

a herald of Christ's presence

THE DAWN

"MAN SHALL NOT LIVE
BY BREAD ALONE,
BUT BY EVERY WORD
THAT PROCEEDETH
OUT OF THE MOUTH
OF GOD."

--Matthew 4:4

April 1966

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That Great Event

"Go quickly, and tell His disciples that He is risen from the dead."—Matt. 28:7

SACRED history records outstanding events which occurred in ancient times. There was the great Flood of Noah's day; the Exodus of the Hebrew children from the land of Egypt; the giving of the Law at Mt. Sinai; the Israelites crossing the Red Sea under the leadership of Moses, and later their passing through Jordan, led by Joshua. There were also the many victories of the Israelites over their enemies; the deliverance of the three Hebrews from the fiery furnace, and of Daniel from the lions, to mention a few.

The most outstanding event of all, however, is the resurrection of Jesus Christ from the dead. Media for the circulation of the news at that time were essentially nonexistent; and even if this had not been the case, the religious prejudice against Jesus would in all probability have led to the suppression of the news of his resurrection. Indeed, attempts were made to do just this when later his disciples began to preach the resurrected Christ. At the time of his resurrection the women who came early to the tomb were commissioned to go and tell Jesus' disciples what had taken place.

What an unostentatious method this was of heralding the news of the greatest event in all human history! How it contrasts with what is practiced today! Now, when there are happenings of human interest of almost any sort, television cameras are set up, microphones are on hand, reporters swarm around; and within minutes, sometimes, the news is sent out to the world by

television, radio, and newspapers. There is, of course, a slight lag in newspaper coverage, but within the day we know that a civil rights worker has been killed, the President has decided to raise taxes, and so on.

If a president dies, or a new one is inaugurated, the news coverage is, of course, more intense, so that the whole world is quickly made conscious of what has taken place. Imagine, if you can, what coverage there would have been in the case of the resurrection of Jesus Christ from the dead, had there been news-hungry men and women reporters back there who had television, radio, and newspapers at their disposal!

True, they could not have been at the tomb at the time of the actual resurrection. But they probably would have been delighted merely to have an interview with the women whom the angels commissioned to carry the information to the disciples, and later with various of the apostles, especially Peter and John. But of course there were no reporters, no television cameras, no radio, and no newspapers to proclaim to the world that this One, Jesus, who claimed to be a King, and was crucified by his people, was now raised from the dead. Under the circumstances, the announcing of this great event depended upon the zeal and ability of the women to whom the angel gave the commission, and these were told to announce it only to Jesus' disciples.

Divine Power

One of the important factors involved in the resurrection of Jesus was the exercise of divine power. We hear much these days about power. There is the pent-up power of nuclear fission that can destroy the entire human race should it be selfishly mis-used. There is that mighty thrust that propels rockets into outer space and on to the moon. But consider the power involved in "launching" the planet Earth, and the countless other heavenly bodies into space, and keeping them there throughout eons of time, without the slightest variation either of speed or of their spheres of orbit.

Man can thrust his puny rockets into space and keep them there for a limited time, but he can neither create nor restore life. He can split the atom, but he cannot make one. Man has gained much knowledge in this "time of the end," when knowledge is being increased; but he has not learned the secret of life and it is unlikely that he ever will, for this is something that belongs to God. As for restoring life, the best man can think of at present is the possibility of freezing the dead, and of keeping them frozen until medical science discovers a cure for the disease that killed them, and then to thaw them out and apply the new remedy.

But all this emphasizes the weakness of man as compared with the mighty power of God, that power which raised Jesus Christ from the dead. Not only was Jesus awakened from the sleep of death, but in his resurrection he was exalted to a higher plane, even the divine plane of life. Paul speaks of this: "The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the workings of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come."—Eph. 1:18-21

After Jesus' resurrection he announced to his disciples that "all power" had been given him in heaven and in earth. (Matt. 28:18) This means that he is now in a position to fulfil all the wonderful promises of God pertaining to him, promises which reveal that it was the Heavenly Father's purpose that the resurrected and exalted Jesus should establish a government that would control the affairs of all mankind. Obedience to this government will result in peace, health, and everlasting life.

Jesus' Death Necessary

The full importance of Jesus' resurrection can be seen only

in the light of his voluntary, sacrificial death. He died to redeem mankind from death. He took the sinner's place in death. The fact that Jesus' enemies apparently gained a victory over him, did not in any way interfere with the outworking of the divine plan of salvation as it is centered in Jesus; indeed, it contributed to the accomplishment of that purpose.

Among humans, when a ruler is killed by his enemies, whatever hope his friends may have placed in him is destroyed, because a dead ruler cannot rule. But not so with Jesus, for his divine Father restored him to life, and then "all power" was bestowed upon Jesus himself, that he might accomplish his Father's design for the blessing of all the people. Thus, as Paul explained in his sermon on Mars' hill, God has given assurance unto all men by raising Jesus from the dead.—Acts 17:31

The resurrection of Jesus Christ from the dead gives assurance that nothing can defeat the divine purpose to establish a government of peace on this earth, not even the slaying of the one destined to be the King of that kingdom. And it is well that we have this assurance, for the promises of God are very far-reaching.

Micah 4:3 states one of these promises. It reads: "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." This promise does not indicate what sort of "rebuke" will be administered to the "strong nations afar off," but we are certain that only One who did exercise "all power" could, by administering this rebuke, cause the nations to destroy their instruments of war by converting them into utensils of peace, and influence these nations no longer to fight each other—not even to "learn war any more."

Human wisdom, motivated by self-interest, leads the nations to make war on each other in order to secure that which they allege to be their rights. Human wisdom directs the increasing of armament, even to the sacrifice of peacetime necessities. But

the new King and Judge over the nations will change all that. His "all power" will not be used to build more and larger hydrogen bombs, but to educate the people in the advantages of love over hate and selfishness. What a transformation that will make in human relationships!

A Feast

Another promise which the all-powerful Jesus will fulfil is set forth in Isaiah 25:6-9. In this scripture several promises are recorded. Here the messianic kingdom is symbolized by a "mountain," and "in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, . . . well refined." (vs. 6) The "feast of fat things," and the "wines on the lees well refined," are also symbolic, even as is the "mountain"—symbolic, that is, of the abundant provision that will be made for the people's happiness when the resurrected Christ is King. Nothing that is good for the people will be in short supply and no circumstances will be permitted to mar the complete joy of those who are obedient to kingdom laws.

Verse 7 reads, "And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations." This "veil" or "covering" now over the nations and the people seems to symbolize the darkness which shrouds mankind and keeps the people from seeing and knowing God. And how appalling is that darkness! In their endeavors to find their way in this darkness the people worship various conceptions of God, millions of them believing that he is a torment deity.

And think of the entrenched forces of darkness which are employed to perpetuate this "veil," with Satan, the prince of darkness, in league with the forces of evil. The light shining out from Jesus' ministry did not to any great degree penetrate this covering. Instead, the darkness hated the light, and killed the Lightgiver. But it will not be thus when Christ's kingdom is established in power and great glory, for Jesus will use the "all power" given to him to remove, through methods best suited to the purpose, the "veil" and the "covering" which now hinder

the people from knowing the only true God, whom to know in reality is life eternal.

Of that time we read that "the earth shall be full of the knowledge of the Lord, as the waters cover the sea." (Isa. 11:9) The promises assure us that all physical defects will be removed by the all-powerful Christ, including blindness. And when Isaiah wrote that "blind eyes" will be opened the reference is probably also to those who are blind to the things of God, for the covering now over their mental vision will be removed. (Isa. 35:5) Isaiah also wrote that the knowledge of God's glory will be revealed "and all flesh shall see it together."—Isa. 40:5

Death Destroyed

The Lord also promised that "he will swallow up death in victory." As a result of this all tears will be wiped away. This thought is amplified somewhat in Revelation 21:4, where we read that "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." No earthly ruler has even attempted a program of this kind, but this is the Heavenly Father's design, and we know that it will be accomplished, because he has put it into the hands of the One to whom he has given "all power in heaven and in earth," even the resurrected Jesus.

God has promised to bring about both the destruction of death and the resurrection of those who are asleep in death. Paul testified to Felix that the Law and the Prophets held out a hope of the resurrection of the dead, "both of the just and the unjust." (Acts 24:14, 15) "The just" during the ages preceding Jesus' first advent are those faithful ones mentioned by Paul in the 11th chapter of Hebrews, who suffered and died that they might obtain "a better resurrection." (Heb. 11:35) During the present age "the just" are the followers of Jesus. Those who lay down their lives faithfully even unto death during this present Gospel Age are brought forth in "the first resurrection" to live and reign with Christ.—Rev. 20:6

But in all ages those designated by Paul as "the unjust" are

composed of the vast majority of the people. Many of these have not been morally wicked people. Indeed, large numbers of them have been the ideal citizens of the world, but they have not been servants of the true God. However, they will be raised from the dead, and given an opportunity to accept God's provision of life through Christ, and obey the laws of his kingdom. Those who do will live forever. These will include the people of all nations, Gentiles and Jews. How gracious, indeed, is our Heavenly Father in making such a loving provision for his fallen human creatures!

Our Faith Not Vain

Paul wrote to the brethren at Corinth, and said, "If Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are [or become] Christ's at [during] his coming [Greek, "presence"]. Then cometh the end [of Christ's reign], when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all [other] rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death."—I Cor. 15:17-25

Yes, Christ is risen! Our faith is not vain, nor is our preaching vain. Followers of Jesus, justified by faith, are not in their sins, but are dying sacrificially with him. Those who have fallen asleep in Christ have not perished, but will come forth in "the first resurrection" to live and reign with Christ. And not only Christians, but all who die in Adam will in due time be made alive in Christ—awakened from the sleep of death and given an opportunity to believe and obey and live forever.

Finally, death itself will be destroyed. What a glorious sequence of events stems from the resurrection of Jesus Christ from the dead!

THE BIBLE ANSWERS TV SCHEDULE

ARKANSAS

Little Rock KTHV-TV Channel 11
Sundays, 11:00 a.m.

CALIFORNIA

Bakersfield KLYD-TV Channel 17
Sundays, 1:00 p.m.

Fresno KMJ-TV Channel 24
Sundays, 10:00 a.m.

Los Angeles KTLV Channel 11
Sundays, 7:00 a.m.

San Diego KFMB-TV Channel 8
Sundays, (Time to be announced.)

San Francisco KPIX-TV Channel 5
Sundays, 6:30 a.m.

San Jose KNTV-TV Channel 11
Tues., Wed., Thurs. Fri., 8:00 a.m.

CONNECTICUT

Hartford WHCT-TV Channel 18
Sundays, 4:30 p.m.

Waterbury WATR-TV Channel 20
Sundays, 2:00 p.m.

FLORIDA

Orlando WESH-TV Channel 2
Sundays, 12:00 noon

IDAHO

Idaho Falls KIFI-TV Channel 8
Sundays, 10:00 a.m.

ILLINOIS

Moline WQAD-TV
Sundays, (Time to be announced.)

INDIANA

Terre Haute WTHI-TV Channel 10
Mar. 20, Apr. 17
Sundays, (Time to be announced.)

LOUISIANA

Monroe KTVE-TV
Sundays, 7:00 a.m.

MAINE

Portland WCSH-TV Channel 6
Sundays, 9:00 a.m.

MASSACHUSETTS

Springfield WHYN-TV Channel 40
Sundays, 8:30 a.m.

MICHIGAN

Flint WJRT-TV Channel 12
Saturdays, 8:00 a.m.

Bay City WNEM-TV Channel 5
Wednesdays, 5:45 a.m.

MINNESOTA

Alexandria KCMT-TV Channel 7
Alternate Sundays, 10:00 a.m.

MISSISSIPPI

Columbus WCBI-TV Channel 4
Sundays, 7:30 a.m.

MISSOURI

Springfield KYTV Channel 3
Sundays, (Time to be announced.)

MONTANA

Billings KULR-TV
Sundays, 10:30 a.m.

