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Highlights of DAWN

Shall He Find Faith?

OF ALL the questions a human being can ask, none is as deeply unsettling as: 'Whom can I trust?' ' So writes Norman Cousins in an article in the Saturday Review World. And in these troubled days men are asking that question more and more. A pervading loss of faith seems to be abroad in the land: mistrust and doubt concerning the nation's destiny, the government and its leaders, the state of the economy, the educational system, unemployment and inflation.

The single word that seems most concisely to describe the common feeling is "frustration," according to Robert W. Merry in the National Observer in an article headed, "Where Can We Turn?" "I don't remember ever seeing the kind of frustration we feel now," he quotes a machine repairman in the Chicago area as saying. "This country's situation seems almost as bad as it was in the Depression—maybe worse."

Many have lost faith in their fellow man; they are distressed at the steady disintegration and unraveling at every level, of moral standards. Watergate did not by any means encompass all the immorality that exists in this nation; it was merely the most deplored by decent people, and the most publicized because of its setting—because it was perpetrated by the highest placed and therefore those who should be the most respected of public officials.

It would be deplorable enough if Watergate were indeed merely an isolated example of the wrongdoing that has shocked this nation. But, "It's not only Watergate," reports the U. S. News and World Report magazine. "All across the

country, official skulduggery keeps surfacing—at national, State and local levels.’

Commenting on these conditions, Cousins writes: “One of the most vivid passages [of Thucydides’ History of the Peloponnesian War between Athens and Sparta] is not about a battle, but about the decline in honesty and integrity among the people themselves. There came a time, Thucydides wrote, when no man dared trust another. The lowering of personal standards was a basic factor in the decline of Athenian civilization.’”

Science the Cure-all?

In recent decades our scientists have accomplished many amazing feats, foremost among which is undoubtedly the landing of men on the moon. But there have been scores of other—perhaps lesser but nonetheless astonishing—scientific developments, which are now generally accepted as routine, such as world-wide television, supersonic air travel, life-extending medical advances, computers that astonish us with their mathematical wizardry.

These near-miracles have led some to hope that the world’s ills could be solved by science and technology. Not so, says Sir Bernard Lovell, a leading British scientist. “Man’s belief that science and technology are all-powerful is a ‘tragic myth,’” he says. Science is not a “magic wand” that can simply be waved to rid the world of its problems in the wink of an eye.

“As soon as you try,” says Lovell, “a host of other problems arise which have nothing to do with science and [which] cannot be solved by scientists or the methods of science.” On one occasion in Great Britain when an attempt was made to apply modern concepts of science to solving certain industrial problems, the unforeseen result was massive social reaction and serious labor problems.

Modern science has also produced the supersonic jet plane, which many fear will seriously damage the atmosphere. It has

produced the nuclear bomb, which has the power to destroy civilization. It has developed modern fertilizers to increase the yield of food products, while polluting the world's vital streams. It has built nuclear power plants, whose wastes may contaminate the earth for untold centuries. Indeed, in recent weeks a Federal engineer employed by the Nuclear Regulatory Commission, and three other engineers employed by the General Electric Company's nuclear division, have all resigned their positions to emphasize their fears that nuclear power plants are unsafe.

So we find that even some of our scientists do not place great faith in their own technology as a cure-all for the world's manifold ills.

Fear of the Future

Another area of concern is for the future. This fear, this loss of faith in the future, lies heavily on many hearts. Perhaps it is evidenced as well as anywhere in the attitude of a senior at the state university in Northern Thailand, who was about to leave Thailand to continue her studies in America, as reported by writer Wesley Pruden, Jr. "Everyone tells me how fortunate I am," she says. "But I don't know. When I finish my education in America, maybe there won't be a Thailand to come home to. . . . When you are 21 years old you should look for the future, not fear it. But many of my friends feel the same way that I do."

How sad that young hearts should be troubled with such hopeless visions of the future!

Loss of Faith in God

But sadder still is the fact that so many today are losing their faith in God, and in his Holy Word. Empty pews, dwindling finances and decaying church buildings are common problems with many church leaders. All over this nation we see former church buildings converted into movie houses, funeral homes, feed stores, museums, and bowling alleys.

In England, the Anglican Church of All Saints and St. Barnabas is falling to pieces, says Newsweek Magazine. "Although St. Barnabas serves a parish of 13,000, fewer than twenty parishioners regularly brave the dank, cold pews to attend Sunday services. 'We have lost hope,' says the vicar. . . . 'The only time they need me is when they are dead.'"

Many ministers believe they are losing influence over people to secular specialists such as psychologists. In the past 25 years, for example, the number of mental-health workers has jumped more than 600 per cent, while the ranks of the clergy have shrunk by 20 per cent.

But perhaps the greatest loss of faith is among the ranks of the clergy themselves. The startling results of one poll of more than 7,400 Protestant clergymen taken some years ago revealed that some 75 per cent said they did not believe the Bible is the inspired Word of God. If the shepherds of the flock have so completely lost their way, what hope can there be for the sheep?

Decline of Esteem for the Church

The extent to which esteem for the church has declined may be judged from the results of a recent national poll which ranked the clergy 29th among professions "most respected" by the public, according to a report in the U. S. News and World Report.

Also, in a survey of leading Americans who were asked to rate various classes of institutions and organizations according to their influence "on decisions or actions affecting the nation as a whole," organized religion was given an amazingly low 23rd position out of a total of 24 institutions: well behind agencies of the government, television, labor unions, newspapers, financial institutions, magazines, radio, family, educational institutions, and many others.

And what, today, are those numbers who formerly occupied church pews doing? Well, many are simply staying home, while many others are pursuing newfound pleasures made

possible by increasing affluence and shorter hours of labor. Others have concluded that it is all so very futile, for "God is dead."

This concept was first promoted by one Thomas J. J. Altizer, a professor of religion at Emory University in Atlanta, Georgia, in the very heart of fundamentalist country. Altizer taught that God should not be regarded as a Supreme Being, but rather as a presence pervading the entire universe. He states that this idea is still alive, and adds, "The most important evidence that God is dead is the hopelessness in today's world." Somewhat along this same line, others ask, "If there is a God of love, and wisdom, and power, why does he not do something about the evil conditions and injustices that oppress mankind?"

Growth of Cults

Still others are taking questionable refuge in the growing numbers of new cults. Writer-scientist Charles Fair has recently published a book in which he "examines the current fascination with mystery cults, psi phenomena, 16-year-old gurus, astrology, and other 'nonsense' that supposedly educated people might reasonably snub." To say nothing of six-year-old boy evangelists!

What has given rise to this boom in curious new cults—cults with strange-sounding names, putting forth stranger teachings and practices? Fair suggests it is because many people are frightened. Having abandoned faith in religious orthodoxy, along with its teachings of life beyond the grave, they are seeking to fill the vacuum, and overcome their anxiety, by finding some substitute for their former beliefs.

And so we find that faith in the existence of a God of love, faith in his promises, faith in a God who cares, is truly at a low ebb. Indeed, far from being an age of faith in God and in his Word, and of walking in his righteous ways, we are living in a time of increasing licentiousness, immorality, and decadence. The obscene moving picture films which are so

popularly attended by young and old, the vulgar theatrical plays, grossly offensive books, magazines, and television shows, all testify to the downward course of moral standards in the world today.

“When the Son of Man Cometh . . .”

But this very faithlessness that is abroad in the world today is just one more proof of the truth of the Bible and that God is in his heaven, for it was foretold by our Lord Jesus almost 2,000 years ago. It proves that God's plans are going grandly forward, and that Jesus is even now present as his agent in directing earth's affairs, preparatory to establishing the millennial kingdom on earth.

In concluding the Parable of the Unjust Judge, our Lord said, “When the Son of man cometh, shall he find [the] faith on the earth?” (Luke 18:8) Here Jesus directly refers to this lack of ~~the~~ faith on the part of the people as a sign of his second presence. And in the 24th chapter of Matthew our Lord further associates his second presence with the end of the Gospel Age and the great time of trouble with which this present evil world shall pass away, preparatory to the establishment of Christ's kingdom on earth.—Matt. 24:3, 21, 22

Thus we see that the faithlessness which is being increasingly manifested in the world is another sign to us that our Lord is present, that we are in the end of the Gospel Age, and that the establishment of Christ's kingdom on earth is near. And we believe that the manifold problems of the world, which are defying solution by man, indicate that we have already entered into the beginnings of that great time of trouble which will finally bring about the destruction of this present evil world.

“Shall He Find Faith on the Earth?”

The Apostle Peter, also, informs us that this lack of faith in God and in his promises is a sign of the times in which we are living. It tells us that we are in the last days of this present

evil world. Peter writes, "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? [Where is his promised presence?] for since the fathers fell asleep, all things continue as they were from the beginning of the creation."
—II Pet. 3:3,4

But this is not so, Peter says. Things are **not** continuing as they were from the beginning! "For this they are willingly ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against [until] the day of judgment and perdition [destruction] of ungodly men."—II Pet. 3:5-7

Peter here tells us that the scoffers will have closed their eyes to the remarkable fact that a world was destroyed back there in the Flood because of the wickedness that developed. That was a truly tremendous event in the history of man! And God's purposes continue, as then, to go forward according to his wise and loving plans.

But God is not to be hurried, Peter says. "Beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." (II Pet. 3:8) The Lord has not forgotten his promises, Peter explains, but is long-suffering toward all his human creatures.

That first world, or social arrangement of earth, the Apostle reminds us, came to an end in the Flood. But the present world (composed of the "heavens and the earth, which are now") is permitted to continue its downward course until the day of judgment, that thousand-year period of the reign of Christ and the church. This world will be destroyed in the day of the Lord (Jehovah), wherein Peter says it shall pass away with a great noise, and melt with fervent heat, and be burned.—II Pet. 3:10,12

He does not say the planet Earth is to be destroyed, even as the planet Earth was not destroyed when the first "world" passed away in the Flood. He is talking about the destruction of the faithless ecclesiastical heavens and the wicked social arrangements of the earth, which together form the "world."

The Apostle Peter has already told us that there would be scoffers and doubters in the last days; and now, since he relates the destruction of this present evil world chronologically to the day of the Lord (Jehovah), we are given further confirmation of where we are on the stream of time; for, as we have noted earlier, we believe we are already in the early stages of this day of Jehovah, or time of trouble.

This day of Jehovah is variously described in the Old Testament as the day of the Lord's vengeance; as a destruction from the Almighty and of travail; a time when the world will be punished for its iniquity; the day of his fierce anger; a day of darkness and gloominess and fire; a day of battle; a day of wrath, trouble, and distress, because men have sinned against the Lord God. (Isa. 34:8; 13:6,8,11,13; Joel 2:1,2; Zech. 14:1,2; Amos 5:18; Zeph. 1:14,15,17) We believe the troubles now afflicting the world indicate that we are in this day of Jehovah.

"And Knew Not"

Our Lord Jesus also spoke of the passing of that first world, or arrangement, at the time of the Flood. "As the days of Noah were," he said, "so shall also the coming [presence] of the Son of man be. For as in the days 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

Here our Lord states that the people were completely unaware of the disaster that was about to come upon the earth and were going about their worldly affairs on a

business-as-usual basis; and all were destroyed except Noah and his sons, and their four wives. So also, Jesus says, shall it be with his presence at this second advent and the end of the age. And so we find it! The faithless world does not recognize the significance of the extraordinary events taking shape before their eyes; they do not know that our Lord Jesus is present, directing the affairs of the world; they do not sense that this faithless, evil order is soon to pass away. Even as it was in the days of Noah!

