Post, 24 Lexington Rd., New City, NY 10956

SEATTLE, WA, August 30-September 1—St Thomas Center, Kenmore, WA. Contact: Mrs. C. Christiansen, 2404 E. 16th St., Bremerton, WA 98310

GREATER NEW LONDON AREA September 14—Mohegan Community College, Mahan Drive, Nor-

wich, CT. Contact: Miss Jewel Franco, 29 Cutler St., Groton, CT 06340

PITTSBURGH AREA, September 20, 21—Sewickly Grange Hall, Route 136, West Newton, PA. For information contact: Mr Mike Balko, 501 Pittsburgh St, West Newton 15089.

MILWAUKEE, WI, October 4, 5—Aurora Hall, 734 North 26th St. Contact: Mrs. John Pazucha, 4454 South 14th Street #3, 53221
Phone: (414) 292-4667

ORLANDO, FL, October 25, 26—Orlando Garden Club, 710 E. Rollins St., Orlando. Contact: Mrs. Stanley Jeuck, 587 Queens Mirror Circle, Casselberry, FL 32707

SAN DIEGO, CA, November 28-30—LaJolla Village Inn, 3299 Holiday Court, LaJolla. Contact: Ruth Rice, 8060 Wing Span Drive, San Diego 92119
Phone: (619) 589-1534

ST. LOUIS, MO, September 20, 21—Rodeway Inn South, 3660 South Lindberg Blvd., 63127. Contact: Mrs. Jane Prutzman, 10709 Wheeling Court, 63136
Phone: (314) 868-1986

~~~~~  
"Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the LORD."

II Corinthians 5:6  
~~~~~