NEBRASKA

Omaha WOW-TV Channel 6
Sundays, 11:00 a.m.

NEW MEXICO

Farmington CATV-TV
Sundays, 2:00 p.m.

NEW YORK

Albany WAST-TV
Wednesdays, (Time to be announced.)

Binghamton WBJA-TV Channel 34
Sundays, 10:30 a.m.

Binghamton WNBF-TV Channel 12
Sundays, 8:00 a.m.

OHIO

Cambridge WHIZ-TV Channel 80
Sundays, 9:30 a.m.

Cincinnati WCPO-TV Channel 9
Thursdays, 1:30 a.m.

Columbus WBNS-TV Channel 10
Mondays, 6:00 a.m.

TV BROADCAST

Coshocton	WHIZ-TV	Channel 71	San Antonio	KWEX-TV	
Sundays, 9:30 a.m.			Sundays, 3:15 p.m.		
Zanesville	WHIZ-TV	Channel 18	Temple	KCEN-TV	Channel 6
Sundays, 9:30 a.m.			Sundays, 11:00 a.m.		
PENNSYLVANIA			UTAH		
Williamsport	CATV-TV		Salt Lake City	KUTV	Channel 2
Mondays, (Time to be announced.)			Sundays, 10:00 a.m.		
SOUTH CAROLINA			VIRGINIA		
Charleston	WCSC-TV	Channel 5	Norfolk	WHRO-TV	Channel 15
Sundays, 12:00 p.m.			Tuesdays, 8:30 p.m.		
Greenville	WFBC-TV	Channel 4	WEST VIRGINIA		
Tuesdays, (Time to be announced.)			Fairmont	WDTV	
SOUTH DAKOTA			Sundays, 1:00 p.m.		
Sieus Falls	KSOO-TV		Huntington	WHTN-TV	Channel 13
Sundays, (Time and channel to be announced.)			Sundays, 8:00 a.m.		
TEXAS			CANADA		
El Paso	KTSM-TV	Channel 9	Montreal, Que.	CBMT-TV	
Sundays, 10:30 a.m.			Sundays, (Time to be announced.)		
Monahans	KVKM-TV	Channel 9	PUERTO RICO		
Sundays, 11:00 a.m.			Ponce	WRIK-TV	Channel 7
Odessa	KOSA-TV	Channel 7	Sundays, 5:00 p.m.		
Sundays, 10:00 a.m.					

SPANISH RADIO BROADCASTS

SUNDAYS UNLESS OTHERWISE NOTED

PARAGUAY		CALIFORNIA	
Asuncion		San Diego	XERB 1090 9:00 p.m.
Z. P. 9 Comuneros	970 kc. 10:15 a.m.		
PERU		FLORIDA	
Lima	Radio America 7:00 p.m.	Miami	WMIE 6:45 a.m.
URUGUAY		Tampa	WSOL 1300
Montevideo	Radio Carve		Saturdays, 5:00 p.m.
	Saturdays, 4:30 p.m.	TEXAS	
ARIZONA		Brownsville,	XEO 970 8:15 a.m.
Phoenix	KIFN 860	McAllen	XEOR 1390 10:30 a.m.
	Saturdays, 1:45 p.m.	San Antonio	KUBO 1310 7:45 a.m.

A SERVICE FOR THE BLIND

It is now possible to supply tape recordings of The Dawn for the blind. Any interested, please let us know.



"Frank and Ernest"

BROADCAST SCHEDULE

SUNDAYS UNLESS OTHERWISE NOTED

ALABAMA									
Decatur	WMSL	1400	10:05	a.m.	South Bend	WJVA	1580	11:35	a.m.
Haleyville	WJBB	1230	12:00	p.m.	IOWA				
					Clinton	KROS	1340	7:15	p.m.
ARIZONA					KANSAS				
Phoenix	KUEQ	740	8:30	a.m.	Goodland	KLOE	730	7:45	a.m.
ARKANSAS					KENTUCKY				
Jonesboro	KBTM	1230	12:05	p.m.	Bowling Green	WLBj	1410	12:05	p.m.
CALIFORNIA					Louisville	WAVE	970	8:15	a.m.
Chico	KPAY	1060	10:35	a.m.	Newport	WNOP	740	9:00	a.m.
El Centro	KICO	1490	10:30	a.m.	Winchester	WWKY	1380	10:30	a.m.
Los Angeles	KBIG	740	10:00	a.m.	MAINE				
Napa	KVON	1440	10:35	a.m.	Bangor	WABI	910	12:00	noon
Redding	KVCV	600	7:45	a.m.	MASSACHUSETTS				
Sacramento	KGMS	1380	8:30	a.m.	New Bedford	WBSM	1420	1:45	p.m.
San Diego	XERB	1090	9:45	a.m.	Orange	WCAT	1390	9:15	a.m.
San Francisco	KSAY	1010	9:45	a.m.	MICHIGAN				
Tulare-Visalia	KCOK	1270	10:35	a.m.	Detroit	CKLW	800	6:00	p.m.
COLORADO					Saginaw	WSGW	790	10:30	a.m.
Fort Collins	KZIX	600	10:05	a.m.	MINNESOTA				
Pueblo	KDZA	1230	10:05	a.m.	Duluth-Superior	WAKX	1480	12:15	p.m.
DELAWARE					Minneapolis	KQRS	1440	12:30	p.m.
Wilmington	WTUX	1290	10:15	a.m.	MISSISSIPPI				
FLORIDA					Biloxi	WLOX	1490	10:05	a.m.
Palatka	WSUZ	800	11:05	a.m.	Waynesboro	WABO	990	2:00	p.m.
Tampa	WFLA	970	9:30	a.m.	MISSOURI				
IDAHO					Joplin	WMBH	1450	6:05	p.m.
Lewiston	KRLC	1350	9:35	a.m.	Farmington	KREI	800	9:00	a.m.
Montpelier	KVSI		10:05	a.m.	Kansas City	KCMO	810	9:35	a.m.
ILLINOIS					St. Louis	KWK	1380	8:00	a.m.
Chicago	WEAW	1330	10:00	a.m.	MONTANA				
LaSalle	WLPO	1220	9:45	a.m.	Miles City	KATL	1340	9:15	a.m.
Rockford	WRRR	1330	8:30	a.m.	NEBRASKA				
West Frankfort	WFRX	1300	9:15	a.m.	Grand Island	KRGI	1430	10:05	a.m.
INDIANA					NEW JERSEY				
Gray-Hammond	WJOB	1230	8:30	a.m.	Newark	WJRZ	970	9:30	a.m.
Indianapolis	WIBC	1070	10:30	a.m.	NEW MEXICO				
Muncie	WLBC	1340	8:45	a.m.	Silver City	KSIL	1340	10:05	a.m.

BROADCAST SCHEDULE

NEW YORK

Albany WEEF 1300 9:00 a.m.
 Kingston WBAZ 1550 9:45 a.m.
 New York WJRZ 970 9:30 a.m.

NORTH CAROLINA

Beaufort WBMA 1400 9:00 a.m.
 Belmont-Charlotte

WCGC 1270 12:30 p.m.
 Elizabeth City WGAI 560 11:05 a.m.
 Leaksville WLOE 1490 12:05 p.m.

OHIO

Akron-Canton WHLO 640 7:45 a.m.
 Cincinnati WNOP 740 9:00 a.m.
 Columbus WBNS 1460 10:05 a.m.
 Plaqu WPTW 1570 11:30 a.m.
 Zanesville WHIZ 1240 11:45 a.m.

OKLAHOMA

Oklahoma City WNAD 640 8:10 a.m.

OREGON

Astoria KAST 1280 10:35 a.m.
 Lebanon KGAL 920 9:00 a.m.
 Portland KLIQ 1290 9:30 a.m.
 The Dalles KODL 1440 9:15 a.m.

PENNSYLVANIA

Allentown WHOL 1600 10:45 a.m.
 Connellsville WCVI 1340 12:05 p.m.
 Pittsburgh WWVA 1170 9:30 a.m.
 Pottstown WPAZ 1370 8:30 a.m.
 Scranton WSCR 1320 10:00 a.m.
 Wilkes-Barre WBRE 1340 9:00 a.m.

PUERTO RICO

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

SOUTH DAKOTA

Yankton KYNT 1450 11:05 a.m.

TENNESSEE

Clinton WYSH 1380 7:00 a.m.

TEXAS

Lubbock KDAV 580 9:45 a.m.
 Pampa KPDN 1340 12:00 p.m.
 San Antonio KBOP 1380 7:15 a.m.

Sherman-Dennison KRRV 910 11:45 a.m.
 Wichita Falls KWFT 620 10:15 a.m.

UTAH

Brigham City KBUH 12:05 p.m.
 Logan KLGN 9:05 a.m.
 Salt Lake City KSOP 1370 9:30 a.m.

VIRGINIA

Richmond WLEE 1480 10:10 a.m.

WASHINGTON

Bellingham KPUG 1170 11:15 a.m.
 Bione KARI 550 10:30 a.m.
 Centralia-Chehalis KELA 1470 10:35 a.m.
 Olympia KGY 1240 10:35 a.m.
 Seattle KAYO 1150 9:45 a.m.
 Tacoma KMO 1360 9:45 a.m.

WEST VIRGINIA

Wheeling WWVA 1170 9:30 a.m.

WISCONSIN

Fond du Lac KFIZ 1450 11:05 a.m.
 Milwaukee WEMP 1250 8:45 a.m.
 Nielsville WCCN 1370 9:15 a.m.

WYOMING

Cheyenne KVWO 1370 10:05 a.m.
 Laramie KLME 1490 10:05 a.m.

VIRGIN ISLANDS

Christiansted WIVI 970 9:00 a.m.

CANADA

Calgary, Alta. CKXL 1140 9:00 p.m.
 Corner Brook, Nfld. CFCB 570 10:30 a.m.
 Dauphin, Man. CKDM 730 10:30 a.m.
 Oshawa CKLB 1350 9:45 a.m.
 Prince Albert, Sask. CKBI 900 10:30 a.m.
 Vancouver KARI 554 10:30 a.m.
 Winnipeg CKY 580 7:15 p.m.

ENGLAND

Isle of Man 188m. MANX
 Fridays, 7:30 p.m.

NIGERIA

Enugu ENBC 10:15 a.m.

RADIO TOPICS FOR APRIL

3—"The Bread and the Cup"

10—"The Resurrection"

17—"World's End and Judgment Day"

24—"Increasing Faith"

LESSON FOR APRIL 3

The Mission of the Church

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

II CORINTHIANS 5:16-21**EPHESIANS 3:7-12**

IT IS generally understood by the professed Christian world that the followers of Jesus are commissioned to proclaim the Gospel throughout the earth. This is made plain not only in our memory verse, but elsewhere in the Scriptures. When Jesus appeared for the last time to his disciples before returning to his Father in heaven, he said to them, "Ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."—Acts 1:8

What is not generally understood is that this world-wide witness of the Gospel throughout the age was not designed by God to convert the whole world to Christ; rather, it was designed merely to take out of

the world what is described by James as a people for the Lord's name. (Acts 15:14) It is "after this" (vs. 16) that the world in general will have its first real opportunity to believe and obey the Gospel.

Paul writes that "God was in Christ, reconciling the world unto himself," and has "committed unto us the word of reconciliation." (II Cor. 5:19-20) Through this arrangement we are made "ambassadors for Christ," and as his ambassadors we have the authority to say to consecrated believers that they have, through Christ, been reconciled to God. Reconciliation to God through Christ is based upon the fact that he became a sin offering for us, and for the whole world.

We are "workers together with him"; that is, with the Lord, Paul writes. (II Cor. 6:1) In the next verse Paul quotes from Isaiah 49: 8, 9, which reads, "Thus saith the

Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, Go forth; to them that are in darkness, Show yourselves."

In quoting from this prophecy Paul applies it to the followers of Jesus, and shows that the present Gospel Age is the day of salvation referred to. This is the "great salvation" obtained by the true church, and the purpose of it is that she may be associated with her Lord in extending blessings of healing and life to the world; of joining with Christ even in the work of calling forth the prisoners of death to life. This is the ultimate mission of the church which so many fail to understand.