But the Apostle Peter concludes his message on a high and joyous note. He tells us that following the awful destruction of this present world in the day of God's wrath, Christ's glorious kingdom will be established. He writes, "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." (II Pet. 3:13) It is for that glorious new world that men have been unwittingly longing ever since sin entered into the world.—Rom. 8:19-23

All Shall Know Him

Today, even as our Lord foretold, and as Peter confirmed, there is little faith in God and in his promises. Mankind in general do not know God; and there can be no faith in one whom they do not know. They do not know of his ages-long, loving plans on their behalf. They do not know their Lord and Savior Jesus Christ, who died that they might have life.

But in that glorious new world wherein dwelleth righteousness; in that wonderful thousand-year day of judgment, the times of man's restitution to that perfection which was lost because of sin; in that new day when Christ and his overcoming church are reigning, and the world of mankind has been called forth from the grave, then "the earth shall be filled with the knowledge of the glory of the Lord [Jehovah], as the waters cover the sea." (Hab. 2:14) In that day "they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith

the Lord: for I will forgive their iniquity, and I will remember their sin no more.”—Jer. 31:34

And when men's hearts in that day are touched with understanding of God's great love for them, and knowledge of Christ's sacrifice on their behalf, how they will be moved with love and reverence and gratitude for their great Creator, and for their Redeemer, and love for their fellow men! For no longer will darkness cover the earth, and gross darkness the people. (Isa. 60:2) There will be no more frustrations to plague the heart of a machine repairman in Chicago; no fear of the future to haunt a young teacher in Thailand; no more seeking refuge from life's uncertainties and troubles and sorrows in strange cults. In that day all will know and love and trust their Heavenly Father, and their Lord Jesus, and they will love their neighbors as themselves. The world has long been in darkness concerning God's loving purposes for mankind, but soon the veil of ignorance is to be removed. It will be the time when Christ and his faithful overcomers are reigning over the earth.

“In this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation.”—Isa. 25:6-9



Bible Study

LESSON FOR APRIL 4

Man Under Judgment

MEMORY SELECTION: "Verily I say unto you, Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."—Matthew 25:40

SELECTED SCRIPTURE: Matthew 25

THIS passage is taken from the Parable of the Sheep and the Goats. The parable begins with verse 31 and ends with verse 46. In the opening verse we catch a glimpse of the time when, in the future millennial kingdom, our Lord Jesus, together with his church, shall sit on the anti-typical throne of David.

During that time of judgment for the whole world of mankind, the faithful ones of the Gospel Age will be associated with Jesus for the very purpose of dispensing life-giving blessings to all the obedient. At that time all the family of man will be on trial to see whether or not they are worthy of those blessings. Those who indicate a sheeplike disposition will occupy a position of favor on the Lord's right hand, while others, showing a goatlike disposition, are represented as being on the left.

It will take a long time to accomplish this great work for the recovery of the human race from the ravages of sin and death; in fact, it will require the entire thousand years of the millennial kingdom. Those who make progress in their walk up the highway of holiness and who develop the spirit of obedience will become members of the Great Shepherd's flock, on the right hand of favor, thus indicating their worthiness of attaining everlasting life. "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—vs. 34

The Scriptures tell us that there will be some who will not make satisfactory progress during those times of restitution, and, although every provision

will have been made to assist them back to the nurture and admonition of the Lord, they will show their unworthiness of receiving further of the blessings available to them under the provisions of the kingdom. They are pictured as being on the left hand, or position of disfavor. "Then shall He say also unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the Devil and his angels."—vs. 41

We note in the parable that both classes, the sheep and the goats, were surprised at the judgment meted out to them. The sheep were told that the King was hungry, and they gave him food to eat; thirsty, and they gave him water to drink; a stranger, and they took him in; naked, and they clothed him; sick, and they visited him; in prison, and they came unto him. It was then that the righteous asked him, "Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?"

Then, on the other hand, the same statements were made to the unfaithful class represented by the goats. For to them the King said, "I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not."

BIBLE STUDY

(vss. 42, 43) There was the same element of surprise in their question when they said, "Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?" (vs. 44) And the Lord's answer to them was, "Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me."—vs. 45

During the times of restitution the sheep class will assist one another up the highway of holiness, whereas those who have not developed an appreciation of the privileges of the millennial kingdom will have no such attitude of heart toward their fellow creatures. The reference in the parable to the meat and drink may picture understanding that will be given out to those in need of it. At that time the sheep will go out of their way to help the strangers and help them to seek to cover their nakedness, or propensity toward sin, by willing obedience to the laws of the kingdom. And what a glorious time it will be when the hungry and sick and those who are returning from the great prison house of death are given every opportunity of attaining everlasting life! The sheep of that future age will have the privilege of sharing in that wonderful work of the kingdom.—Rev. 22:17 □

The Rejected King

MEMORY SELECTION: "What shall I do then with Jesus which is called Christ?"—Matthew 27:22

SELECTED SCRIPTURE: Matthew 26 and 27

IN THIS lesson we have an account of our Lord Jesus' trial before the Roman authorities. "And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest." (Matt. 27:11) In answer to Pilate's inquiry, the Revised Standard Version renders Jesus' reply, "You have said so." And indeed Jesus was a King, even as he states in John 18:37: "Thou sayest that I am a King. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice."

The episode of the release of Barabbas, instead of Jesus, commands our attention as it is recorded by all four of the Gospel writers. Matthew calls him "a notable prisoner" (vs. 16); Mark associates him with murder and insurrection (Mark 15:7); Luke tells us that he was guilty of sedition and murder (Luke 23:19); and John says that

Barabbas was a robber. (John 18:40) In connection with this matter of the release of Barabbas, there is an interesting footnote in the Emphatic Diaglott under Matthew 27:16. Concerning the name Barabbas, it is suggested that some ancient authorities read, "Jesus, the son of Abbas," later manuscripts omitting the word "Jesus" in honor of the name. If his name indeed was Jesus, then there was a deeper meaning to the question raised by Pilate: "Which would you like me to release to you, Jesus Bar-Abbas, or Jesus called Messiah?" (The New English Bible) The fast-moving events of our Lord Jesus' trial and execution had indeed been hastened by this fateful decision.

As Jesus hung on that cruel cross, there was placed over his head an inscription which read, "Jesus of Nazareth, the King of the Jews." He was murdered on the technicality that he claimed to

be a king. He was the rejected king, and yet we are reminded that Satan had once offered him the opportunity of becoming a king, under very different circumstances than his life of suffering and denial had led him to.

And the people who watched him hang on that cross shouted abuses at him and said, "Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross." (vs. 40) Are we not reminded again that Satan had once tempted our Lord to establish his identity as the Son of God by leaping from the pinnacle of the temple? Jesus, of course, realized the full implications of the temptation and the necessity of obeying the will of his Heavenly Father.

As he hung there, Jesus made no attempt to call upon God to remove the suffering he must endure, or to make any outward demonstration that he was the Son of God. And again, "The chief priests mocking him, with the scribes and elders, said, he saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him." (vss. 41, 42) But Jesus made no effort to save himself. If he had, the corresponding price for Adam's sin would never have

been paid, and the invitation to share with him in his glory would never have been extended to others who would gladly lay down their lives also in following him.—John 12:23-33

Following Jesus means to take up our cross, even as he did. As he was despised and rejected of men, so should his followers be, for the disciple is not above his Master. Jesus was faithful even unto death, and so must his faithful followers be if they are to reign with him in the future thousand-year kingdom of righteousness. To be baptized into Jesus Christ means to be baptized into his death.—Rom. 6:3-5

It was necessary for our Lord to bear the full penalty of sin, even including the withdrawal of his Father's favor, when he cried, "My God, my God, why hast thou forsaken me?" (vs. 46) However, in full submission to the Heavenly Father's will he again cried out, "Into thy hands I commend my spirit: and having said thus, he gave up the spirit." (Luke 23:46) The rejected King, therefore, was the victorious King who bore the sins of the whole world on his shoulders and will, in due time, appear before the world as the Sun of Righteousness who will arise with healing in his wings.—Mal. 4:2 □

After Rejection—Resurrection

MEMORY SELECTION: “Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world [age].”—Matthew 28:19-20

SELECTED SCRIPTURE: Matthew 28

AND the angel of the Lord said to Mary Magdalene and the other Mary who had gone to Jesus’ sepulchre, “Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said, Come, see the place where the Lord lay.”—28:5, 6

Jesus’ faith had been rewarded, and God had indeed raised him on the third day. Pilate, no doubt, had thought that the whole affair concerning Jesus was over. The temple priests also probably thought that they were rid of our Lord. And the disciples were shocked and in despair, believing and hoping as they did, that Jesus had come to save Israel. There were numerous perplexing questions in the hearts and minds of many on that most momentous occasion in the history of the world.

Our Lord was indeed born (of the) Spirit, and he manifested himself in various ways to show that he was no longer a human being. He had sacrificed his life and body of flesh so that he could successfully pay the price for the sins of the whole world. He had, in fact, proclaimed to his disciples that “All power is given unto me in heaven and in earth.”—vs. 18

Time was required to prove that he had been resurrected and that he was no longer dead; and time was needed to show that he was no longer the **man** Christ Jesus, whom they all knew in the flesh, but that he had been raised a spirit being.

But the commission to the disciples was to go and teach all nations, and to baptize them in the name of the Heavenly Father, and of his Son, our Lord Jesus, and of the Holy Spirit.

The word "ghost" as it appears in conjunction with the word "Holy," in the King James Bible, is an improper translation of the word "Spirit." The Revised text renders the passage "Holy Spirit." In any event, the thought in the passage is for the Lord's people to be active in seeking out those who have an ear to hear the glorious message of the kingdom. There is no suggestion that they go and convert the world. That has not been the commission of the church during the present Gospel Age. During this time, only those who are willing to leave the allurements of this world are invited to take up their cross and follow the Master. The world in general will have their opportunity to gain everlasting life on the earthly plane of existence during the times of restitution which will follow the completion of the body of Christ.

The emphasis was on teaching those whose heart attitude was in harmony with the commandments of the Lord. The word "disciple" carries with it the thought of "pupil," the thought being, that his followers become pupils in the school of Christ. As the pupil makes progress in the things pertaining to truth and righteousness, then consecration and baptism into Christ will

follow. God's acceptance of this commitment is manifested by justification and spirit begetting. Thus, his sins having been covered by the robe of Christ's righteousness and he himself being "justified by faith," the child of God learns to walk in newness of life. These are reconciled to the Heavenly Father through faith in the blood of their Master; and they, in turn, become disciples of Christ as joint-heirs with him in his millennial kingdom if they are faithful even unto death.

And, as our memory text says, our Lord has promised to be with his footstep followers throughout the entire Gospel Age—yes, the Comforter, the Holy Spirit abides with us even unto the end of the age. We believe that we are nearing the end of that age as we witness the various events of his second presence. However, we know that the commission to "go and teach all nations" was not given to the apostles alone, but includes even those who still respond to the invitation to become disciples of Christ. There is still work to be done, not only in spreading the message of the kingdom, but also the work of developing our characters in the likeness of our Master. To this end have we been called. □

A Christian Family Life-Style

MEMORY SELECTION: "Above all these things put on charity, which is the bond of perfectness."—Colossians 3:14

SELECTED SCRIPTURE: Colossians 3:1-21

OUR subject, "Christian Family Life-Style," is an important one, because never before has the very existence of the family as a social institution been threatened as it is in our day. Indeed the days are evil, and there is much need to turn to the Word of God.

The Apostle Paul explains the importance of love in the Christian character, telling us that it suffers long, or is manifested by the godlike characteristic of patience. He also points out that the qualities of kindness, generosity, humility, courtesy, and unselfishness are all encompassed in love. Furthermore, love is good-tempered, it is guileless, and it is sincere. Perfect love rejoices in the truth, because it loves truth and righteousness. (1 Cor. 13:4-6) Few families in the world are aware of the apostle's exhortation along these lines. Far fewer difficulties would arise if these laws of God were obeyed.

Within the context of our memory selection, the apostle

exhorts to holiness. If we are risen with Christ in our hearts and lives and are receiving of the Heavenly Father's blessings, then our affections naturally turn to things above. If this be the case, our characters will reflect the spirit of holiness which comes from above, and it will be manifested to our families and neighbors. "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence [evil desire], and covetousness, which is idolatry." (Col. 3:5) We are also to "put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth." (vs. 8) As a further guide to seeking to know and to do the will of God, the Apostle points out that we should "lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him."—vss. 9, 10

Thinking people will acknowledge the fact that there is a general moral breakdown taking place in the world today. This is manifest also within the family structure where the Word of God has been set aside. Families no longer do things together, each going his own separate way. Parents, unable to keep up with the varied activities of their children, lose contact and therefore lose control over them. And many parents find it difficult to talk understandingly with their children. Children are exposed to a multitude of temptations, to say nothing of the adverse influence of television and other outside interferences. The promiscuous society within which many young people are raised today leads further and further from a basic appreciation of the underlying principles of truth and righteousness.

Some of those principles are outlined by the Apostle Paul in the selected scripture for this week's lesson. They pertain to the family structure as it was instituted by God. Paul says: "Wives, submit yourselves unto your own husbands, as it is fit in the Lord. Husbands, love your wives, and be not bitter against them. Children, obey your parents in all things: for this is well pleasing unto the Lord. Fathers, provoke not your children to

anger, lest they be discouraged. Servants, obey in all things your masters according to the flesh; not with eye-service, as men-pleasers; but in singleness of heart, fearing God." (Col. 3:18-22) These principles, if heeded, would constitute the proper life-style of every Christian family. They recognize the rights of every member of the family, whether it be husbands or wives, or whether it be parents or children. Each is recognized, respected, and appreciated.

In the divine arrangement every man who comes of age has the privilege of taking for himself a wife, instituting a family and raising children—he being the responsible head and representative of that family before God and man. As head over his wife and children, the husband has the unique position of being, not only the provider and protector of his family, but even more importantly, its example and guide along the lines of Christian principles. If harmony is to be expected and the peaceable fruits of righteousness manifested, it is important that the divine natural order be recognized and adhered to. And let us note that "above all you must be loving, for love is the link of the perfect life."—vs. 14, Moffatt □

Christian Life and Doctrine

The Messiah

THE word Messiah is quite well known in the English language, and its equivalent is familiar in many others, especially in the Western world and the Middle East. The word is now used in our language in various ways. For instance, one who loudly claims, with much fervor, that he has a solution to a nation's or to the world's problems, sometimes will be spoken of as having a "messianic complex."

Virtually all who are aware of the word Messiah, as it appears in the New Testament, believe it refers only to Jesus. And some of the Jews of our day think it applies to a man yet to come, or a role yet to be played by the entire nation of Israel. The Lord's people realize that this wonderful word has a great depth of meaning. To understand it completely means that one perceives the "deep things" of God and is acquainted with the glorious plan of the ages which shall eventually mean restitution.

It is interesting, in a study of the truth, to see how God slowly revealed it. One can start with the small bud of promise and watch it slowly grow until suddenly it bursts into a glorious blossom of beauty and fragrance. In following the Father's revelation, it can also be likened to tracing a golden thread of prophecy through the Bible. It finally leads to a complete solution of man's ills and even to the completion in perfection of the planet on which we live.

One of the first positive statements of the world's promise of blessing is that given to Abraham as recorded in Genesis 22:16-18. We recall how God instructed the patriarch to pro-

ceed to Mount Moriah and there offer his only son, Isaac, as a sacrifice. Abraham had followed God's instructions—even to the lifting of the knife over Isaac—then came those most welcome words of an angel, "Lay not thine hand upon the lad, neither do thou anything unto him."—Gen. 22:12

It was after this that the memorable words were spoken which mean so much to the Lord's people. "By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying, I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations [families] of the earth be blessed."

After that overwhelming experience Abraham must have thought much of the words spoken. No doubt the first reaction might have been that Isaac was the special seed mentioned. It is quite possible that before he died there was a realization it might not be Isaac, but rather a succeeding offspring of his which should be the "blesser."

Regardless of all these possibilities, Abraham cherished this promise. It was passed on by him to Isaac, and it could be that Isaac thought his son Jacob would see its fulfillment. The Scriptures indicate the promise was not restricted by Jacob just to his firstborn, but rather, to all Israel. We read in I Chronicles 16:15-17, "Be ye mindful always of His covenant; the word which He commanded to a thousand generations; even of the covenant which He made with Abraham, and of His oath unto Isaac; and hath confirmed the same to Jacob for a law, and to Israel for an everlasting covenant."

The passing of the promise by Jacob to his twelve sons and their progeny caused some later to misunderstand the original promise. In the Apostle Paul's day some of Israel insisted the Messiah was the nation. His words in Galatians 3:16 were written specifically to contradict this: "Now to

Abraham and to his **seed** were the promises made. He saith not, and to **seeds**, as of many; but as of **one**, and to thy **seed**, which is [Messiah] Christ."

This wonderful promise which God gave to Abraham was highly cherished and revered, and we know that its hope was kept alive during all of Israel's stay in Egypt. God raised up Moses to deliver Israel from Egypt, and because of the mighty power given to him, all the Israelites recognized his unique place in God's sight. If they had noticed carefully, they would have seen that it was this servant who brought out the fact that the "seed" to come was indeed one, and not the nation.

The instance when Moses so stated this fact to Israel is found in Deuteronomy 18:15, 18, 19: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken. . . . I will raise them up a Prophet from among their brethren like unto thee, [Moses], and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he will speak in my name, I will require it of him."

Israel heard these words from Moses some time after they had seen at Sinai the awesome demonstration of God's power. It would seem likely that the promise of God spoken through Moses created much discussion among all Israel. It probably caused in their minds a pointed renewal of the original promise given to Abraham. They had so recently been delivered from Egypt by the mighty miracles of God; could not this have caused them to assume that "that prophet" was even then in their midst?

After Moses' death it seemed apparent that the successor to Moses chosen of God was Joshua. Even his name meant "savior." As he led them across the Jordan River into the promised land, their hopes must have been high. It soon became apparent to all that there was miracle-working power

provided for him, but as time went by it became evident that Joshua would die as did Moses. Israel was to look for another who was to be that seed, or prophet. During the 450-year period of the judges, the faithful of Israel must have kept alive the wonderful promise given to Abraham. They were looking for that special "man" who would be used of God to bless them and all nations.

The last of the judges of Israel was Samuel. He did appoint his sons, Joel and Abiah, as judges (I Sam. 8:1,3), but they walked not in Samuel's ways. We are told that they "turned aside after lucre, and took bribes, and perverted judgment." This infuriated the elders of Israel, and they suggested to Samuel a change in their way of being governed. The elders met with him and said, "Behold thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations." (I Sam. 8:5) This displeased Samuel, but the Lord told him to agree, saying, "Hearken unto the voice of the people in all that they say . . . for they have not rejected thee, but they have rejected me."—I Sam. 8:7

However, even though Samuel was to heed their request, he was instructed to "protest solemnly unto them " (I Sam. 8:9) outlining the numerous trials such a government would bring. They were told how a king would use their sons and daughters as soldiers and servants, confiscate property, and levy taxes at his will. Yet the people said, "We will have a king over us."

Samuel was unaware at this point that God had already chosen the king to be. We are told there was a Benjamite of considerable wealth named Kish. "He had a son, whose name was Saul, a choice young man, and a goodly: and there was not among the children of Israel a goodlier person than he." Not only was this young man of commendable character, but he was outstanding in appearance. We read, "From his shoulders and upward he was higher than any of the people." Some students suggest this statement indicates that Saul stood approximately six feet eight inches tall.—I Sam. 9:2

Saul, with a servant, was out hunting some lost asses. They spent more time than expected, and Saul worried that his father would be concerned about their delay in returning. It was then that the servant mentioned that a prophet of God was in the area and he might be of help in locating the missing animals. Hence they sought Samuel. "Now the Lord had told Samuel in his ear a day before Saul came, saying, Tomorrow . . . I will send thee a man . . . and thou shalt anoint him to be captain over my people Israel. . . . And when Samuel saw Saul, the Lord said unto him, Behold the man whom I spake to thee of! this same shall reign over my people."—I Sam. 9:15-17

When Saul was presented to the people, "Samuel said . . . See ye him whom the Lord hath chosen, that there is none like him among all the people? And all the people shouted, and said, God save the king." (I Sam. 10:24) How impressive Saul must have been as he stood there towering over all the people! As the ceremony ended and the people disbanded and formed into small groups, Saul must have been the topic of all conversations. No doubt those who loved the Lord would remember the promise made to Abraham, and also the prophetic utterance of Moses. Indeed Saul even had the appearance of a special leader, and had not God chosen him?

Saul's successes in time began to change him. The humility he so wonderfully manifested when he first spoke to Samuel (I Sam. 9:21) faded away. He became envious, rebellious, and openly disobedient to God. To the Israelites whose hopes ran high when Saul first appeared it must have been a most discouraging change.

It must have been a bitter experience for Samuel also to see this change. In time the Lord informed the prophet that Saul was to have a successor. Finally there came a confrontation when Samuel said to the king, "Thy kingdom shall not continue: the Lord hath sought him a man after his own heart, and the Lord hath commanded him to be captain over his people, because thou hast not kept that which the Lord commanded thee."—I Sam. 13:14

At this point of time Samuel did not know who was to be the successor. He did not realize "the man after his [God's] own heart" was but a young lad. This causes us to reflect that the Heavenly Father can see in just the "bud" the "flower" that is yet to be. We should be so conscious of the youth about us. During tender years those words can be heard that find lodgment in the heart, later to flower in unreserved consecration to God.

Samuel's mourning over Saul was great. Finally the Lord remonstrated with Samuel, saying, "How long wilt thou mourn for Saul, seeing I have rejected him? . . . I will send thee to Jesse the Beth-lehemite: for I have provided me a king among his sons." (I Sam. 16:1) Samuel must have approached his mission with solemn reverence, but also with great anticipation. Think of the excitement we would experience if we were to meet, by God's direction, one who was chosen to be a special servant, and to know the one selected would not be aware of his special place except as we told him.