In Colossians 1:27 the Apostle Paul refers to a mystery which, he says, had been hidden throughout the ages until his time. He describes this mystery as "Christ in you, the hope of glory." Briefly, this means that those who are "in Christ," and who have the spirit of Christ in them, will share in the glory which he attained in his resurrection, and will live and reign with him in his kingdom. It means that the foretold Messiah is not only Jesus, but also includes his dedicated followers who suffer and die with him.

In our lesson Paul explains that

he had been given the ministry of proclaiming this mystery to the Gentiles, assuring any of them who believed that they could also share in "the hope of glory." This was very vital in the days of the Early Church, for until the first advent of Christ God's dealings were exclusively with the people of the Jewish nation. But now, and in harmony with the commission given by Jesus, the opportunity of participating in the divine plan was to be extended to the people of all races and nations.

In our memory verse Jesus says, "Lo, I am with you alway, even unto the end of the world." His presence with his people throughout the age has been through the medium of the Holy Spirit as it has revealed Jesus' teachings as a comforter and guide to his followers. This should not be confused with his presence at the end of the age, following his return. The word "world" should be "age." The world, or earth, will never come to an end.

QUESTIONS:

What is the divine purpose in preaching the Gospel during the present age?

What does it mean to be an "ambassador for Christ"?

What will be the final mission of the church?

When will the world in general be reconciled to God?

—oOo—

The Victory of the Church

MEMORY TEXT: "The kingdom of the world has become our Lord's and his Christ's, and he shall reign for the ages of the ages."—**Revelation 11:15, Diaglott**

I CORINTHIANS 15:20-26

REVELATION 7:9, 10, 13-17

THE victory of the church brings exaltation in the first resurrection to live and reign with Christ a thousand years. (Rev. 20:4, 6) To reign with Christ means to be associated with him in that world-wide government of promise—a government which will take actual control of the affairs of the whole world. It is this that is described in our memory verse. We have used the Emphatic Diaglott translation because of its greater clarity.

It is important to realize that the kingdom of Christ is to be a literal government and not merely a righteous influence in the hearts of believers. Many today have lost sight of this, and suppose that the increase of Christ's kingdom is accomplished by the spread of the Gospel, converting the whole world to Christ, and that thus his kingdom will have fully come. But this is not the case. When Christ's kingdom takes control over the affairs

of men, the world will be far from converted. Indeed, it takes place amidst a "time of trouble such as never was since there was a nation."—Dan. 2:44; 12:1; Rev. 11:17, 18

In our lesson Paul reveals that the establishment of Christ's kingdom depends upon the resurrection of the dead. Paul affirms the resurrection of Jesus, and tells us that he became the firstfruits of them that slept. Incidentally, it is interesting to note that Paul refers to those who are dead as being "asleep."

"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. 15:22, 23) Thus does Paul set forth the great hope of the resurrection which is centered in Christ. But he explains that not all would be awakened from death at once; rather, that there is a certain order in the resurrection, which is, "Christ the firstfruits; afterward they that are Christ's at his coming," (I Cor. 15:23) or as the

Greek text indicates, those who become Christ's during his second presence.

The "firstfruits" mentioned here are the faithful footstep followers of the Lord, who will come forth in "the first resurrection." (Rev. 20:6; James 1:18; Rev. 14:4) The "afterward" class is the remainder of the world of mankind. During the thousand-year reign of Christ these will be awakened from the sleep of death and given an opportunity to believe and obey, and those who do so will live forever.

This will be the period of Christ's kingdom, and Paul assures us that he will reign until even death is destroyed. That is the reason that "there shall be no more death," (Rev. 21:4) It is thus that the Lord will "swallow up death in victory."—Isa. 25:6-9

The "firstfruits" class which will be brought forth in "the first resurrection" will consist of 144,000. See Revelation 14:1, 4. On the other hand, the group mentioned in the Revelation portion of our lesson (Rev. 7:9, 10, 13-17) is described as one which no man can number. Besides, the "firstfruits unto God and to the Lamb" are shown in the Scriptures to be seated with Jesus in his throne, living and reigning with him, while the great multitude which no man could number are said to be "before the throne," and instead of reigning they "serve him day and night in his temple."

These differences warrant us in

concluding that this is not the same class as that which lives and reigns with Christ, not the ones referred to by Jesus when he said, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." (Luke 12:32) The Apostle John also indicates that this is a different class, for he says that one of the elders asked, "What are these which are arrayed in white robes? and whence came they?"—vs. 13

The answer to this question was, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." (vs. 14) Of the "firstfruits" class it is stated, "These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth." (Rev. 14:4) Who, then, are those composing this great multitude who in the kingdom will stand before the throne, and serve God in his temple?

There are a number of Scripture passages to indicate that this is a class who do not prove as faithful as the "little flock," and while they do not lose salvation, their reward is something less than the crown of life received by the true overcomers.—Rev. 2:10; 3:21

QUESTIONS

What does victory mean for the church?

Who is the great multitude that stands before the throne?

The Kingdom Is Divided

MEMORY TEXT: "If a kingdom be divided against itself, that kingdom cannot stand."—Mark 3:24

I KINGS 12:1-5, 16-20

BEGINNING with this lesson, and for a number of weeks, our studies will consider the experiences of God's ancient people of Israel. Following the period of the judges Israel became a kingdom, and Saul was the first king. David succeeded Saul as king, and God constituted him the head over a ruling house in which each successive king "sat on the throne of the Lord." (I Chron. 29:23) Solomon succeeded David, and our lesson pertains to what occurred when Solomon's son Rehoboam succeeded him.

For a time Solomon had been a wise ruler who feared the Lord. The Lord entrusted him with the task of building a temple, which Solomon accomplished in a grandiose manner. He greatly enriched his own court also. Jesus refers to the great glory of Solomon. But in order to accomplish all this, heavy burdens of taxation were placed upon the people.

The fact that Solomon became an oppressor enters into the acceptance by the people of Rehoboam as their new king. They appeared before him in Shechem, and said to him, "Thy father made our yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee."

Rehoboam asked for a three-day period in which to consider this request. Meanwhile he consulted with the older men of the nation—those who had been associated with Solomon—and asked their advice. Doubtless they had observed through the years how grievous these burdens had been, and they advised Rehoboam to accede to the request of the people, and lighten their burdens.

But apparently Rehoboam did not agree with this viewpoint, for he called together a group of young men and asked them what

they thought he should do. Apparently they gave him the answer he was looking for. They advised him, in fact, that rather than make the burdens lighter, he should increase them. Rehoboam accepted this advice, and when he met with his people again he informed them that they could expect to have their burdens increased.

The Lord, of course, overruled this in his own way, but we cannot help but realize that the tragedy of a divided kingdom could have been avoided had Rehoboam followed the voice of understanding in this matter. Just as could be expected, the people rebelled against Rehoboam and the house of David. This was not universally so, however, for the Israelites who dwelt in the cities of Judah remained loyal to Rehoboam, as did also the tribe of Benjamin.

Meanwhile, Jeroboam, who had been exiled from Solomon's court, and who had gone to Egypt to live, heard of Solomon's death, and he returned. The ten tribes of Israel then turned to him, and made him their king. This was the beginning of the divided kingdom. The ten-tribe kingdom was known as Israel, and Rehoboam's kingdom as Judah. However, while this was in fact a division of the nation, God continued to deal with both kingdoms, and frequently in his promises included both groups; as he did, for example, when he promised to

make "a new covenant with the house of Israel, and with the house of Judah."—Jer. 31:31-34

Our memory verse expresses a well-known fact. Almost any government which is divided against itself is weakened, and unless the situation can be corrected it is bound sooner or later to fall. Both the kingdoms of Israel and of Judah fell. The Israelites were taken into captivity in Assyria, and the people of Judah into Babylon. However, the main cause of their downfall was their failure to hearken unto the voice of the Lord.

Jesus' reference in our memory text was to the house or kingdom of Satan. Jesus had been accused of casting out Satan by the power of the prince of devils, which, if true, would mean that Satan's house was divided against itself. And this is one of the influences which will indeed, eventually cause Satan's house to fall.

QUESTIONS:

Explain the background of today's lesson.

Why did the people of Israel rebel against Rehoboam?

Who was Jeroboam, and who made him king?

Explain the setting of our memory verse.



Jeroboam Misuses Religion

MEMORY TEXT: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."—Galatians 6:7

I KINGS 12:25-33; 13:33, 34

WE CAN think of two outstanding sins on the part of Jeroboam in connection with his setting up false places and systems of worship. First his motive was wrong, and then he departed from the true worship which God had outlined for his people. To have the wrong motive in the use of God's true religion would be very displeasing to him, but in addition to this Jeroboam instituted his own form of worship.

God's arrangement for his typical people was that once a year they should go up to Jerusalem to worship. Jeroboam sensed that while the people who had made him king had renounced the house of David and of Judah, this religious tie might well draw them away from him and back to Rehoboam, so he set out to establish new places of worship, which were Bethel and Dan. He probably reasoned that he could in this way satisfy their religious yearnings, and at the same time keep them away from Jerusalem, and the people of Judah. Thus, Jeroboam

hoped the Israelites would remain loyal to him.

One of Israel's great sins throughout all the period during which God dealt with this people was their lack of faith in him and in his arrangements. Consider Jeroboam: Apparently he had little or no faith in the God of Israel; otherwise how could he connive and scheme against him? How could he take a course which implied that so far as he was concerned Israel's God of righteousness and power did not even exist!

This is an important lesson for us to keep in mind. If we have a true and living faith in the God of the Bible, and believe in his wisdom, justice, love, and power, we will realize that he is able to read our every thought; hence the importance of keeping our hearts pure before him. None of us today are in positions of rulership over the Lord's people, but most of us are associated with some of them, and let us be careful lest for any reason at all we make plans which may injure them along any line, especially in spiritual things, even if

there should be some possible advantage to us.

Following the Exodus from Egypt, the Israelites were frequently reminded of the great display manifested by their God in connection with this outstanding deliverance. It helped to remind them that they were God's people, and of the great love of their God in caring for them. Jeroboam, in connection with his plan to draw the people away from their true God, made two calves of gold, and said, "Behold thy gods, O Israel, which brought thee up out of the land of Egypt." (I Kings 12:28) Probably many of them were deceived by this ruse, while a few would know that those calves of gold were dead, and had no power to benefit them in any way.

And in this connection faith again enters in. "Faith," Paul wrote, "is the substance of things hoped for, the evidence of things not seen." (Heb. 11:1) In II Cor. 4:18 Paul again wrote about the ability of the Christian to look upon the things which are not seen. Only the few throughout all the ages have had sufficient faith to look upon and to be inspired by the things which are unseen.

This explains why so many props to faith have been invented—idols, images, sacred cows, etc. The Israelites could see the calves of gold; they could not see their true God. While God did provide Israel with a tabernacle and cer-

tain typical services to observe, even these became corrupted, and the majority thought that burnt offerings were the real thing, rather than what they represented.

Our memory verse is suitable to Jeroboam's experience. He "sowed to the flesh" in the sense that the religious arrangements which he made for his subjects were designed to keep him in power, rather than to serve and glorify God. This was selfishness in the extreme, and this course was the undoing of both himself and the whole house of Israel in due time.

The important lesson to us is that we do not follow a selfish course in our professions of service to God. He knows our hearts, and any hypocrisy which might be there will react to our own injury in due time. Let us "sow to the spirit," and reap everlasting life.

QUESTIONS:

What were two of the wrong things of religious worship that Jeroboam instituted for his subjects?

How did he hope to keep his people from returning to the house of David?

How important is faith in our service to God?

What does it mean to "sow to the flesh"?