Samuel did not reveal his mission to Jesse or his family when he arrived. The first son he saw was Eliab. Evidently this son was striking in appearance. No doubt he had what is called "presence." He was tall and of good countenance; his walk and stature revealed a man with supple grace; in every aspect he had charm. Samuel thought, "Surely the Lord's anointed is before him."—I Sam. 16:6

Then it was that the Lord spoke to Samuel and indicated differently. When God spoke, he uttered a profound truth of which we must be aware. "Look not on his countenance, or on the height of his stature; because I have refused him: . . . for man looketh on the outward appearance, but **the Lord looketh on the heart.**"—I Sam. 16:7

This seems to indicate that Samuel was making his silent judgment on just appearance. Later he was to learn the one chosen, David, was also of goodly appearance but that was not why God had selected him. The Lord has always sought

those who appreciate and attempt to fulfill in their lives two great truths. These were spoken by our Lord in answer to a Pharisee's question as to which is the great commandment in the law. His wonderful answer was, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . . And . . . thou shalt love thy neighbor as thyself." (Matt. 22:37-39) This is a profound analysis of the true teaching of the law of God. These two commandments were those which prompted Jesus in all his life of obedience.

Then we read a verse which is related to the title "Messiah." "Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the spirit of the Lord came upon David from that day forward."—I Sam. 16:13 Although God had authorized David's anointing as king, it was to be some years until he ascended the throne. But it was not long before all Israel became aware of his skills and exploits.

Later, while still a youth, David was horrified at the loathsome Philistine giant taunting and defying the army of God. With courage built on supreme faith in God, he destroyed the giant, Goliath, in a most dramatic way.

David quickly became a hero to virtually all Israel. This aroused intense jealousy in Saul. But God's hand was with David. When he ascended the throne he possessed in abundance every quality of a king. He was a man of supple grace, a fearless warrior, a poet, and a skilled musician. In addition, he was a king in every way in his leading of the nation. The people who had been taught to watch for that special prophet of God must have concluded, this is the one! It must have aroused much speculation about his and their future in the world.

But time went on, and the youthfulness of David waned. There were serious errors in judgment. In time it began to be evident that the pains of death were gripping him. All this must have caused serious questions, especially for the devout of the land. However, before David died, a man of God,

Nathan, spoke prophetically to him. That which was prophesied became common knowledge to all Israel. It stirred their hearts with hope, even greater, if possible, than experienced before. His words were, "And it shall come to pass, when thy days be expired that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom. . . . I will be his father and he shall be my son: and I will not take my mercy away from him. . . . but I will settle him in mine house and in my kingdom forever: and his throne shall be established for evermore."—I Chron. 17:11, 13, 14

Later they were to learn this promised One was to come through David's son Nathan. Meticulously, genealogical records were kept. This is readily seen as we read the genealogy of Jesus back to David, thence through Abraham to Adam, as recorded in Luke, chapter 3.

This hope and desire for the son of David and his kingdom was kept alive by many prophecies. It was as though the Lord was sending communiqués from time to time, enlarging on the glory of the coming reign. For instance, there is the delightful one in Isaiah 9:6, 7: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice . . . even for ever. The zeal of the Lord of hosts will perform this."

To the devout of Israel these became memorable prophecies. They became especially precious during the trials of the nation. Did not the God still live that delivered them from Egypt? Then there came prophecies which described the personality of this coming son of David. They told of his wisdom, knowledge, and justice. Hear the words of Isaiah 11:2, 3, 4: "And the spirit of the Lord shall rest upon him, the

spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; . . . and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor.”

Details were sent to them concerning his healing powers. “Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance; . . . he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing.”—Isa. 35:4.5

Israel received messages about his far-reaching power which would assure world peace. “And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more.”—Micah 4:3

As these messages came, how they must have thrilled the hearts of the righteous! They must have been memorized and often repeated for encouragement. But how especially touching were those promises which spoke of the resurrection of the dead! To the believers it meant their loved ones asleep in death would experience all the joys of the coming kingdom of David’s son whom God would anoint. Of the many prophecies of the resurrection in the Old testament, we quote just Daniel 12:1,2: “And at that time shall Michael stand up, the great prince which standeth for the children of thy people. . . . And many of them that sleep in the dust of the earth shall awake.”

However, the experiences of Israel were troubled and heart-rending at times. No doubt some of the people of God must have longed for the kingdom of David—their cry must have been, “How long, oh Lord, how long?” In proper time this cry was answered in a veiled way. It is interesting that when it was answered it was the first time the word anointed

was used as a title. It appears that from then on the Israelites, even in our Lord's time, would speak of this coming one with the title of Anointed, or Messiah, as it is in Hebrew. The one who first used Messiah as a title had proper authority—it was the angel Gabriel.

It was in answer to an impassioned plea of Daniel for God to forgive and help his disobedient people. God sent Gabriel in response to Daniel's prayer, and the prophet was told **when** the Messiah would come. In the angelic message Daniel was instructed that seventy weeks were determined upon his people. And from a set time until Messiah the prince would be sixty-nine weeks. (Dan. 9:24,25) This is a veiled answer, in that to understand it we must realize that each day of the prophecy represents one year. This pattern was previously spelled out in a prophecy God gave to Israel through Ezekiel, wherein the prophet was told, "I have appointed thee each day for a year."—Ezek. 4:6

The faithful of Israel, no doubt, were much aware of this prophecy of Daniel and had communed with the people about it. This is made manifest in a statement concerning the first reaction to John the Baptist's ministry. We read in Luke 3:15, "And . . . the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not." We know that "Christ" is a translation of the Greek way of saying "Messiah," which means anointed.

But while the people mused in their hearts whether the Messiah was among them, there were a few who certainly knew he was in Israel. The story of that revelation is one of the most touching in the Bible. This momentous event is the annunciation to Mary recorded in Luke, chapter one. It was the angel Gabriel who told Daniel of the time prophecy about the Messiah. How interesting it is that it was this same angel who had the high honor to announce to Mary her place in the plan of God.

When he appeared to her he said, "Hail, highly favored, the Lord is with thee: blessed art thou among women." Her

reaction reveals something of her disposition. Evidently she was a practical and highly intelligent young woman. Instead of becoming overwhelmed with fright or emotion, she began to reason about his words, and later openly discussed with Gabriel what was being said. When she first heard his words we read that she “cast in her mind what manner of salutation this should be.”—Luke 1:28,29

However, she came to realize fully the depth and meaning of what was said. The hopes of all the years were to be fulfilled. The message of so long ago still stirs our hearts as we read the announcement: “Behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. [It was really the Hebrew name Joshua—which means Savior]. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end.”—Luke 1:31-33

The message was clear. But this practical young woman indicated her perplexity by responding, “How shall this be, seeing I know not a man?” Then Gabriel gave assurance it would be through the power of God. We note her complete devotion to God in the answer, “Behold the handmaid of the Lord; be it unto me according to thy word.”—Luke 1:38

Gabriel also announced that her “cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren.” (Luke 1:36) How understandable it is that she went “with haste” to the home of Zacharias and Elisabeth in the hill country of Judea! It seems as though the Holy Spirit came upon them as they, with salutation, greeted each other. Notable among their statements is that of Mary, as recorded in Luke 1:54,55, “He hath holpen his servant Israel, in remembrance of his mercy; as he spake to our fathers, to Abraham, and to his seed forever.”

The three months spent there must have been rich in blessing. In our mind's eye we can see three—Mary, Elisabeth, and Zacharias—huddled together over scrolls of Scripture, searching out prophecies about the Messiah and his kingdom. We know Zacharias had been struck speechless by Gabriel's command, until their son John was to be born. Hence, when he found prophecies, pointing with his finger, Mary or Elisabeth had to do the reading aloud.

When John the Baptist's ministry began, some suspected he was the coming Messiah. It states in Luke 3:15 that "the people were in expectation, and all men mused in their hearts of John, whether he were the Christ [Messiah], or not." It is very evident that John knew of the unusual circumstances surrounding his and Jesus' birth. Note his words: "One mightier than I cometh, the latchet of whose shoes I am not worthy to unloose."—Luke 3:16

Not long after Jesus' ministry started, disciples formed around him. Among these was Andrew, later to become an apostle. It seems he was one of the first to say he thought Jesus was the Messiah. This came out as he urged his brother Peter to join them. The account reads: "One of the two which heard John speak, and followed him, was Andrew. . . . He first findeth his own brother Simon [Peter], and saith unto him, We have found the Messiah."—John 1:40, 41

From this point until a few days before Jesus' death the disciples, although working hard in the ministry, must have been in a high state of anticipation. For centuries Israel had been watching for the One whom God would anoint to sit on David's throne forever. They now beheld the foregleams of his kingdom.

They heard his stirring, moving sermons. In wonder and awe they saw him touch unseeing eyes, and before them the blind did see. They heard the pitiful voice of the leper who approached, crying, "Unclean, unclean, unclean," change to an exultant shout. The healing hand of Jesus had changed a sick, miserable body to one of health.

(Continued on page 38)

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For Your Newspaper

To the left is a suggestion for a small
advertisement in your local news-
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two inches in one column.

APRIL SPECIAL: On Sunday,
April 18, "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, New Jersey 07073.

"FRANK and ERNEST"

SUNDAYS UNLESS OTHERWISE NOTED

ALABAMA

Mobile WMOO
Sheffield WSHF 1290 1:30 p.m.

ARIZONA

Phoenix (Sat.) KHCS 11:30 a.m.

CALIFORNIA

Bakersfield KPMC 10:00 a.m.
El Centro KJCO 1490 10:30 a.m.
Long Beach KFOX
Los Angeles KBRT 740 9:00 a.m.
Petaluma KTOB 9:45 a.m.
Redding KVCV 600 7:45 a.m.
Sacramento KGMS 1380 8:30 a.m.
San Francisco KNEW 910 8:30 a.m.

COLORADO

Englewood KQXI 3:15 p.m.
Montrose KUBC 580 8:15 a.m.

DELAWARE

Wilmington WTUX 1290 10:15 a.m.

FLORIDA

Orlando WGTO 10:00 a.m.
Tampa WFLA 970 9:30 a.m.

IDAHO

Coeur d'Alene KVNI 1240 9:15 a.m.
Sandpoint KSPT 1400 10:15 a.m.

ILLINOIS

Chicago WEFM
Granite City WGNU 9:45 a.m.
La Salle WLPO 1220 9:45 a.m.
Rockford WRRR 1330 8:30 a.m.
West Frankfort WFRX 1300 9:15 a.m.

INDIANA

Evansville WVHI-FM
Gary-Hammond WJOB 1230 8:30 a.m.
Muncie WLBC 1340 7:00 a.m.

KANSAS

Goodland KLOE 730 9:15 a.m.

KENTUCKY

Bowling Green WLBK 1410 8:00 a.m.
Louisville WHAS 10:30 a.m.
Winchester WWKY 1380 10:30 a.m.

MICHIGAN

Detroit CKLW 800 6:45 a.m.
Grand Rapids WMAX 1480 8:45 a.m.
Saginaw WSGW 790 8:45 a.m.

MINNESOTA

Minneapolis WLOL 8:15 a.m.

MISSOURI

Farmington KREI 800 9:00 a.m.

MONTANA

Baker KFLN 960 8:00 a.m.
Great Falls KEIN 1310 8:06 a.m.
Kalispell KGEZ 9:30 p.m.
Miles City KATL 1340 10:15 a.m.

NEW JERSEY

Salem WJIC 1510 9:45 a.m.

NEW YORK

Buffalo-Niagara Falls
WHLN 1270 12:00 noon
Mineola WTHE Sat.
Rochester WBBF 950 8:15 a.m.

NORTH CAROLINA

Beaufort WBMA 1400 9:00 a.m.

OHIO

Zanesville WHIZ 1240 6:40 a.m.

OKLAHOMA

Oklahoma City WNAD 640 10:00 a.m.

OREGON

Portland KLIQ 1290 9:30 a.m.

SPANISH RADIO BROADCASTS

TEXAS

San Antonio KUKA 1250

ARIZONA

Tucson KXEW 1600 k.c. 8:30 a.m.

URUGUAY

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

MEXICO

Mazatlan XEACE 9:00 a.m.

Radio Broadcast Schedule

PENNSYLVANIA

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

PUERTO RICO

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

SOUTH CAROLINA

Hemingway WKYB

TEXAS

Hamilton KCLW 10:00 a.m.
Lubbock KDAV 580 9:45 a.m.
Pleasanton KBOP 1380 7:30 a.m.
Shamrock KBYP 1580 10:15 a.m.

VIRGINIA

Richmond WIKI 7:45 a.m.

WASHINGTON

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

WISCONSIN

Milwaukee WEMP 8:45 a.m.
Neillsville WCCN 1370 9:15 a.m.

WYOMING

Sheridan KWYO 1410 12:00 noon

CANADA

Camrose, Alta. CFCW 10:45 a.m.
Vancouver, B.C. CJJC 10:30 a.m.
Winnipeg, Man. CKJS 9:00 a.m.
Corner Brook, Nfld.
CFCB 570 10:30 a.m.
Deer Lake, Nfld. CFDL-FM
Port au Choix, Nfld. CFNW 10:30 a.m.
Port aux Basques, Nfld.
CFGN 910 10:30 a.m.

St. Andrews, Nfld. CFCV-FM
St. Anthony, Nfld. CFNN-FM
Stephenville, Nfld. CFSX
Oshawa, Ont. CKLB 1350 9:45 a.m.
St. Thomas, Ont.

CHLO 1570 10:45 a.m.
Montreal, P.Q. CFMB 5:15 p.m.
Prince Albert, Sask.

CKBI 900 9:15 a.m.
Regina, Sask. CKRM 7:45 a.m.
Yorkton, Sask. CJGX 940 10:00 a.m.

AUSTRALIA

Geelong 3GL 10:00 a.m.
Tamworth (Tues.) 2TM 10:10 p.m.

CEYLON

Radio Sri Lanka (Sat.) 9:45 p.m.

LUXEMBOURG

Luxembourg (Wed.) 10:30 a.m.

MALDIVE ISLANDS

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

MEXICO

Mazatlan XEACE 9:00 a.m.

NEW ZEALAND

Dunedin (Sat.) 4XD 6:45 p.m.

NIGERIA

Ibadan (Wed.) WNBS 10:45 p.m.

PANAMA

Panama City HOQ 1250 10:30 a.m.

SOUTH AFRICA

Joubert Park SWAZI Music Radio

URUGUAY

Montevideo Radio El Espectador
Sat. 1330 hrs.

VIRGIN ISLANDS

St. Croix (Sun.) WSTX 970 9:00 p.m.

RADIO TOPICS FOR APRIL

4—"God Has a Plan"

18—"The Resurrection"

11—"Jehovah, Creator and Father"

25—"Christian Baptism"

(Continued from page 31)

They saw the crippled made whole, the tongues of the dumb sing, the sick restored to health. And finally they knew that he touched the dead, cold hand of a maid, and she arose to life. There was a grief-stricken father who worshiped him and came saying, "My daughter is even now dead: but come and lay thy hand upon her, and she shall live."—Matt. 9:18

When they arrived at the home there was a crowd round about "making a noise. He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn. But when the people were put forth, he went in, and took her by the hand, and the maid arose. And the fame hereof went abroad into all that land."—Matt. 9:23-26

As night would settle over Israel the tired disciples, in whatever city they were, would seek sweet rest for a new day. Possibly their last waking thought would be, "Soon he shall be recognized by all as the Messiah!" They might have envisioned even the High Priest so saying. They reasoned that some day soon he would be publicly anointed, as were Saul and David. Then he would be formally recognized by all Israel as David's son and the rightful heir to the throne. Had not Gabriel said, "The Lord God shall give unto him the throne of his father David: and he shall reign . . . forever; and of his kingdom there shall be no end."—Luke 1:32,33

Plans were made to have the passover in Jerusalem. Five days before this feast Jesus and his disciples left Bethany for the holy city. Groups began to form, and in time Jesus and his disciples were passing through excited, shouting people. We read, "And many spread their garments in the way: and others cut down branches off the trees, and strawed them in the way. And they that went before, and they that followed, cried, saying, Hosanna; Blessed is he that cometh in the name of the Lord: blessed be the kingdom of our father David."—Mark 11:8-10

But that which they thought would end with his anointing and coronation took a strange turn. In just five days the

stunned and bewildered disciples saw Jesus executed by the Romans, and some Jews who had hailed him as king called for his crucifixion. How could they possibly understand the strange happenings! This gentle, good man, whose healing hands had blessed, now had them cruelly nailed to a cross. It was as though the power of God he had displayed had suddenly gone. But of all the disciples none had deeper grief nor greater perplexity than his mother Mary.

The man she saw now so cruelly dying had been her child. God had given her this son by a miracle. The angel Gabriel had said, "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David." (Luke 1:32) The sword of sorrow which had pierced Mary's soul must have hurt so she could not even reason upon the horrible happening. When death finally came, the hurt, confused disciples just silently slipped away. What could they say; how could they reason?

One of the most touching scenes in all the Bible is about two disciples stunned by the event. They were walking from Jerusalem to Emmaus. The account indicates they had recovered enough to discuss what had happened. As they walked, one who they thought was a stranger asked to join them on their journey. The supposed stranger was the risen Lord, who had assumed an appearance they did not recognize. He inquired about their sad conversation. In their opinion the crucifixion was so well known they asked if he was a stranger. However, they told of Jesus, a Prophet mighty in deed, whom the chief priests and rulers had crucified.

Their key remark was, "We trusted that it had been he which should have redeemed Israel." In other words, they were saying, we thought he was the promised Messiah. Then the stranger spoke. "Ought not Christ [Messiah, or Anointed] to have suffered these things, and to enter into his glory?"

This thought-provoking question prepared their minds for the scriptures which followed. We read that "beginning at

Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.” In other words, he brought out the prophecies about his death. These thoughtful disciples were greatly impressed. Their sadness gave way to renewed hope. They said, “Did not our heart burn within us, while he talked with us by the way, and while he opened unto us the Scriptures?”—Luke 24:32

When they were at supper the Lord, as the stranger, “took bread, and blessed it, and brake, and gave to them.” He might have used the same words and inflection of voice as at the “last supper.” “Their eyes were opened, and they knew him; and he vanished out of their sight.”

They returned immediately to Jerusalem, found the eleven, and others with them. Carefully they recited the events, probably using care to recall the scriptures used to prove he should suffer and die. While they were yet speaking, Jesus again appeared in a body similar to his own. He said, “These are the words which I spake unto you, . . . which were written in the law of Moses, . . . the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures.”—Luke 24:44, 45

No doubt for the first time they learned he had a pre-human existence; that it was needful to transfer his life to earth, because God required a perfect, sinless man to die in Adam’s place. To be a ransom for Adam he had to be perfect morally, mentally, and physically, as was Adam before he sinned.

So Paul writes, “For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.” (I Cor. 15:21, 22) As the great truth of the ransom dawned upon those disciples, they realized why he must first die. They learned, too, that Jesus was then a mighty spirit being. As such a powerful Messiah he would, in proper time, usher in the kingdom of peace, life, and health. How abundantly could this risen Lord cause all the wonderful prophecies to have a complete fulfillment!

How quickly the sadness of the past three days was swept away! There must have been a hurried effort to contact all the other disciples with this newfound hope. Perhaps it was John who carried the good news to Jesus' mother, Mary. Now her memories took on a new dimension. The little boy she held at birth had before been a mighty being from ages past. He had been the firstborn of the Father and used of him in the creation of all things. Now Mary specially understood the salutation of Gabriel, "Hail, thou that art graciously accepted [margin], the Lord is with thee: blessed art thou among women."—Luke 1:28

The hope of the disciples returned, and their joy knew no bounds. Soon, soon, the kingdom of the Messiah would be introduced to all the world! Death, sickness, wars, hate—every unlovely thing—would pass away. Those long sleeping in the dust of the earth would awake to a bright new wonderful world. There was a song in their hearts. These were wonderful moments of joy and meditation.

At various times over a forty-day period He would reveal himself to them. Finally He indicated they must wait in Jerusalem for a special event. Then they inquired, "Lord, wilt thou at this time restore again the kingdom to Israel?" (Acts 1:6) He answered that it was not for them "to know the times or the seasons, which the Father hath put in his own power."—Acts 1:7

Later they were to learn a profound truth—one as yet seen by but a few. It is that the Messiah, or anointed of God, is not just Jesus but includes his church, or body members. They realized from the Scriptures that they were to be spirit beings also and would be joined with him in the messianic work. A heavenly inheritance! What would it be? Note the Apostle John's words, "Behold, what manner of love the Father has bestowed upon us. . . . Now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."—1 John 3:1, 2

The Apostle Paul—as do others—emphasizes this truth in many places. Note particularly Paul's explanation in Corinthians. Here he likens the Messiah to a human body. He then states the human body is composed of various members, such as an eye, hand, foot, arm, etc., but still it is just one body. Note his words: "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ [the Anointed, the Messiah]." (I Cor. 12:12) He continues the illustration in verse 27: "Now ye are the body of Christ [Messiah, Anointed], and members in particular."

This would mean that the Messiah (Jesus and the church) would share every office. So say the Scriptures, "Heirs of God, and joint-heirs with Christ [Messiah]." (Rom. 8:17) This would mean that Jesus and his body members would be the "seed" of Abraham which was to bless all families of the earth. Paul confirms this in Galatians 3:29: "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

Thus we realize that before the kingdom of the Anointed, or the Messiah, comes, the Messiah must be completed. Hence, until the last member goes to his heavenly reward, the world must wait for the blessings promised. But they shall surely come! The blind eyes shall be opened, the deaf ears unstopped. Sickness and death shall cease; those who sleep in death shall awaken.

This great Messiah class, as glorious spirit beings, shall cause it to come to pass. Hear the Word: "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying. . . . Write: for these words are true and faithful."—Rev. 21:4,5

"For all people will walk every one in the name of his God, and we will walk in the name of the Lord our God for ever and ever."—Micah 4:5

Christian Life and Doctrine

“Consider”

“Only fear the Lord, and serve him in truth with all your heart: for consider what great things he hath done for you.”

—I Samuel 12:24

MANY are the admonitions of the Scriptures encouraging God's people to consider, to reflect, to think, to study, to ponder. The truth of God's Word is so beautiful, so reasonable, so wholly in harmony with that which is just and right and loving, and in every way satisfactory, that it stands up under the closest scrutiny. In order for error and superstition to prosper, research and reason need to be suppressed. But all that is in harmony with God, with truth and righteousness, flourishes best under the full light of investigation and reason. The Scriptures invite the faithful to consider, to search, to prove, saying, “Come now, and let us reason together.”—Isa. 1:18

As we give thought to the Word of God and to our Heavenly Father's loving plan for the blessing of the church and the world, we come to know him better, and therefore are animated with a desire to serve him diligently, faithfully. Every feature of his plan reflects one or more of the glorious attributes of his character and reminds us of the great things he has done and of all that he will yet do for us and for the whole world.

As indicated in our text, the Lord had done many wonderful things for Israel, and the Prophet Samuel, reminding them of this, used it as a reason why they, in turn, should express their appreciation to God by being faithful to his law. The

same principle holds true with us today. God has richly blessed us in bringing us out of darkness into his marvelous light. A proper consideration of this should stimulate us to ever increasing effort, not only to know, but to do his will faithfully.