THE CREATOR'S GRAND DESIGN

Article IV

Man in the Plan of God

"When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained; What is man, that Thou art mindful of him? and the son of man, that Thou visitest him?"—Psalm 8:3, 4

MAN was created toward the close of the sixth creative day, or epoch. There are two accounts of his creation. One is presented in Genesis 1:26-28, and the other in Genesis 2:7. The first of these is a general statement of the fact that man was created, together with an explanation of the place he was to occupy in God's arrangements for the earth; and the second is a more detailed account of just how he was created. Some say that the account of Genesis 1:26-28 pertains to a pre-adamic race, but there is no scriptural foundation for this theory.

This first account of man's creation reveals certain important facts concerning him—he was created in the image of God, and he was to fill the earth with his progeny. He was also to have dominion over the earth and over the lower forms of God's earthly creation. The fact that man was created in the image of God is a strong refutation of the theory of human evolution. Darwinists are adept at calling attention to the various ways in which the evolutionary ladder may have been climbed throughout the millions of years they claim there has been life on the earth, beginning with protoplasm. But no one has hazarded a guess at what rung in this ladder an ape, or a "missing link,"

became conscious of right and wrong, and was able to reason the difference between the two. Nor has any one of them been able to suggest a set of circumstances that would prod an ape into thinking on the human level.

In high circles of professorship in and out of the church, and among our government leaders from the President down, nearly all profess to believe that man was created in the image of God. In the free world it is this viewpoint that constitutes the basis for "the dignity of man" doctrine, and for the zealous fight to maintain the individual rights of man. This is good, but let us remind ourselves that this biblical viewpoint cannot be harmonized with the Darwin theory of human evolution.

If man is a product of evolution, and not the direct creation of God, then there is no basis for the claim that he is in the image of God. If God did not create man and give him his law, then he has no divine law to guide him in his behavior. From the standpoint of evolution it might be argued, indeed, that what we suppose to be a law against sin is only a mistakenly conceived repressive measure which in reality is keeping man back from the next great step in evolution.

But thank God for the realization that the plain statements of his Word express that sacred truth which all right-thinking men and women instinctively espouse and declare—many of them despite their acceptance of unproved theories of natural selection and evolution. The full beauty of the Bible's teaching on this subject stands out even more brilliantly when we note the detailed manner in which man is so completely set apart from the beasts; and it is further enhanced when we become acquainted with the Creator's grand design for this human creature created in his image.

Not a Physical Image

This is not a physical image, but a moral and intellectual image. Man has the ability to know right from wrong, and he is able to think, to reason. He cannot think on the same high plane as his Creator. His thinking is confined to a realm in which he

was created to live; that is, the earthly. Speaking to man, God said, "As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." (Isa. 55:9) But man is able to reason with God on matters pertaining to his relationship with his Creator. God invites man to do this, saying, "Come now, and let us reason together, . . . though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."—Isa. 1:18

Man's ability to think and reason out the ways and problems of life, rather than to be guided merely by instinct, manifests itself in many ways. We see this from the very beginning of human experience. When our first parents disobeyed they immediately felt a sense of guilt, and were afraid. Then, to cover their shame, they donned leaves. In other words, they clothed themselves. Adam and Eve were probably not too adept at garment-making, but which of the lower animals in Eden would even have thought of putting on clothing to cover its nakedness? In fact, God provided a protective covering for the lower animals, but man was left to provide his own.

Man soon began to make and use tools, which is something else the lower animals have never shown any inclination or ability to do. Archeological discoveries reveal that the earliest known man manufactured and used tools. Today this difference between man and the lower animals is more striking than ever. Think of the intricacy of tools and instruments of all sorts which are now in use, including electronic computers. And there are even greater marvels in the making. In modes of travel, communication, and manufacture we are daily witnessing miracles—but the pig merely keeps on grunting. When we consider man's ability to think, to plan, to invent, we recognize striking evidence of the fact that he was created in the image of God.

Someone has written that "monkeys have no music in their souls," and thus we are reminded of another wide gap between man and the very highest species of the lower animals. Music is harmony of sound, and on earth apparently only the human

ear can distinguish the difference between harmony and discord. Man, created in the image of God, finds one of his greatest delights in the field of music. Many times in the Bible reference is made to the joy experienced by man in singing praises to God his Maker.

Man's Dominion

Verse 26 uses the word "likeness" as well as "image" in describing man's similarity to his Creator. We read, "God said, Let us make man ... after our likeness: and let them have dominion." This would seem to imply that man's likeness to God included the fact that he was given a dominion. God is the supreme Ruler of all his great universe; and on earth he delegated authority to man, whom he had created in his image. No such grant was given to any of the lower animals, nor would they be capable of exercising dominion.

Man was also commanded to multiply and fill the earth. His dominion was to be not merely over that one little garden spot in Eden, but was to be extended over the entire earth, and every necessary provision was made by the Creator to enable this divine arrangement for the earth to function as planned. God said, "Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so. And God saw everything that he had made, and, behold, it was very good."—vss. 29-31

Man's Home

It is clear from the record that man was created to live on the earth, and that the earth was created to be his home—not temporarily, but forever. Throughout the Scriptures this fact continues to be emphasized. Isaiah 45:18 reads, "Thus saith the Lord that created the heavens; God himself that formed the

earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited." In Psalm 78:69 we are told that the Lord has established the earth forever. Psalm 115:16 declares, "The heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men." Man forfeited his right to live and enjoy the blessing which God provided for him, but as we shall later see, his lost inheritance has been redeemed by Christ, and will in due time be restored.

A Living Soul

If we are to understand and appreciate the Creator's grand design for his human creation it is essential to take into consideration what man really is. We have already noted that man was created in the image of God and given dominion over the earth, and now, in the 2nd chapter of Genesis, verse 7, we are given further information. This text reads, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

This is God's way of explaining that man's organism, his body, was made up of various chemical elements found in the earth. Medical science today knows this to be true. Man is an earthly creature, and he is kept alive by food which directly or indirectly comes out of the earth. But Adam's perfect body was not yet a living being. It had eyes, but they saw nothing; a nose, but it did not sense the fragrant odors of the edenic garden in which this marvelous piece of workmanship was lying. It had a tongue, but it tasted not; and ears to which all sound was but as silence. It had hands which enjoyed no sense of touch. The perfect heart, with its co-ordinating valves, and its connections with the arteries and veins of that perfect body, was motionless. Its lungs were immobile. It was a perfect organism; with all its intricate parts correctly assembled, as only a master workman, the Creator, could do it. But it was a dead, lifeless body.

If man was to live, something more than just a perfect body was needed, and this God supplied. He "breathed into his nostrils the breath of life," and instantly that lifeless organism became

alive. The "breath of life" carried oxygen to the lungs, and they began to function. This induced the heart to start pumping blood through the arteries, returning it through the veins. This brought life pulsations to the nerves, causing the ears to hear, the eyes to see, the nose to smell, the tongue to taste, and the hands to feel. The first man was now alive—he had become "a living soul."

What was this magic power which God breathed into the nostrils of Adam? Some have mistakenly supposed that it was an indestructible living entity, which had life apart from the organism into which it was breathed. This alleged entity is often spoken of as an "immortal soul." But the expression "immortal soul" does not appear anywhere in the Bible. The word "soul" simply means a living being, and Adam became a "living soul" because he was animated by the breath of life.

Adam "became" a living soul, the record states; he was not given a soul. That soul consisted of a body animated by the breath of life. According to Genesis 7:21, 22, where we are told of the destruction of life wrought by the Deluge, it is revealed that the lower animals as well as man possess "the breath of life." We doubt that many will contend that God gave immortal souls to the lower animals.

What, then, is the breath of life? Simply stated, it is the air that we breathe, and that all living earthly creatures breathe. Just how it animates bodies to make "living souls" is the secret of life known only to the Creator. For us it is sufficient to know that it was through the breath that God gave life to Adam, and that it was not immortal life, as many have supposed. While provision was made through the life-giving fruit of Eden to sustain human life everlastingly on conditions of obedience to divine law, man was subject to death should he disobey.

All One Breath

That the breath of life given to Adam was not an immortal soul is clearly shown by Solomon. In Ecclesiastes 3:19-21 there is a wonderful exposition of truth on this subject. The passage reads, "That which befallerth the sons of men befallerth beasts;

even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast: for all is vanity. All go unto one place; all are of the dust, and all turn to dust again. Who knoweth [or who can prove] the spirit [Hebrew breath] of man that goeth upward, and the spirit of the beast that goeth downward to the earth?"

The marginal translation of the closing question in this passage is a better one. Using this, the text might be paraphrased, "Who knoweth that the spirit of man is ascending, and the spirit of the beast is descending?" The wise man had already answered this question. He explained that man has no pre-eminence above a beast so far as the breath of life is concerned; that they have all one breath, and all go to the same place at death. Man's pre-eminence over the beast lies in the fact that he was given a more refined organism, capable of reflecting the image of God. He also has been promised an awakening from death.

In Genesis 1:24 we read, "God said, Let the earth bring forth the living creature after his kind." Here the expression "living creature" is a translation of the same Hebrew word as that translated "living soul" in the text which informs us that "man became a living soul," which the Revised Standard Version translates "living being." Adam became a living being when God breathed into him the breath of life. But the combination of the organism and breath of life had to be maintained, else that living being, or soul, would die.

Returns to God

In Ecclesiastes 12:7 we have another very interesting reference to the death of humans. Solomon writes, "Then shall the dust return to the earth as it was: and the spirit [Hebrew, breath] shall return unto God who gave it." The Hebrew word here translated "spirit" is also frequently translated "breath." Its primary meaning is invisible power. When associated with the works of God it refers to the invisible power of God.

This invisible power of God which creates and sustains life was transmitted to Adam through the breath of life. At death, the body which was created from the dust of the ground returns to dust, and the power of God returns to its source. The word "return" is the key to the understanding of this passage. Man has never been in heaven, so could not return to heaven. But he does get his power to live from God, through the breath of life, and at death this reverts to the Giver.

Male and Female

In Genesis 1:27 we are told that in creating humans God created male and female. In Genesis 2:7 where the process of creation is outlined, only the man is mentioned. Later the Lord gives us the details of woman's creation. Following Adam's creation he was told to name all the animals. It must have required some time to accomplish this task. Some study must have been made of their characteristics in order to give them appropriate names. This may well have been God's way of having Adam come to a realization of his own need for a suitable mate. God had commanded that man fill the earth with his progeny, and to accomplish this Adam was provided with a wife. All of God's dealings with those whom he has created in his own image are designed to awaken in them a genuine, free-will desire for the blessings which he has planned for them. God does not coerce the human mind or will.

The method God used to provide a helpmate for Adam is unique. We read, "The Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; and the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, this is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh."—Gen. 2:21-24

Many have treated this sacred passage of Scripture lightly,

regarding it as absurd. The "wise" of this world seem to think that this was a very crude way for the Lord to create woman. Why, they ask, did he not create Eve in the same way as he did Adam? We may not understand the biological reasons why the Lord adopted this method, but who are we to question the wisdom of One so wise and so powerful as to be able to create the whole universe out of nothing?

God's method meant that the woman became almost literally a part of man. How much of ineffable joy has resulted from this divinely arranged oneness of the two, we will probably never fully understand. God's explanation is that because woman was made from man, they become "one flesh" when the two are united in marriage. This is what God designed, and his wisdom arranged the method of creation so that this would be so.

God's Instructions

Having now received a suitable helpmate from the Lord, Adam's joy in his garden home must have been unbounded. All his surroundings were beautiful and inspiring. There was at his disposal an abundant supply of life-sustaining food, and now he had a companion with whom he could share his joys. Among the few instructions given to him was the command to "dress and keep" the garden which the Lord had provided for him. Considering Adam's ideal surroundings, and the perfection in which he was created, the "keeping" of the garden would not be laborious, but a joy.

Another command was that these godlike creatures to whom had been given an earthly dominion were to multiply and fill the earth, and subdue it. Evidently that beautiful garden home which God had prepared for man "eastward in Eden" was intended merely as an example of what the whole earth was ultimately to be like, God leaving this final finishing work of his creation to be accomplished by man, and for his good.