There are many things which the Christian can consider with profit. It is eminently proper that we consider the material things of the Lord's creation as we come in contact with them in the course of human experience. For example, Jesus said, "Consider the lilies of the field." (Matt. 6:28) And again, "Consider the ravens." (Luke 12:24) We are not to consider the lilies and the ravens particularly from the standpoint of their beauty nor of their anatomy but, as Jesus indicates, with a view to learning the lesson of God's care over all of his creative works.

The fact that the beauty of the lilies comes to them without their toiling and spinning teaches us that God is abundantly able to produce the beautiful without our aid, and that, if necessary, he could likewise clothe us miraculously. It teaches also that since he has not thus made provision for our necessities in a miraculous way, it must be because he has seen—as indeed his Word declares—that the experiences involved in the development of the resources of nature to provide for our needs will be helpful to us.

The beloved David, a man after God's own heart, received great blessing from his study of the marvelous creative works of God. He wrote, "When I consider Thy heavens, the work of Thy fingers." (Ps. 8:3) The prophet, whose mind was attuned to the things of God, found that "day unto day uttereth speech, and night unto night showeth knowledge." (Ps. 19:2) By thus considering the material things of God's creation, David gained a great appreciation of his Creator, an appreciation which helped to assure him of divine protection and care in his many times of need. This large conception of the divine character, as the prophet saw it revealed in nature, brought him nearer to God in humility, in veneration, in love.

It will do the same for us. Surely nothing but good can result from a consideration of the lilies, of the sparrows, of the ravens, of the heavens, in the light of God's will for us. These created things of God display his marvelous wisdom and love and power. This exhibit assures us who are members of his new creation that, being objects of his special care, he is particularly overshadowing us with his love and guiding us by his wisdom. We are also assured that if we continue to follow the leading of his Spirit he will bring us to glory with his own dear self, as joint-heirs with his beloved Son.—Rom. 8:17

Considering God's Plan

Properly considering the material things from which we can learn lessons of divine wisdom and care, and noting how those lessons apply even in the little affairs of our Christian lives, should prepare us for the still greater revelation of God's goodness as set forth in his Word. It is through the Word of God, in which is contained his divine plan for us and for the world, that his sympathy for humanity in its fallen condition and his willingness to assist in man's recovery from sin and death along lines of justice and love are made clear. As we consider this plan we note how the love of God is revealed through the gift of his Son, and this love at once commends itself to our hearts, and we are inspired with a desire to bring our lives fully into harmony with it and with all the principles of righteousness which we see manifested through the outworking of the Father's plan.

The heart that considers makes progress, grows in grace, in knowledge, in love. If we fail to consider the things which have to do with the Christian life, and particularly God's hand in our affairs, then we will lose the incentive which will enable us to go forward in the narrow way. How much, indeed, we lose of divine grace when we fail properly to consider God and his plan. It means that we are sure to lack appreciation of him and will be lacking in the necessary zeal to become like him and serve him faithfully, even unto death.

David was a man after God's own heart and could learn valuable lessons by considering the heavens. He was richly blessed as he endeavored to bring his life into harmony with the commandments and precepts of the Lord, yet the precious truths of the high calling as they are revealed to the saints of this Gospel Age were not made known to him. None of his considerations resulted in an understanding of the spiritual phase of the plan of God as we are blessed with it today.

How meaningful to us, therefore, should be the words of the Apostle Paul saying, "Consider the Apostle and High Priest of our profession, Christ Jesus." (Heb. 3:1) Millions have considered Jesus from one standpoint or another—they have seen him as a great teacher, a kindly man, a man of wisdom and of love, and man whose life and teachings may be considered with profit. But how few have considered him as the Apostle and High Priest of a heavenly order of priesthood which is destined, in keeping with the divine plan, to be the channel of blessing for all mankind! Yet this is one of the things we are privileged to consider today.

Considering Jesus as our great High Priest of the heavenly order of priesthood, we see in him the chosen of God to be our special Teacher, the One who guides and instructs the church, preparing its members to be joint-heirs with him in the glorious future work of the world's blessing and uplifting during the times of restitution of all things.

"Lest Ye Be Weary and Faint"

In considering Jesus we naturally think of his great faithfulness. We consider his long-suffering. We consider his kindness, his sympathy, his love. The consideration of all these things helps us to strive more diligently to be like him, to follow his example more and more as the days come and go, being faithful even unto death. Thus we learn to know and to appreciate more of the glorious qualities of his character.

The Apostle Paul calls to our attention for consideration particular points in the character of Jesus which should be a

great help to us all. He said, "Consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." (Heb. 12:3) How easy it is for us to become weary! The Christian's course is one which runs contrary to the natural cravings of the fallen flesh. It is contrary to the spirit and desire of the world. It is contrary to the satanic influences which operate in a sinful world. Thus it requires continual effort.

It is an uphill road indeed, and demands constant energizing of the mind and will in order that we may not become "weary and faint" and drop out by the wayside, or lag behind. How appropriate, then, and what an encouragement it is to consider Jesus, the One who endured such great contradiction of sinners against himself—the One who walked the uphill road faithfully and continued in the way of sacrifice until the opposition of sinners finally slew him on the cross.

Jesus was not persecuted because of his perfection, but rather, because the light of truth radiated from him into the darkness, and the darkness hated the light. The light was not appreciated by those who walked in darkness, so they hated the Light-giver. As we reflect upon this, we realize that to the extent we follow in his steps and let our light shine, we, too, will have opposition. Thus, considering him who endured such great contradiction of sinners against himself will encourage us to press forward, following in the footsteps of Jesus and emulating him by letting our light shine out for the blessing of others, even though it results in hatred and persecution; yea, even if it finally results in death.

As we consider the great contradiction of sinners against Jesus, we realize that he suffered unjustly; that his suffering was indeed for righteousness' sake, and not because of evil-doing. Considering this will help us to be patient with those who oppose us because of the light which we radiate. It will help us, moreover, to be sympathetic, because we will realize that, unlike Jesus, we are not perfect; that many times

because of our imperfections we may give cause for complaint. Even though we do the best we can, we come far short of the perfect standard of righteousness which was exemplified in Jesus. It therefore behooves us to be patient and sympathetic even with those who show themselves to be our enemies.

Value of Trials

As we consider Jesus from the standpoint of the opposition which he endured because of his faithfulness to divine truth, we are reminded of the apostle's statement that he was made perfect by the things which he suffered. (Heb. 2:10) We learn thus the value of trial. By his faithful endurance of trial Jesus was prepared for the high position which he now occupies in the divine plan. Considering this carefully helps us to realize what the Scriptures declare; namely, that experiences and testings are necessary for all of the Lord's people, even as they were essential for Jesus. We consider further, and realize that if we receive these experiences as we should, being rightly exercised thereby, they will work out for us an everlasting blessing which will redound to the glory of God.

The apostle reminds us of our responsibility toward the brethren, saying, "Consider one another to provoke [incite, inspire] one another unto love and to good works." (Heb. 10:24) How much the Lord's people need to remember this injunction to consider one another, if they would have sympathetic forbearance and love toward the brethren. This understanding of one another as we walk together in the narrow way will remind us that our brethren are endeavoring to offer their lives in sacrifice, even as we are offering ours. It will impress upon us the fact that as we are imperfect and need God's mercy through the merit of the shed blood, so they are imperfect and are being dealt with upon the same basis. Therefore we should be merciful toward our brethren, even as we desire that they should be merciful toward us.

With Christians, consideration for one another means to think kindly, charitably, despite the blemishes which cannot

be hidden. We are to consider that their hearts are pleasing to God, and that in their hearts they are striving to do the Lord's will, even as we also are endeavoring to do.

As we consider our brethren from this standpoint, their unwilling imperfections of the flesh will not cause us to persecute them, to speak evil against them, or to slander them. It will enable us to be more sympathetic, to cover their imperfections; to help, to assist, to encourage them; to do all we can for them—yes, even to lay down our lives for them.

“Freely Ye Have Received”

Another point which we do well to consider in connection with our relationship to God is the abundant manner in which we have received blessings from him, blessings of the truth—the truth which has enlightened our hearts, the truth which has revealed to us the glorious attributes of his character, the truth which has pointed us to Jesus as the Bread of Life. These truths have satisfied our longings as nothing else could do. As we consider these gracious gifts of God to us, gifts that have brought joy and peace and hope into our lives, we are reminded of the Master's words, “Freely ye have received, freely give.”—Matt. 10:8

As we consider how freely we have received of God's blessings and look back to Jesus, our Example, to note the manner in which he expressed his love to the Father and his interest in his fellowmen, we find that he was like his Father in that he continually gave. He gave to his disciples. He gave to all men as he had opportunity. He gave instructions to his followers and to others. He gave material blessings of food and drink, of physical and mental healing, oftentimes performing miracles to do so. What a wonderful lesson there is for us in Jesus' miracles of feeding the five thousand and the four thousand with such small portions of fish and bread!

As we consider this manifestation of the Master's goodwill toward those of his day who were in need of help, we realize that there is a lesson in it for us at the present time. How

often we may feel that the multitude is large, and that the means at our disposal for reaching them with the Bread of Life are limited. If we would look at this matter as the disciples viewed it when they reported to Jesus the small amount of food on hand, we would be inclined to think that there is no use, with so little, in our trying to bear witness to the truth. We would feel that our means are too limited, too insignificant, that we are too few in number and of negligible influence to accomplish anything worthwhile in the service of the Lord. Even though we may realize that we have the truth, that we have a wonderful message to tell to the people, human frailty and short-sighted vision may make us feel that there is no way in which it can be adequately given out.

However, the Lord can wonderfully bless the humblest efforts and multiply the effect of the light as it proceeds from the faithful, as it did in the case of Gideon when there were so few to accomplish so much. As we consider that the Lord has promised to bless our efforts, we will do what we can to give forth the Bread of Life. It is important in this connection to realize that there are those who are hungering and thirsting after righteousness, those who need this food which we have to give. We are to consider that in this Gospel Age it is not expected that we shall convert the world, but that only those can be reached who have an ear to hear. Considering this, we are to do the best we can to tell the good tidings, to give to all the glad message of the kingdom in any and every way we can, whenever and wherever there is opportunity.

As we consider further, we are reminded that Jesus not only provided temporal food for the multitude centuries ago, but now, according to his promise, he has come forth the second time and is dispensing spiritual food—meat in due season, things new and old from the storehouse of his Word. (Matt. 24:45; 13:52) Considering this, let us rejoice that we have been so highly favored with the honor of sitting at the Lord's table during this harvest period to partake of the Bread of Life which he has so abundantly dispensed to the

household of faith. Let us also, as we consider, be swift to appropriate these promises to our own hearts, and apply them in our lives.

Trusting in the Lord

While we know that God will care for our earthly needs, supplying them according to his wisdom, we are to consider that even more important than this is his care over us as new creatures in Christ Jesus. No matter how fiery the trial, how difficult the way, how heavy the burden, how strong the opposition, or how cruel the persecution, we should learn to cast all our care upon him, knowing that he careth for us. (I Peter 5:7) This does not mean that we are to be listless or indifferent to our experiences, but rather, when we do the best we can, when we are faithful in bearing witness to the truth, when we are seeking to follow in the footsteps of Jesus, when we are endeavoring by his grace to be more like him, whatever results from this course of faithfulness, God will take care of the situation and cause all things to work together for our good.—Rom. 8:28

As the Lord's people, however, considering our place in the divine plan and God's wonderful care over us, we should remember that we are not to expect him to guide our efforts according to our own wisdom. We are not to expect him to bless our plans, or ask him to see to it that our wills are done. Proper consideration of God and his will, on the contrary, will lead to a careful scrutiny of his Word, that we may know more and more clearly as the days go by what his will is for us, and let him guide us in his way, and help us to do the things which he has asked us to do. Approaching the matter from this standpoint, we can have full confidence that he will care for us by giving us wisdom, discernment, strength, and patience to carry on, because his promise is that as our days, so shall our strength be.—Deut. 33:25

This does not mean that we will be released from trial, that we will be spared suffering or persecution, that our way will be strewn with roses. It does mean that regardless of the

experiences through which we are required to pass, we can apply to our hearts the blessed balm of consolation made up of the assurances of his Word. These promises guarantee to us sufficient measure of his wisdom and strength to care for us in every emergency, in every time of need.

The more we consider, the more aware we become of the wonderful and gracious things the Lord has done for us. His blessings to natural Israel were rich, and it was appropriate that Samuel should call upon the Israelites to respond in appreciation and thanksgiving by a course of wholehearted obedience to God's laws of righteousness. But how much more bountiful have been God's gifts to us, and how much more responsibility, therefore, is placed upon us! How much more we need to consider these things and, through consideration, sense our responsibility and appreciate our privilege of responding to God's blessing with all that we are, with all that we have, with all that we hope to be.

Surely God has been good to us! The more we realize what he has done for us, the more we should be determined to give all to him. As we consider the outworkings of God's great plan, we realize that our course of faithfulness in responding with the sacrifice of everything that we have will result finally in still further gifts from God—the gift of the divine nature; the gift of glory, honor, and immortality; the gift of joint-heirship with Jesus in his kingdom; the gift of the inestimable privilege of becoming a member of God's own family, enjoying his fellowship, rejoicing in the privilege of being with him throughout eternity and of co-operating with him and with Jesus in all the wonderful works of the ages to come. Surely, the more we consider, the more we are inspired with the greatness and the love of God!—Eph. 2:7



1976 MEMORIAL SUPPER DATE

The proper date for the observance of the annual Memorial Supper will be after 6:00 P.M. on Tuesday, April 13.

The British Section

“Sir, We Would See Jesus”

THE twelfth chapter of John's Gospel brings us to the final week of our Lord's earthly life. His teaching and miracles of the previous three and one-half years had given him some popularity among the people, and the stupendous miracle of the raising of Lazarus had still further increased the favourable sentiments of the people toward him, causing the Pharisees to say among themselves, "Perceive ye how ye prevail nothing? Behold, the world is gone after him."—John 12:19

This popularity caused some of the Greek proselytes, or, as some think, Greek-speaking Jews, who had come to Jerusalem to the passover feast, to make a request of Philip, "Sir, we would see Jesus." (John 12:21) Philip tells Andrew of this request, and together they approach Jesus concerning the matter. To this our Lord makes a somewhat unusual reply, saying, "The hour is come, that the Son of man should be glorified."—John 12:23

Perhaps we may see in this statement an intimation on our Lord's part of the privilege of approaching him during the time of the kingdom, when people will come from the ends of the earth to hear the wisdom of the greater than Solomon. "Before him shall be gathered all nations." This desire on the part of these Greeks must sooner or later be the desire of every human being. "We would see Jesus." Jesus means Saviour—the One appointed to save men from sin and death.

During the nineteen centuries of this Gospel Age, few have seen Jesus in the true sense. Some think they have seen Jesus, but have only known him after the flesh, as a great moral leader and teacher, a particularly bright specimen of the human race, and a noble pattern to copy. Others, belonging to orthodox Christian communities, see Jesus as God, who came to earth to show men how to suffer and die—the second

person of a so-called trinity, not taught in the Scriptures.

If it is so important to see Jesus as man's Saviour, why have so few up to the present time been thus privileged? Paul tells us that this is largely the result of the influence of Satan, by the permission of God. He says, "The god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." (II Cor. 4:4) And in John 12:40 Jesus said, speaking of God, "He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them."

This blindness and hardness of heart affects the majority of mankind. Hence we may say that there are two principal reasons why so few up to the present time have seen Jesus and the blessings that center in him: (1) Blindness and hardness of heart—lack of desire; (2) the fact that God's time has not yet come to remove these impediments.

The fact that some have had their eyes opened to see Jesus and others have not may be explained by the fact that God's providences have such a different effect upon some than

they have upon others. This can be illustrated by the difference in the effect of the heat of the sun upon clay and upon wax—the former is hardened, the latter softened. If, then, we would be of the class who rightly respond to God's providences and are ready for the eyes of our understanding to be opened, in what sense is it necessary for us to see Jesus?

Some see him first as a great Prophet, Teacher, the Channel of the wisdom that comes down from above—"who of God is made unto us wisdom." (I Cor. 1:30) "Never man spake like this man." (John 7:46) No teaching can compare with that of the Lord Jesus as found in the four Gospels. Literature of every kind is more or less permeated with what he said and did, as well as influenced by his spirit. Eliminate this from the world's books, and the residue would be very cold, empty, lifeless.

Further, we must see Jesus as our High Priest, whose precious sacrifice is a ransom price to release us from death. Hence we see Jesus as our Justifier, our Righteousness; the One to whom we can continually come for forgiveness; our Advocate, who ever liveth to interpose on our behalf, that is, to come to our succour, our assistance, in every time of need.—Heb. 7:25

We see Jesus, too, as our High Priest, offering up the members of his body as a part of his own sacrifice. This was pictured on the typical day of atonement, when the goat was offered by the high priest, following the sacrifice of the bullock. (Lev. 16:3, 7, 9, 15; Heb. 13:11-13) Again, he is the Giver of the Holy Spirit, one of the principal agencies in our sanctification.—Acts 2:33; I Pet. 1:2

Finally, we see Jesus as our King, our Deliverer—the One who leads his own to victory. “Thanks be to God, which giveth us the victory through our Lord Jesus Christ.”—I Cor. 15:57

In Revelation 19:11 John is given a vision of Jesus as King, riding on a white horse, and those who have followed him, on white horses. John sees him gaining victories over all his enemies, smiting the nations with his truth, bringing them under the iron rule of his kingdom. “For he must reign until he hath put all enemies

under his feet.” So we look by faith to our Lord to give us the victory day by day, until the final one—deliverance in the first resurrection.

Having seen Jesus as our Prophet, Priest, and King, let us never forget that he is also our great Exemplar. By seeing the perfections of his character, we see the glory of the Lord (Jehovah), and as we endeavour to copy him we are transformed into the same image from glory to glory. (II Cor. 3:18) To such as become like him in character is promised the great reward of being made like him in nature—partakers of the divine nature. (II Pet. 1:4; I John 3:2) May the good work of transformation, both of nature and character, continue to go forward.

“Changed from glory into glory,
Till we see Thine own dear face;
Till we cast our crowns before Thee,
Lost in wonder, love, and praise.”

BRITISH SPEAKERS' APPOINTMENTS

R. G. ROBINSON	
Latchford	April 3
Dewsbury	May 8
PORTRUSH	
F. Binns	May 29-31
A. Debski	May 29-31
E. T. Nadal	May 29-31
R. G. Robinson	May 29-31

PORTRUSH CONVENTION, May 29-31. For accommodation apply to Mr. T. R. Lang, 31, Hawthorn Terrace, Londonderry BT48 ODU, Northern Ireland.

YEOVIL CONVENTION, May 1, 2
now **CANCELLED.**
Subscriptions and Literature—70,
Station Road, Gidea Park, Romford,
Essex RM2 6DA.
Tapes and Cassettes on loan—15,
Southwood Gardens, Gants Hill, Il-
ford, Essex IG2 6YF for British Isles.

Vineyard Echoes

VINEYARD ECHOES OF THE PAST—Part XI

In Foreign Lands

IT WAS not until after the close of the Second World War that we made any effort to contact our brethren in continental Europe. Then, however, reports reached us of the dire situation of many of them so far as food and clothing were concerned, and we thought it advisable to see if there was anything we could do to help in this situation. So Brother Joseph Heinen of Long Beach, California, and I set out together on this mission. Brother Heinen could speak German, and we went as far as England and then phoned to some German-speaking brethren in Switzerland.

They were more than glad to hear from us, and in a couple of days we were there. While some of these brethren spoke German, the majority of them were more familiar with the French language, and while in Switzerland the brethren arranged for a convention in which French would be the official language. This convention being over, we set out with the idea of seeing if we could get into Germany.

Brother Heinen was a manufacturer of machine tools, and the German officials were anxious to get their industry moving; so he had no problem to get a visa. But with me it was different. I waited around Switzerland considerably over a week, and I then did not get a visa to enter Germany but merely a permit to ride through Germany by train with my destination Copenhagen, Denmark. While waiting for action from the German officials, I set out walking one day and in a shopping district passed by a baby carriage. Just as I was opposite that carriage the baby cried. That was a comfort to

me because it was the first voice I heard that I really understood. It was my language, and that sort of became a symbol to me in connection with all my visits to continental Europe, of which there were to be ten more after this. I knew that somewhere in the crowd there were those babies that spoke my language.

Finally I got my permit to travel through Germany, and I left Basel in the evening for a ride all night and most of the next day. Meanwhile, Brother Heinen had phoned me from Hanover, Germany, where he had contacted the brethren, and he said that he would be at the station platform in Hanover the next morning and would ride with me as far as Hamburg.

This was a strange train ride. The train itself was dreary and dilapidated, and all along the line were strewn the ruins of buildings, locomotives, and whole trains, and when we finally reached Hamburg the harbor was filled with sunken ships. The station platform at Hamburg was crowded with people, some looking for trains to go in one direction, some in another, but they all seemed to have one thing in common. They were all eating apples. I learned later that for the time being this was one of the main supplies of food in Germany.

So far as our objective of getting food and clothing to the German people was concerned, Brother Heinen was able to make good arrangements, and for months to come after that the brethren in America—particularly those on the West Coast—were busily engaged forwarding these very necessary items to their brethren overseas. But all I could do about it at the moment was to continue my journey to Copenhagen, Denmark, for my permit allowed only for this, and incidentally, to return through a corner of Germany on my way to England.

We arrived in Copenhagen that evening and were met by Brother Larsen and Brother Haselguard. The weekend was coming up, and we had a delightful time with these brethren. There was a class there then of probably twenty brethren,

and I enjoyed sweet fellowship with them, because Brother Larsen, Brother Haselguard, and Brother Haselguard's daughter could all speak English fluently. As an outgrowth of this visit, the Copenhagen brethren, under the direction of Brother Larsen, began publishing a Danish edition of The Dawn. Incidentally, I might say that in Copenhagen Brother Lüttichau served as my interpreter and he of course also could speak English, and it was a pleasure to co-operate with him.

In all, I visited the European countries eleven times. I enjoyed all my visits with the brethren, although it was a struggle to communicate with them most times on account of the language barrier. I was very forcibly reminded of the Tower of Babel account of how the Lord confused the tongues of the people. I visited Italy, Greece, Switzerland, Austria, Germany, France, Denmark, Sweden, Norway, and Finland. In all of the places we held conferences with the brethren, for they were all anxious to know what more they could do to proclaim the Gospel of the kingdom, and how The Dawn might help them.