Consider what this earth would have been like had this plan of God proceeded without interruption! The earth would have

been filled with a perfect and happy human family, knowing nothing of sin, sickness, pain, wars, and the thousand-and-one other things which now plague a suffering and dying world. Besides, all would be enjoying sweet communion with the Creator, the God of heaven and earth.

But let us think on, for although darkness now covers the earth, and the plague of sin and death blights much of the happiness of the people, this nighttime of darkness and fear and pain will terminate before long in a morning of joy! This is beautifully stated by the Psalmist, who wrote, "Weeping may endure for a night, but joy cometh in the morning." (Ps. 30:5) Then men's fondest dreams of a golden age will come true. God, who in the beginning created the heavens and the earth, assures us that divine power will again be used to restore paradise, and give to all the opportunity of enjoying its blessings forever.



Good Soldiers of Jesus Christ

"Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier."—II Timothy 2:3, 4

A CHRISTIAN should be a peacemaker, and so far as possible should seek to live peaceably with all men. Yet in many respects the Christian life may be compared to the life of a soldier, and the Bible employs this simile to teach us important lessons of obedience to the divine will. The Apostle Paul evidently had in mind the Christian's good fight of faith when he penned the words of our text.

The basic lesson of the soldier illustration as applied to the

Christian life is that of loyalty and devotion to the Lord. Obedience, courage, faith, sacrifice, suffering, and death all enter into being a soldier. Moffat's translation seems to emphasize some of these points even more than does the Common Version. We quote: "Join the ranks of those who bear sufferings like loyal soldiers of Christ Jesus. No soldier gets entangled in civil pursuits; his aim is to satisfy his commander."

An essential quality of a good soldier is obedience, so the Christian must learn to obey. The success of any army in battle depends in no small measure upon the obedience of each soldier to the directions of the commanding officer; so the Christian army is made up of those who are willing to obey to the letter the commands of the "Captain" of their salvation. (Heb. 2:10) Christ is our Commanding Officer, commissioned by the Heavenly Father to be the leader of this company of warriors, who through trial and hardship are forging ahead to victory and to glory. The victory of this army is certain, but our victory as individuals in the Lord's army depends upon our obedience to orders.

Of the Heart

There is much more to obedience than one might at first suppose. In the case of the Christian it should reach down into the secret recesses of the heart. The divine commands by which we are guided are stated very explicitly in the Bible, yet the slightest degree of insincerity or disobedience on the part of the Christian soldier will result in a misinterpretation of those commands. Only the spirit of full surrender to the Lord will safeguard one against the hazard of disobedience. Certain disciplinary measures may be employed by the Lord for a time to remind the Christian soldier of the terms of his enlistment; but if one chooses continually to disobey he is finally dropped from the ranks, and at great personal loss.

A soldier has both pleasant and unpleasant duties to perform; so it is with the Christian. It is the doing of things which by nature we would rather not do that tests our obedience to divine

commands. Sometimes we render only partial obedience. The human heart is very deceitful, and if our allegiance to the will of God is not complete, we may endeavor to convince ourselves that we are obedient to all the divine commands governing our warfare, when as a matter of fact we are obeying only a part of them—those which appeal to us the most.

Where the spirit of full consecration is lacking, the commands which are ignored or those which are obeyed by Christians depend largely upon their likes or dislikes. An ideal soldier, however, is not guided by his personal preferences, but only by the commands of his Captain. In the army there are times for rest, exercise, training, study and for fighting; and the faithful soldier will participate in all these activities as directed, and without question.

Not Ours to Choose

But how easy it is, at times, for the Christian soldier to pick and choose with respect to the particular phase of soldiery he undertakes. If one is of an active, aggressive nature, he will delight in carrying out those orders which have to do with being busy in the Lord's work, but he may overlook the fact that there are other things as well that the Lord expects. Another, of a more studious nature, will find it much to his liking to spend a great deal of time in "rightly dividing the Word of truth," but he may not fully realize that one of the objects of his study is that he might be properly equipped for the ministry, or service of the truth.—II Tim. 2:15

Someone else may be of a combative nature, and take great delight in exposing popular error, and in this way "battle for the Lord and for the truth." But this one may overlook the fact that he should also use his combativeness against his own weaknesses and his stubborn and rebellious self. The meditative Christian may spend long hours in prayer because this phase of the divine will is specially to his liking, yet fail to realize that one of the objects of prayer is to keep the Christian's armor bright, that he might the better do battle in the cause of truth.

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Loyalty

Loyalty is much akin to obedience. It is a word that is used to describe one's allegiance to another, or to his country, in contrast to an attitude of partial sympathy with or friendliness to the enemy. Christian soldiers cannot fraternize with God's enemies and remain pleasing to the Captain of their salvation. They must be completely for the Lord, and for all the principles of righteousness involved in the Christian warfare. They must know of what country they are citizens, and for what government they are fighting, and give no place to the influence of other issues in their lives.

Christ Jesus our Captain said, "My kingdom is not of this world." (John 18:36) This means that as Christian soldiers we cannot ally ourselves with this "present evil world." (Gal. 1:4) And we need ever to be on the alert against the subtle efforts of "the prince of this world" to entice us into joining his ranks—if not openly, at least to partake of the worldly spirit and fraternize with his soldiers. The forces which oppose the army of the Lord frequently appear as angels of light to deceive. (II Cor. 11:14) If not on guard, we may be induced to lay down our arms and go over to his side. But if as faithful students we keep ourselves well informed concerning the enemy's tactics we will not be "ignorant of his devices," and will not be led astray by them.

Our citizenship is in heaven, and it is to assure an abundant entrance into the heavenly kingdom that we are fighting. Nothing can be gained by a compromising attitude toward any of the allurements of the great Adversary. We are to seek first and always the kingdom of heaven. Doing this we will avoid entangling alliances with any of those things which belong to the passing empire of Satan.

Loyalty to our King, the King of kings, must be voluntary and complete. We have learned to know him, and upon the basis of this knowledge we have full confidence in the integrity of his cause. Our loyalty should be complete because we love our King

and our Captain, and are pained at the thought of displeasing him and our Father in heaven.

Courage

Courage is also a very essential quality of a soldier. There is no room in the Lord's army for the faint-hearted. But true Christian courage should not be the sort that is born of self-confidence. "When I think of self, I tremble," should be the attitude of a good soldier of Jesus Christ. Those who thus realize their own weaknesses can be courageous if they put their trust in God and look to him for strength to help in their every time of need. When the Christian looks to God, and to Christ, his Captain, and realizes that he is made strong by their strength, then he can indeed be courageous.

To be a good soldier one must have confidence in the cause for which he is fighting, and upon the basis of this confidence be fully devoted to that cause. This is especially true of the Christian soldier. His faith and confidence in the righteousness of the cause which he is serving should be so complete as to call forth all of his powers and abilities in a free-will self-sacrificing effort to co-operate with the Captain of his salvation.

As Christian soldiers we should have no mental reservations as to the propriety of that which the Captain asks us to do. Our faith in God and in Christ should be so complete that even though we may not always understand just why we are called upon to do certain things, nevertheless we will have full confidence in the fact that we are being guided by heavenly wisdom. We may err in following the commands of our Captain, but he cannot make mistakes.

Because of our implicit faith and confidence in the righteousness and final victory of the divine cause, we will be glad to make any sacrifice that is asked of us while fighting under the banner of the Lord. Not only will we be sure of victory over all enemies, but our hope in a glorious "homecoming" after the war is over will stimulate us to even greater efforts in pressing forward in the battle.

But the "homecoming" of the Christian will not depend upon his escaping death in battle, for he must continue in the warfare until he has finished his course in death. Every Christian soldier, in order to have his Captain bestow honors upon him at the conclusion of the warfare, must be faithful unto death, for this is the term of enlistment in the Lord's army.—Rev. 2:10

Our Perfect Captain

One of the things which gives the Christian soldier confidence in the commands of his Captain is his knowledge that the Captain has himself given battle even unto death. Jesus received his commission to be the Captain of this army because of his own faithfulness in suffering. It was through suffering that he was trained for his present high office. Concerning this Paul wrote, "For it became Him, for Whom are all things, and by Whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through suffering."—Heb. 2:10

The full objective of the Christian's warfare is not only the present conquering of enemies, but also a glorious future service beyond the present conflict, and the present good fight of faith is in preparation for that service. He is to be a joint-heir with his Captain in the future kingdom of service and blessing, so he must be made like Jesus. These are the "many sons" mentioned by Paul, who, like our Captain, are also made perfect through suffering. In all things the Christian soldier is to become like his Captain—conformed to his image. Concerning this Paul wrote, "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren."—Rom.8:19

Conditions of Acceptance

In joining an army there are certain conditions of enlistment with which the applicant must comply, and so it is with the Lord's army. Soldiers must be physically and mentally fit. A weak heart will disqualify. In fact, physical disability of almost any sort disqualifies one for enlistment in an earthly army. But in the Lord's army it is different. To join the Lord's army all

that is needed is a perfect "heart"—not a literal heart, but that for which the heart is scripturally used as a symbol; namely, the affections, the desire and the determination to do God's will.

To have a perfect "heart" means that one desires and strives to do perfectly—to render all that he has to the Lord. If the spirit of one's consecration is undivided, then the Lord makes up for the unwilling imperfections of his flesh. But it is essential to recognize our own weaknesses, and that these would stand in our way of full acceptance except for the loving provision which the Lord has made through Christ; that provision of Christ's righteousness to cover our imperfections. We must be humble enough to accept this provision and to rejoice in it.

Based upon our confidence in the covering merit of Christ's blood, we must make a full consecration of ourselves to the Lord and to the doing of his will. Nothing short of a full dedication of heart, mind, and being is acceptable. Only thus can we enlist in the Lord's army. This complete dedication means full time service. It is the pledging of all that we are and have to the holy cause of God, to be used as seems best to him. No measurement is taken of anything except our heart intentions to devote all to the Lord, and if that measure be full and complete, we are accepted, taken into the army, and the warfare begins.

Leaving Home

Very seldom is a soldier permitted to remain at home during the period of his enlistment, and this also is true of the Christian soldier. Sometimes enlistment in the Lord's army means a literal breaking away from what one calls home. The terms of his enlistment require that he will be willing to go anywhere—"I'll go where you want me to go, dear Lord; I'll be what you want me to be." But even though one may not be required by the Captain to leave his present home, yet, in a larger sense, he does have to "leave his own people, and his father's house."—Ps. 45:10

The Christian soldier must love his Captain more than he does father, mother, children, or friends. He must please his Captain even though it may mean the loss of all his earthly friends and relatives—and frequently it does mean just this.

And then, too, he must leave his "father's house"; that is, father Adam's house. For the world of mankind in general there is the divine provision of restitution, which means that all will have an opportunity to enjoy the blessings of the restored paradise—that glorious home which the Creator provided for his human creatures. But enlistment in the Lord's army means the giving up of the hope of restitution—the giving up, that is, of a place in father Adam's house.

Who Are Called?

Those whom the Lord calls into his army would not, for the most part, be considered ideal material for a worldly army, because the Lord does not call those whom the world considers noble, wise, and strong. The Apostle Paul wrote, "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh should glory in his presence."—I Cor. 1:26-29

Even the noblest and wisest of the world come far short of the standards of divine righteousness, hence even these would not be qualified for enlistment upon the basis of their natural endowments or attainments. How wonderful it is that those far less qualified by nature can be acceptable to the Lord through the merit of Christ's righteousness! It is the nobility of heart that is important with the Lord, and one of the qualities of a noble heart is humility, a willingness to learn and to follow the instructions of the Captain.

The Christian's Armor

Like the soldiers of ancient times, the "good soldiers of Jesus Christ" are provided with an armor. It is because of this divine provision that they are able, successfully, to combat their enemies. One of the secrets of full victory in the Christian war-

fare is to put on and keep on "the whole armor of God." There must be no picking and choosing as to what piece, or pieces, of the armor we shall wear; nor can we substitute armor of our own making. It is "the armor of God," and our implicit confidence is manifested by the enthusiasm with which we take and wear the armor he has provided. The Apostle Paul described this armor as follows:

"Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the Devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the Gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God."—Eph. 6:10-17

All these various parts of the "armor" represent the truth, each from its own standpoint. The "helmet" symbolizes our knowledge of the truth—not only of the divine plan, but of God's love and care for us: we "know" that all things work together for our good.—Rom. 8:28

The "breastplate of righteousness" represents a personal application of the truth, particularly those truths pertaining to our righteousness in Christ.