I visited Berlin, which was divided between the East and the West. With this difficulty, many of the brethren from East Germany succeeded in getting to the one-day convention, and there were many happy reunions with their brethren of West Germany. Brother Kurt Kreckler and his wife, Christa, were serving very energetically in connection with the publishing of the German Dawn. Both of them had previously worked in the German Bible House in the days of Brother Russell. Brother Kreckler has since passed away, but Sister Kreckler is still active in connection with the work of The Dawn.

Public Witness in Greece

I visited the brethren in Greece several times, and one of these visits was in 1962. The class at Athens decided that on this occasion they would like to hold a public meeting. They engaged a good-sized theatre in which to hold the meeting

and did considerable advertising through newspapers and otherwise. All the friends wondered how many would come to the meeting and were pleasantly surprised that Sunday morning to see essentially a thousand of the public turn out to hear a message of truth from the Word of God.

Brother Pantel Hatgis of the Brooklyn, New York, Ecclesia was there, and he served as interpreter. His daughter, Agape, and her young son were also there. The meeting went along without special incident until I made some point in connection with the condition of the dead which stirred up the animosity of about a hundred people sitting in the front rows of the theatre. Apparently they had come there to create a disturbance and waited only for what they thought was an opportune time. Chaos broke loose in the front part of the theatre. Men and women were shouting at Brother Hatgis and me and waving their fists in our faces, at least as near to our faces as they could reach. As this melee continued, Brother Hatgis' young grandson took off his belt and waved it in the air and declared that if those people did anything to harm his grandfather or me he would kill them, and he no doubt meant what he said.

Finally Brother Hatgis stepped out to the front of the platform and assured the disturbers that before we closed the meeting they would have an opportunity to ask questions. After he repeated this several times, they finally quieted down and we went on with the lecture. When we reached the end of the lecture, Brother Hatgis announced that we were now ready for questions; but, with this, the Athens police stepped in and refused to permit any questions to be asked. Our meeting was abruptly closed. We were hurried into a small room backstage, and after the police succeeded in dispersing the agitators, they escorted us out to a taxicab, which in turn they escorted with armored cars to our hotel. No one was hurt, but it certainly did remind us of experiences through which the workers in the Early Church passed in the first centuries of the church's history. It was the first and last time that I was

practically mobbed on account of proclaiming the glad tidings of the kingdom.

That afternoon in Athens we visited Mars' hill, where the Apostle Paul spoke so eloquently to certain Athenians. The Parthenon, the ancient temple, which is located on the Acropolis and is now to a large extent in ruins, was very close to where Paul stood when he delivered his discourse. Judging the best we could where Paul must have stood during his discourse, it would seem that to his right towered these ancient ruins, and to his left was the roadway which led down to the valley below, where there were so many idols, one of these being ascribed to the unknown God.

Paul seemed diplomatic when he referred to the unknown God, saying that he was there merely to inform them concerning his identity. But when he referred to the temple, he said that this unknown God which he worshiped does not dwell in temples made with hands. No matter how wonderful that temple may have been before it went into ruins, the true and living God never occupied it.

Special Sights Incidental

In visiting the brethren in the different countries of Europe, there were many sights of interest which we could have seen if we had had time to spend along this line. However, we did see some of them in connection with the main purpose of our being there. In Italy there was, of course, the Colosseum of Rome, where so many Christians had been put to death. There was a section of the Appian Way referred to in the Book of Acts, a roadway which Paul had traveled. There were the Catacombs, which we visited, and the famous Arch of Titus. It was interesting to see these ancient spots, and we could only be happy that we were now living in this end of the age instead of at the beginning. Although not of historical aspect, nevertheless interesting to us, were the long days and the short nights of summer in Finland. It was still fairly light at midnight and by 1:30 or 2:00 in the morning the sun was up.

The Field of Service

Counting all Europe as a field of service, it was our privilege, in connection with the many visits we made, to render help to the brethren, with literature of one sort or another in Italy, Greece, Germany, Switzerland, France, Denmark, Sweden, and Finland. The brethren in these various countries rejoiced that they had brethren in America who were willing to do what they could to help them.

In Israel

On one of our overseas journeys we visited Israel. We had received correspondence from a professed Jew who claimed to have accepted the truth. He was a clever writer and was able to convince us, up to a point, that this was true. He wanted to be our representative in Israel in the distribution of the literature of The Dawn. Since I was going to Italy, and this was so close to Israel, our Board of Trustees asked me to continue on and contact this man and find out more about him, which I did. It was with difficulty that I found the man at all, and when I did, I discovered that his professed interest in the truth was largely commercial. Indeed, he was interested in doing anything that he could turn into money. He was getting packages of food, and even typewriters, from people in America, and selling them over there to his own profit. He wanted to make a new translation of the Bible from English to Hebrew which, as he explained, would be the last word in translations. I soon sensed that his interest in this was to draw a salary while he was doing it.

Before I left Israel, I finally contacted one man who did have some genuine interest in the truth, and he knew this gentleman whom I had come to see and warned me against him. It was a disappointing experience. Unless we had investigated, we could have gotten into more serious trouble.

I went to Israel as the representative of the Mutual Broadcasting System and was given a letter of introduction to their representative there, who was a reporter on the Jerusalem

Post. I looked him up, and he was most kind to me, took me into his home, entertained me while I was in Israel, and did everything he could to make me feel at home and comfortable. He had a beautiful daughter about five years old, and from her I learned the only Hebrew word that I know, and that word is "shalom." So I think in closing this story of some of my experiences in the truth I will do so by saying, "Shalom." Peace be with you, my brethren, everywhere.



General Convention Bulletin

"I have set the Lord always before me: because he is at my right hand, I shall not be moved."—Psalm 16:8

THIS beautiful and familiar utterance by the Psalmist David is the theme text for the 1976 General Convention, which will be held again this year at Albion College, Albion, Michigan.

Those who attended the convention last year are well aware of the very fine physical facilities available to us for the convention. The auditorium is air-conditioned, the seats are comfortable, and the acoustics are very good. The foyer and the area in front of the building are especially well suited for fellowship between the meetings.

Another wonderful opportunity for fellowship will be afforded this year, as it was last year, at the ice cream social held in the dining room after the day's activities have been completed. Many of the friends have found this to be a most pleasant time to renew friendships and to fellowship.

Plan now to attend the General Convention at Albion College in Albion, Michigan, July 31 through August 5, 1976.

Speakers' Appointments

MINISTERING THE GLORIOUS GOSPEL OF CHRIST

These speakers are associated with the Pilgrim Department of The Dawn. Their services are furnished free upon request. Address your request to Dawn Bible Students Association, East Rutherford, N.J. 07073. A visit will be arranged when possible.

S. ALLEN		J. PANUCCI	
Pottstown, PA	April 11	New Haven, CT	April 11
J. BACHER		G. PASSIOS	
Tucson, AZ	April 2	Baltimore, MD	April 11
Phoenix, AZ	4	H. PASSIOS	
Albuquerque, NM	6	Elyria, OH	April 6
Pueblo, CO	7	Toledo, OH	7
Denver, CO	8	Chatham, Ont.	8
Burlington, CO	9	London, Ont.	9
E. HERRSCHER		Jackson, MI	15
Boise, ID	April 16-18	Pontiac, MI	16
Sacramento, CA	21	Detroit, MI	18
Los Gatos, CA	23	Grand Rapids, MI	19
San Francisco, CA	25	Grand Rapids, MI	20
Portland, OR	28	L. POST	
The Dalles, OR	29	Detroit, MI	April 10, 11
Clarkston, WA	30	Pittsburgh, PA	25
G. JEUCK		R. RUTH	
Sayville, NY	April 4	Berwick, PA	April 4
E. LANKFORD		F. WASSMANN	
Phoenix, AZ	April 1	New London, CT	April 18
K. NAIL			
Detroit, MI	April 10, 11		



Weekly Prayer Meeting Texts

APRIL 1—"Watch and pray, lest ye enter into temptation."—Mark 14:38 (Z. '03-119 Hymn 71)

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

APRIL 15—"Father, into thy hands I commend my spirit."—Luke 23:46 (Z. '99-128 Hymn 185)

APRIL 22—"I say unto you, That every idle [unprofitable or pernicious] word that men shall speak, they shall give an account thereof in the day of judgment."—Matthew 12:36 (Z. '96-32 Hymn 44)

APRIL 29—"He shall call upon Me, and I will answer him: I will be with him in trouble; I will deliver him, and honor him."—Psalm 91:15 (Z. '96-31 Hymn 120)

Conventions

FRESNO, CA, April 3,4—Knights of Columbus Hall, 2540 E. Floradora. Mrs. Larry Smith, 4450 E. Santa Ana, CA 93726

AGAWAM, MA, April 4—Agawam Junior High School, 1305 Springfield St., Feeding Hills, MA. (Route 57) Mrs. Edward Zielinski, 232 Shoemaker Ln. 01001

MINNEAPOLIS, MN, April 4—2601 Fillmore St., N.E. Mrs. Mike Nekora, 2601 Fillmore St., N.E. 55418

WILMINGTON, DE, April 10,11—Pre-memorial Conv. Immersion service. Springer Junior High School, 2220 Shipley Rd., Concord Manor. Mrs. Peter Kolliman, 404 W. 31 St. 19802

DETROIT, MI, April 10,11—Pre-memorial Conv. Armenian Cultural Bldg., 22001 Northwestern Hwy near Southfield Frwy, Southfield, MI. Mr. Frank Nemesh, 25354 Cunningham, Warren, MI 48091

ALBUQUERQUE, NM, April 10,11—Pre-memorial Conv. Hotel Plaza, 125 Second St., N.W. Mrs. Chauncey Cole, 3524 Twelfth St., N.W. 87107

BOISE, ID, April 16-18—Owyhee Hotel. Mrs. Elton N. Pigg, P.O. Box 841, Meridian, ID 83642

WINNIPEG, Man., April 17,18—YWCA, 447 Webb Place. Mr. Frank Boychuk, 263 Moray St., Winnipeg

GARY AREA, IN, April 18—Hobart YMCA, 601 W. 40 Place, Hobart, IN. Mr. John Ulicni, 6703 Tyler St., Merrillville, IN 46410

CLEVELAND, OH, April 18—Masonic Temple, 3615 Euclid Ave. Mrs. Evelyn Doran, 3442 Monticello Blvd. 44121

CHICAGO, IL, April 25—Masonic Temple, 5352 W. Chicago Ave. Mr. Arthur Jesuit, 140 Forest Glen Rd., Wood Dale, IL 60191

CINCINNATI, OH, April 25—Masonic Temple, 317 E. Fifth St. Mrs. Margaret Ellis, Rt. 1, Box 71, Melbourne, KY 41059

PITTSBURGH, PA, April 25—Bower Hill Civic League Community Center, 1600 Bower Hill Rd. Mr. James Passios, Rt. 4, Box 237, Wexford, PA 15090

HARTFORD, CT, May 2

ROCHESTER, NY, May 16

VANCOUVER, B.C., May 22,23

ASILOMAR, CA, May 28-31

BUFFALO, NY, May 30

ALBION, MI, General Conv., July 31 through Aug. 5

"BEHOLD YOUR KING"

This 125-page book discusses the plan of God particularly as it concerns the first and second advents of Jesus, showing the manner in which his second advent is related to the chaotic events of our time. It is written in simple, story-like language, and you will enjoy its unique approach to the prophecies of the Bible. 50 cents postpaid.