The "shield of faith" pictures our use of the truth in protecting us against the fiery darts of the Adversary.

The sandals of peace symbolize our peaceful walk in life, and our efforts as ministers of reconciliation.—II Cor. 5:18, 19

The "sword of the Spirit," Paul explains, represents the Word of God. We are to use this to slay the uprisings of sin in our

own bodies, and to ward off the attacks of the Adversary—never to injure others.

The girdle of truth is that part of the armor which suggests the necessity of our serving the truth. No matter how faithful we may be in other respects, if we do not serve the truth we do not have on the whole armor of God, hence will not be able to stand as Christian soldiers. We should hold the truth in unselfishness. If we think of the truth merely as something with which we alone are concerned, or through which we alone are blessed, we have failed to capture its true spirit, and sooner or later we will fail if we do not have on the girdle of truth.

Our Adversaries

The leader of the entire host of the Christian's enemies is the Devil. He operates through the world, and through our fallen flesh, hence we speak of our threefold enemies as being the world, the flesh, and the Devil. Allied with Satan in the spirit world are the fallen angels. And in the material world there are many agencies of selfishness and superstition through which the Devil is able to strike against the Christian soldier.—(Eph. 6:12) But while our enemies are formidable, threatening, and wily, our victory is sure if we continue to put our trust in the Lord, and make use of all the means of grace which he has provided for us.

Help Certain

The Lord has given us many assurances of grace to help in time of need. Some of his promises are: "I will never leave thee, nor forsake thee"; "Greater is he that is in you, than he that is in the world"; "If God be for us, who can be against us?"; "My grace is sufficient for thee"; "My strength is made perfect in [your] weakness"; and, "No weapon that is formed against thee shall prosper."—Heb. 13:5; I John 4:4; Rom. 8:31; II Cor 12:9; Isa. 54:17

The Lord's protection over those who are members of his army does not mean that they will be free from suffering and trouble. No, a soldier cannot expect this. A "good soldier of Jesus Christ" should expect and be prepared to endure much

suffering, hardship, and weariness. The Christian soldier who does not have these experiences may well question how faithful he has been to the terms of his enlistment.

If the pursuit of being a Christian soldier is merely a side issue in one's life, to be worked at when convenient, or when one is not too tired, or when there is nothing more interesting to do, the chances are that such a one will find it possible to lead a fairly quiet life. But those soldiers who are being consumed by the zeal of God's house, who are not satisfied unless they are actively engaged in the business of being a Christian soldier, will encounter hardship and suffering, even as did Peter and Paul and the other apostles; and even as did the Captain of their salvation.

But all good soldiers of Jesus Christ will rejoice in the privilege of suffering in the great cause of their Captain, hence will endeavor to follow faithfully in his footsteps of loving service in the divine cause. While doing so, they will be cheered by the blessed promise of their Captain, which says: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."—Rev. 3:21; Isa. 53:12

WEEKLY PRAYER MEETING TEXTS

APRIL 7—"My God shall supply all your need according to his riches in glory by Christ Jesus."—Philippians 4:19 (Z. '96-163 Hymn 12)

APRIL 14—"He hath poured out His soul unto death; and He was numbered with the transgressors."—Isaiah 53:12 (Z. '99-125 Hymn 168)

APRIL 21—"We have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us

therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."—Hebrews 4:15, 16 (Z. '98-23 Hymn Appen. E)

APRIL 28—"We glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us."—Romans 5: 3-5 (Z. '03-348 Hymn 67)

Power Most Wonderful

"But ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."—Acts 1:8

THESE, the last recorded words of our Lord before his ascension, embodied what was probably his greatest and most important promise to those who had walked and suffered with him, as well as to those who were yet to walk and suffer with him in Spirit and in truth during the days that lay before.

The account of the circumstances which gave rise to this momentous statement is not very detailed, but it seems to denote that the assembled company was made up of the apostles, or some of them, and that they were eating (margin) together with the Lord, a circumstance which in itself would be a solemn re-

minder of the last meal he took with them before going to his death. Not only was this a reminder of those hallowed hours, but it was also a portent of that future kingdom in which, he had said, they would eat and drink anew with him when the time for its establishment was fulfilled.—Luke 22:16-18

A New Baptism

Here at this wonderful pre-pentecostal gathering, was given the command that his followers were to wait at Jerusalem until the fulfilment of the promise of the Holy Spirit, the Comforter, which our Lord had told them would guide them into all truth and show them things to come. This was to be a new baptism, not like that of John, with water, but a baptism of power—the baptism from the Father, of the Holy Spirit.

That they completely failed to grasp the tremendous significance of this statement is clearly revealed by their question, "Lord, wilt thou at this time restore again the kingdom to Israel?" How well our Lord himself must have known the absolute necessity for this baptism of the

Spirit; this opening of the windows of their minds by his Father's direct power, if the "marvelous light" of the glad tidings was to shine in and reveal the true magnificence of divine love and compassion. Instead he heard only the oft reiterated, almost impatient enquiry, "How long before we shall share in the triumph of Israel over her enemies, and sit enthroned with you as princes in a nation reborn?" Well did Isaiah write of him, "I have trodden the winepress alone; and of the people there was none with me." (Isa. 63:3) Even these dear disciples, close as they were to him in genuine affection and loyalty, were estranged from him through lack of spiritual understanding. Not until Pentecost, now so near, would their eyes be opened and their hearts attuned to the real significance of his life, his death, and his resurrection.

Note of Caution

So with that quiet and gentle reasoning which they knew so well, he curbed their eager anticipation and struck a note of caution which we, with them, do well to bear in mind. "It is not for you to know about dates or times, which the Father has set within his own control." (Acts 1:7, N. E. B.) "But," and here he puts the matter in its true per-

spective, "ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."—Acts 1:8

This was not a promise that his followers should know everything concerning God's great and wonderful purposes, through the power of the Holy Spirit, any more than it was a denial of their privilege, as workers together with God, to know anything. It means simply that these dear disciples were to receive power through the Holy Spirit; that is, ability to understand spiritual things, and to act upon that understanding. They were to receive power to witness, power to preach and teach, power to walk and suffer—yes, and power to die with him, that they might finally live with him in the glory of that kingdom of which at that time they had so pitifully scant a knowledge.

The true Christian must surely know that the power of the Holy Spirit is not an open sesame to all knowledge of God's great and wonderful purposes; it is not a wide open revelation of the inner recesses of the divine mind. It is, however, the way to enlightenment through study of the Word, through prayer, and

through fellowship and communion, with respect to those things which he must know and practice if he would be a faithful follower of our Lord, and an intelligent co-worker with the Heavenly Father in making his calling and election sure.

Ability to Act

The word "power" is derived from the Latin word which means "to be able," or, according to the dictionary definition, "ability to act." How true a definition this is we know full well from experience and observation. All men seek power in some form or other; not always, unfortunately, from good and wise motives. Power brings to the human mind the satisfaction of being able to do that which others cannot do. Attempts to achieve this as a means of satisfying the baser instincts have time and again brought incalculable misery to humankind since Satan seduced our first parents and prompted them to discard God's authority and rely upon their own resources—their own power.

Looking back through the pages of history we sometimes find power employed in acts of noble benevolence, but all too often it is used in stark nakedness as an instrument of selfish desire and unbridled iniquity. Think of the power of Rome,

pagan and papal; the tyranny of the Caesars; the satanic iniquities of the Inquisition. Glance for a moment at the slave trade of the eighteenth and nineteenth centuries when, to their lasting shame, moneyed people in Britain invested huge sums in Portuguese slave traffic between Africa and the southern states of America. Burning the African villages at night, the traders herded the frightened inhabitants together, separating husbands from wives, parents from children, and packed them into the dark and filthy holds of the sailing ships, which pitched and tossed their way across the Atlantic in conditions of indescribable suffering for the terrified human cargoes.

William Wilberforce, a well-known politician and public figure at that time, devoted the greater part of his life, and virtually sacrificed his career, in fighting the slave trade. With few to help him he attacked a decadent society and an unscrupulous parliamentary system for creating and perpetuating this shameful trade for the sole purpose of securing financial gain. Throwing the searchlight of publicity upon the whole nefarious scene, he openly named society leaders, prominent business men, and even ministers of religion, as

shareholders in the companies carrying on this trade, until a horrified nation compelled Parliament to end, once and for all, Britain's connection with what surely rank amongst the greatest and most despicable crimes against humanity ever set on record. This was the exercise of power motivated by selfishness, greed, and inhuman cruelty, the baneful effects of which are to be seen in many of our racial problems to-day.

With the advent of the industrial revolution in Britain, we see power misplaced, misapplied, and misused in the gigantic struggle between capital and labour, class and class, master and worker; wealth and affluence against poverty and starvation—worldly power locked in conflict under the evil genius of the great Adversary whose aim has always been to destroy that which he cannot control.

"Are Ye Able?"

To be able—that is what power implies. To possess the ability to act, to carry into effect whatever one desires to do. This is indeed an amazing gift, if rightly used, and it can be rightly used only under the wise control and restraining influence of God's own omnipotent power and wisdom. That is why power, linked to worldly wisdom, leads to disap-

pointment and disillusionment, while if coupled with satanic evil the result must inevitably be disaster and ultimate destruction.

Call to mind the ambitions of James and John when they asked of Jesus that they might sit, the one on his right hand and the other on his left, in the kingdom. Our Lord's reply was the question, "Are ye able?" What he really asked was, "Have you the power?" They thought they had; but he knew full well that they had not, at that time. That was why his last promise to his beloved disciples was, "Ye shall receive power." Without it they must fail. With it they could win triumphantly!

This question, "Are ye able?" must come home to every Christian as it did finally to James and John in those far-off days. These two dear disciples had not yet received the power of the Holy Spirit to lift their minds to a new, Spirit-begotten understanding, and until they did receive it they were quite incapable of sharing in their Lord's future work and authority. But from Pentecost to this our day, the Spirit of begetting to a new, divine nature has been available to each one who, in full submission to the heavenly call, offers himself in consecration to do his Father's will.

But before applying the searching test of this question, "Are ye able?" to ourselves, let us see what the Scriptures say about our Lord's own power, his ability to act upon the direction and authority which he claimed the Father had given him. Note his claim, "The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works." (John 14:10) Our Lord's words and works demonstrated the power of the Holy Spirit (God's own mighty power) working in him, and this in turn should have convinced the disciples of his complete oneness with the Father. But their minds were inhibited by human conceptions, their faith insufficiently matured to understand these things, hence the request, "Lord, show us the Father, and it sufficeth us."

Surely as we trace the Master's steps through his earthly life and note his dealings with all those who have endeavoured during succeeding years to follow faithfully in his footsteps, we see continually that the power of the Holy Spirit is the all-important factor in the consummation of the sacrifice which was laid upon the altar by all those who said, with him, "I come to do thy will, ... thy law is within my heart."

Writing to the Ephesian

Church, Paul says, "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." (Eph. 3:20) The power that worketh in us is the power of the Holy Spirit, the enabling factor whereby we can say with the apostle, "I can do all things through Christ which strengtheneth me." (Phil. 4:13) In Jude 24 we read, "Now unto him that is able to keep you from falling," while Paul affirms his unshakeable faith in God's enabling power when he cries, "I am persuaded that he is able to keep that which I have committed unto him."—II Tim. 1:12

Such convincing evidence of the wondrous power, the complete ability to do and to provide whatever is necessary for the protection and salvation of those who put their trust in him, must bring to every true child of God that full assurance of faith which will hold fast in all the storms of life until the haven is reached and all warfare is ended.

The Crucial Test

This, then, is the crucial test! "Are ye able?" The Christian's confidence in his Lord must be absolute; God forbid that that should ever be shaken! Can he have confidence in us? Can he trust us? Can he rely upon our steadfast loyalty day by day?

Our Lord said, "If ye continue in my Word, then are ye my disciples indeed." (John 8:31) "If ye continue"—that is surely the vital issue. Paul puts the matter in clear terms when he says that God will "render to every man according to his deeds: To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life." (Rom. 2:6, 7) This question of seeking, of following, of finding, and continuing to follow and find, is indeed a crucial one for all who profess his name.

"Are ye able?" John and James thought they were, but Jesus knew that at that time, without the enabling power of the Holy Spirit, they could never drink the cup that he was to drink. He knew that ultimately they would prove faithful unto death, and so he said, "Ye shall drink indeed of my cup, and be baptised with the baptism that I am baptised with: but to sit on my right hand, and on my left, is not mine to give." (Matt. 20:23) He could promise them the privilege of suffering and dying with him, but only the Father could give the reward which will assuredly come to all who continue to the end and prove faithful to their covenant of sacrifice.

How differently the matter must have presented itself in

later years to the more mature James and John! The pouring out of the Holy Spirit at Pentecost brought a veritable flood of light to those dear ones of the Early Church. Hitherto they had looked and wondered, hoped and hesitated. Now, in this new-found power, was the enabling which they longed for, and in its mighty, all-conquering resources they followed their risen Lord, not to the glory of a restored Israel, but to the glory, honour, and immortality held out in divine favour to Spiritual Israel, the little flock.

Our Vital Experience

To the child of God at this end of the age the power of Pentecost must be as real and living an influence as it was to Peter, James, John, and the others upon whom it descended by divine direction. We must realise, as a vital experience, that the mighty power of God which brooded upon the face of the waters before the world was, is ours to use under divine guidance; that this wonderful power which commanded, "Let there be light, . . . Let there be a firmament," is that same power which motivated every word and act of our Lord himself; the power which he has bequeathed to his church in the promises, "Ye shall receive power. . . I will send you the

Comforter, and he shall guide you."

The whole of the Word of God projects this power—power most wonderful—in a magnificent panorama of divine enablement—ability to act—supreme ability, triumphant and all-prevailing. Here is revealed power operating through our prehuman-existent Lord in God's great creative work; power operating through the sacrificial life and death of our Lord in his work of redemption; and power, ALL POWER, given to him by the Father to bring to glorious fruition the outworkings of the manifold wisdom and love of God in ultimate salvation for all the willing and obedient of mankind from sin and death.

"Ye Shall Receive Power"

To his disciples our Lord pronounced these words as a gracious promise, a promise soon to be fulfilled in the outpouring at Pentecost. To us they become a quickening reality when we present our bodies a living sacrifice, holy and acceptable to God, which is our reasonable service. (Rom. 12:1) Full power will not be ours until we are raised to be like him and to see him as he is; but what wonderful power is ours even now, if only we use it aright!

The power of faith is mighty to resist every attempt by the world, the flesh, or the Adversary to turn us from the path of absolute allegiance to our Heavenly Father, and to the Captain of our salvation.

The power of prayer is constant, moment by moment, day and night, to keep us ever near the throne of grace, whence comes our strength and our protection.

The power of knowledge—true knowledge—opens to us a vista of wonder and delight, as we see but the fringe of the amazing treasury of the divine mind. The power of hope sustains us, as we look in confident anticipation to the fulfilment of that upon which we have set our hearts and our lives.

Finally, the power of love must unquestionably have supreme place in the day-by-day experiences of every true child of God. Little by little we learn what true love is; the love of the Father in the gift of his only begotten Son, the love of the Son in supreme sacrifice. Here is power most wonderful—the power of love—the power which has lifted us out of the miry clay of sin and death and set our feet upon a rock; power which we in turn must use to bring finally to

all mankind the opportunity of lasting joy, peace, and happiness in that glorious kingdom of our

Lord and Saviour Jesus Christ; the kingdom so long foretold; the kingdom now so near at hand!

BRITISH SPEAKERS' APPOINTMENTS

A. BOYCE		Portrush	28-30
Latchford	April 17		
C. A. CORNELL		E. ROBERTS	
Portrush	May 28-30	Belfast	May 18, 19
		Dublin	22-22
J. H. MURRAY		Fermanagh	23, 24
Liverpool	April 24	Londonderry	25, 26
Portrush	May 28-30	Portrush	28-30
E. T. NADAL		CEDRIC SMITH	
Latchford	May 14	Liverpool	May 8
Portrush	28-30		
W. F. READER		C. WARD	
Dewsbury	May 15	Portrush	May 28-30

PORTRUSH CONVENTION, Whitsun, May 28-30—For accommodations and other details please apply to Mr. T. Lang, 31 Hawthorne Terrace, Londonderry, North Ireland.

DAWN RECORDED LECTURE SERVICE—Tape on loan. For details, apply to 15 Southwood Gardens, Gants Hill, Ilford, Essex.

Available in Great Britain

STUDIES IN THE SCRIPTURES—Full Set of Six Volumes, £1/5. Volumes I, II, and III, 3/6d each; paper bound Volume I only, 2/3; Volumes IV, V, and VI, 6/- each.

BEREAN QUESTION BOOKS—For Volumes I, II, III, 10d each; Volumes IV, V, and VI, 1/3 each.

MISCELLANEOUS PUBLICATIONS
 Tabernacle Shadows 3/6; Our Most Holy Faith 14/-; Book of Books 7/-; Behold Your King (Cloth) 3/6, (Paper) 1/9; God's Promises Come True 14/-; Daily Heavenly Manna 7/-; Songs in the Night 7/-; Hymns of Dawn (with music) 7/-, (words only)

1/9; Hope (Consolation) Booklet 2d, per doz. 1/9; Diaglott (New Testament translation) each 17/-.

FIVEPENNY BOOKLETS—Day of Judgment; Divine Healing; Peace Through Christ's Kingdom; Life After Death; Reincarnation versus Resurrection; Spiritualism; Jesus, the World's Saviour; Hope for a Fear-Filled World; Father, Son, and Holy Spirit; Armageddon; Does God Answer Prayer?; Your Adversary the Devil; The Light of the World; The Church; Born of the Spirit; What Can a Man Believe?; The Blood of Atonement.

THE DAWN 70 Station Road

Gidea Park

Romford, Essex

Ministering the Gospel

THE last time Jesus appeared to his disciples before his ascension he said to them, "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." (Acts 1:8) Before his crucifixion Jesus said, "This Gospel of the kingdom shall be preached in all the world for a witness." (Matt. 24:14) In Revelation 20:4-6 it is made clear that those who live and reign with Christ a thousand years are the ones who are "beheaded for the witness of Jesus and for the word of God."

The fact that the followers of Jesus are commissioned to be his witnesses indicates that Jesus' part in the Gospel is never to be ignored in our ministry. Paul wrote, "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation, to the Jew first, and also to the Greek." Rom. 1:16) Paul revealed the responsibility he felt toward the ministry when he wrote, "Woe is unto me if I preach not the Gospel."—I Cor. 9:16

Our message is not only the Gospel of Christ, it is also the Gospel of the kingdom. The work of the kingdom during Christ's second presence is directly related to the work of redemption which he accomplished at his first advent. The main work of the kingdom will be the restoration of mankind to life, described by Peter as "restitution." So, "ransom and restitution" are both essential elements of our message, and should never be omitted from a public proclamation of the truth.

All the doctrines of the divine plan are essential to round out the Gospel of Christ. Man's fall into sin and death indicates the need for the ransom. The Law Covenant with Israel emphasizes that man cannot gain life apart from Christ. The high calling of

the Christian era reveals that Jesus will have associates with him in his thousand-year kingdom work. Certainly God's oathbound covenant with Abraham that through his seed all the families of the earth would be blessed is an important part of the Gospel. Indeed, Paul speaks of the promise God made to Abraham as the Gospel which was preached "beforehand."—Gal. 1:8, 12, 27-29

Special Messages

The question sometimes arises as to whether or not we should direct special messages to certain classes of people. We believe there are circumstances which call for more emphasis on certain features of the Gospel than on others. To us it would not seem wise to direct all, or most of our energies, in certain directions to the extent of ignoring our general ministry of the truth to all who may have hearing ears.

We do believe, however, that wisdom should be used at all times in an effort to present the message as effectively as possible. Circumstances under which the Gospel is preached vary, and this should be taken into consideration. Note the example along this line set for us by the Apostle Peter. Peter was the chief spokesman for the apostles on the day of Pentecost. At that time the charge was made that the apostles were intoxicated, and it was this charge that Peter answered in preaching his pentecostal sermon. He explained that what had really happened was the fulfilment of prophecy with respect to the pouring out of the Holy Spirit. Then he explained that the Holy Spirit had come upon the waiting disciples at that time because Jesus, whom his audience had crucified, had been raised from the dead, and had appeared in heaven on behalf of his disciples, and that the promise he had made to send the Holy Spirit had been fulfilled.

His audience, which consisted of Jews, was "pricked in their hearts," and asked what they should now do. Peter replied that they should repent, and be baptized in the name of Jesus Christ. We all know the result. Three thousand were baptized. The background of this message was such that it demanded a forth-

right explanation of the significance of Jesus' death and resurrection and for a call to repentance and baptism. Peter put the circumstances confronting him to good use, and presented an effective witness for the truth.

A short time later Peter was given another outstanding opportunity to witness. He did not present a different message. It was the same Gospel of Christ, but the emphasis was different. This was when he and John healed a man who had been lame from birth. (Acts 3) The people were astonished at this miracle, and wondered how it came about. Peter, noting his, "answered unto the people," and in his answer again spoke of Jesus' death and resurrection. He also called attention to Jesus' second advent, when, he said, there would be "times of restitution of all things," adding that all God's holy prophets had foretold this glorious future age of blessing. He also called upon the people to repent, but this time said nothing about being baptized in the name of Jesus Christ.

But in both of these sermons Peter preached Christ, and, although speaking on both occasions to Israelites, he reminded them of the circumstances of Jesus' death, and declared that the One whom they had crucified had been raised from the dead. In the first sermon it was the outpouring of the Holy Spirit that furnished the background; in the second, it was the miracle of healing, illustrative of restitution. The first message ended with instructions to prospective members of the church; the second ended with a message pertaining to the hope of the world. But it was the same Gospel. It was simply that different aspects of the one Gospel appropriate to each occasion were emphasized.

Paul's Example

This variation of emphasis can also be noted in Paul's ministry. We think of his sermon on Mars' hill. Here his audience was made up largely of Greek philosophers. A mighty and beautiful heathen temple towered above Mars' hill and the place where his audience listened. On the way to Mars' hill they had passed monuments to various heathen gods, among them "the unknown

god." Paul took advantage of these circumstances in presenting the Gospel to this group of heathen philosophers.

Calling attention to the unknown god idol, Paul said that he had come to reveal to them the identity of this one whom they ignorantly worshiped. Referring to, and probably even pointing to the temple, he said that this true God, which to them was unknown, did not dwell in temples made with hands. However, while Paul explained that God "winked" at this ignorance which they displayed, yet now he commanded all men everywhere to repent, and that he had appointed a day in which he would judge the world in righteousness by that man whom he had ordained, Jesus Christ the righteous; and had given assurance of this to all men in that he had raised him from the dead.—Acts 17:30, 31

In this sermon Paul was both diplomatic and outspoken. He was diplomatic in his reference to their unknown god, but outspoken in his reference to their magnificent temple, saying that his God, the true God, the Creator of heaven and earth, would not dwell in that temple at all, despite its grandeur. But eventually he came to the real point, which was, again, the death and resurrection of Jesus. This time, because the setting was different, Paul called attention to the future judgment day, and explained that God had ordained Jesus to be the great Judge of that day.

To the Hebrews

Now let us note the different approach of Paul's message when he wrote to the Hebrews. The Hebrews, as a people had been given God's Law. God had dwelt with them through the tabernacle in the wilderness. He had reigned over them through the davidic line of kings. For a long time they had been exclusively God's people. They were not heathen unbelievers. Besides, the "Hebrews" to whom Paul addressed his epistle had accepted Jesus, although there is much in the epistle to indicate that they were losing some of their faith and zeal.

So Paul wrote to the "Hebrews" to encourage them, and to revive their lagging faith. In his message he did not refer to

heathen temples nor to an unknown God, but to Jesus as their High Priest, and to covenants, and to sacrifices. In other words, he built his message upon circumstances with which he knew that they, as Hebrews, would be acquainted. But in that message he called their attention to Jesus, the high calling, and the kingdom which the followers of the Master in this age are receiving; that is, the privilege of living and reigning with Christ for a thousand years.

To Jews and Gentiles

In many instances on Paul's various missionary journeys he ministered to both Jews and Gentiles. Upon his arrival in an area he would go to the Jewish synagogue, and when circumstances indicated that it was time to minister to the Gentiles he would go on to them. But Paul's message to the Jews was presented differently than it was to the Gentiles. We have a good example of this in his visit to Antioch in Pisidia.

Here, as usual, Paul first ministered to the Jews. His message to them was a review of God's dealings with Israel, right down to the sending of Jesus to be the Redeemer and promised Messiah. He reminded them of the circumstances of his death, and then said, "We declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee."—Acts 13:32, 33

In this same city a week later, when Paul's audience consisted of many Gentiles as well as Jews, he condemned the latter for their unbelief, and explained that now he was turning to the Gentiles, and then quoted a prophecy to show that the Gentiles would have an opportunity to hear and receive the glad tidings of the Redeemer and Messiah. He quoted, "I have set thee [Jesus] to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth."—vss. 46, 47

We read that "when the Gentiles heard this, they were glad, and glorified the word of the Lord; and as many as were

ordained to eternal life believed." (vs. 48) Here again we find Paul presenting the Gospel in ways appropriate to the occasion. And we doubt not that this was true in every city. We cannot imagine Paul, in addressing an audience of Gentiles who knew nothing of the Old Testament, going into detail to explain the tabernacle, and other things of the Old Testament. This he would not do until those who believed were ready to receive these further elaborations of truth. But to talk about the Law and the tabernacle to a Jewish audience would, at that time, have been somewhat different. At least they should have been acquainted with God's methods of dealing with the people of their nation; although it could have been then, even as now, that those who should have known God's Word and ways had failed to a large extent to live up to their privileges.

Jesus' Example

As we read the Gospel accounts of Jesus' life and ministry, we note the same variation in his messages. Note the difference in Jesus' "Sermon on the Mount" with his upbraiding of the scribes and Pharisees, as recorded in Matthew 23:13-33. The first twelve verses of this same chapter are addressed to the multitude, and again there is a different sort of message, one that is appropriate to the occasion.

But all of Jesus' ministry pertained, directly or indirectly, to the kingdom and its blessings, which, of course, included details with respect to the preparation of the kingdom. The variation of messages as seen in the ministry of Jesus and the apostles was not to avoid offending their audiences, but to bring about a meeting of minds, so that those to whom they ministered could understand the message.

This should be our effort today. It cannot be accomplished so precisely in a message that goes out over the radio or television, for there are people of all persuasions of belief, as well as unbelievers, who listen. Here the variation is accomplished by using different topics and different approaches to these topics from week to week. No one program will appeal to all, but

through the years most listeners have something they can grasp; at least we hope that such is the case.

Today the chief concern of many people is whether or not there is life after death. In view of world conditions one would think that subjects dealing with prophecies would appeal to a tremendous number of people, but apparently, judging from our mail response, this is not true. Seemingly, what most people relate to the threat of nuclear war is the thought that they will probably be killed soon, so they want to know what lies beyond death.

The Booklet Messages

Throughout the years, and in response to inquiries and needs, we have published booklets on more than thirty different topics, and for the express purpose of assisting the brethren to present the message effectively under the various circumstances which may arise in their witness work. Consider the matter of life after death. There are various facets to this subject. Some may fear that at death they will go to eternal torment. Others may not want to believe this, but they suppose that it is taught in the Bible. So for those who can be appealed to through their interest in this topic, we have the booklet, "The Truth About Hell."

Then we have "Hope Beyond the Grave." This booklet covers several aspects of the topic, including the soul, heaven, paradise, spiritism, and a fairly complete analysis of the hell question. "When a Man Dies" is designed to cover the purgatory angle of the death subject. Then the little booklet, "Hope," is a brief, general presentation designed as a message of comfort to those who have lost dear ones in death.

The question often arises as to whether or not we should witness to the Jewish people. We believe that this should be done, and to help in such a witness we have published two booklets on the subject: "Israel in History and Prophecy," and "The Future of Israel and the World." We announce these booklets occasionally over the radio and television, and it is encouraging to note how many Jewish people write for them. We have

three television programs which deal with the Israel topic, and the Lord is blessing the use of these programs.

We will not take the time to mention all the booklets which are available. They are listed in the center pages of *The Dawn*, but to consult their titles will reveal that they cover a very wide range of subject matter, furnishing the ambassadors of Christ with presentations of the Gospel for almost any circumstance which might arise in one's witness work. Although not yet ready, very soon we will have another booklet, "The Faith of Our Fathers." This is a tolerant examination of Catholic doctrines which we believe will be very timely in light of the ecumenical spirit that is now making itself felt throughout the Catholic world.

Just to further illustrate the point we are making: suppose we should give a copy of the booklet, "Born of the Spirit," to one who has been raised in the Catholic faith. In all likelihood the subject matter would be almost completely foreign to him, and he would not be interested. But if he should read a message that discusses his own beliefs in a kindly manner, he might well wish to read on to the conclusion, and perhaps might become somewhat interested in the truth.

On the other hand, the booklet, "Born of the Spirit," is designed specially to reach and interest those who call themselves "born-again Christians." The booklet shows that there is a birth of the Spirit which takes place in the resurrection, but that the work of the Spirit when it first comes into the life of a new Christian is better described by the word "beget." In other words, Christians are "begotten" of the Spirit now, and are "born" of the Spirit in the resurrection. Those who talk about being born of the Spirit will at least find the language of this booklet familiar.

In addition to all the various booklets available, covering such a wide variety of topics, there are, of course, the more detailed presentations of the message, such as the six volumes of "Studies in the Scriptures." The first of these volumes, "The Divine Plan

of the Ages," is announced in many of our booklets, and is widely publicized through our mail follow-up. It is encouraging to note the number of these that are requested by those who have read one or more of our booklets. These are also now being sold from door to door, and in personal follow-up work. Those who become deeply interested in the truth eventually secure all the volumes of "Studies in the Scriptures."

There are people accepting the truth today, as always, from all walks of life, both outside and inside of the denominational churches. The Gospel call to all of these is to separate themselves from the people of the land—from the world, and from religious associations which misrepresent God and the Word of God. The call, "Come out of her, my people," is especially appropriate to the latter group. We frequently hear from some of these, and they ask what they should do, in view of their having learned the truth, and now desiring to devote their lives fully to the Lord. The answers to these and related questions are beautifully set forth in the "Studies in the Scriptures."

So we rejoice in the manner in which the Lord has permitted his people who desire to serve as his ambassadors to be well equipped with the printed page to deal with essentially every aspect and application of the truth. It is also important to have these truths deeply embedded in our own minds and hearts, so that when we present the message orally we can do it effectively and to the glory of the Lord. We pray that this may be so with all the Lord's dear people!

In Paul's letter to the brethren at Philippi, he speaks of "holding forth the Word of life" "in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." (Phil. 2:15, 16) The world today continues to be "crooked and perverse," and bearing witness to the truth is not an easy task. The vast majority, whether in or out of denominationalism, have little understanding of the Bible, and in most instances less interest in its message. In many cases there is a cold indifference to

anything we might say concerning the Bible and its message, no matter how we try to make it interesting.

But this will not deter us from continuing to let our light shine! It is still our privilege to be witnesses for Jesus and for the Word of God. It is still our privilege to lay down our lives in this great cause of truth. Nor will we be discouraged, whether they hear or whether they refuse to hear; whether we are ignored or whether we are scorned. We know that the time is coming, and soon, when the knowledge of the Lord will fill the earth, and so completely that all will know him from the least even unto the greatest. This is our hope, and we thank the Lord for the opportunity we now have of proving worthy of association in the future work of the kingdom which will bring about this glorious consummation of the divine plan.

The Memorial Supper

TRUTH-ENLIGHTENED, consecrated Christians all over the world will gather in little groups on Sunday evening, April 3, to partake of the "bread" and "cup" which represent Jesus' sacrifice on our behalf, and on behalf of the whole world. It is a blessed privilege to be included in this "little flock" of earnest believers as once again this year they obey the instructions of Christ thus to memorialize his death.

Matthew 26:17-30 presents a clear account of the first Memorial Supper, and it is advisable that this account be well studied in advance of the service. All who contemplate partaking of the emblems should become thoroughly acquainted with their significance, and this is particularly true of those who will partake for the first time.

The great truths of the Memorial Supper are simple, and easily understood. When Jesus said, "Take, eat, this is my body,"

he simply meant that the unleavened bread represented his body. The "cup," likewise, is not transformed into the actual blood of Christ, as the Catholic Church teaches, but is merely a symbol of the Savior's shed blood.

In John 6:51 Jesus explained that it would be necessary for his followers to "eat" his flesh in order to have life; that his flesh was the bread which came down from heaven. His disciples were perplexed over this, and Jesus explained, "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life."—vs. 63

What Jesus is saying here is that eating his flesh in a literal sense would be of no value to the disciples, or to anyone else. "It is the Spirit that quickeneth," or giveth life, he said; and then he explained, "The words that I speak unto you, they are spirit and they are life." Thus Jesus makes it clear that we symbolically eat his flesh by our obedience to his words of instruction. These words contain the great truth that he was to give his life for the life of the world, and that we also are called upon to lay down our lives, following in his footsteps.

So when we partake of the Memorial Supper this year, as always, it will be with appreciation of the fact that God's great love is manifested toward us through the gift of his Son to be our Redeemer. We will remember also that we are invited to follow in the footsteps of Jesus, suffering and dying with him, being "planted together" in the likeness of his death.

We will also rejoice to realize that Jesus Christ by the grace of God tasted death for the whole world of mankind, not just for his followers of the present age. The poor world is suffering now as never before. There are wars, revolutions, riots, starvation, and other maladies which are causing a time of trouble such as never was since there was a nation. How wonderful to realize that these conditions will not continue forever; that we are even now in the dawn of a new day, the day of Christ's kingdom.

Jesus laid down his life bearing witness to the truth, the great kingdom truth, and if we are following in his footsteps we will

want to do all we can to tell the whole world the blessed tidings of his kingdom now near. How thankful we are, not only that Christ died for us, but also that he will reign until even death is destroyed, and that if faithful we will have the great privilege of reigning with him!

So let us come together on Sunday evening, April 3, with a song in our hearts, and more determined than ever before to be pleasing to our Heavenly Father, and to follow more faithfully in the footsteps of his beloved Son. It is well to keep in mind that, symbolically speaking, we need to partake of Christ's flesh and blood continually. Partaking of the emblems on Memorial night is one way to say that we recognize the need of Jesus' blood at all times, and that daily we want to be broken with him.

The Memorial season is an excellent time to renew our consecration to be dead with Christ, and an excellent time to be reminded of the hope we have of living with him. Truly, the Lord's people who are enlightened by present truth are a favored people! Let us appreciate this, and daily give thanks to our Heavenly Father for all his benefits; taking the cup of salvation and calling upon the Lord for help in our every time of need.

LETTERS OF APPRECIATION

Likes "Little Program"

"Dear 'Frank and Ernest': Sunday was the first time I have listened to your little program. I thought it very wonderful and inspiring. I will listen to it from now on, and will also tell my friends about it. Please send me your book, 'Hope Beyond the Grave.'"—Michigan

Why God Permits Evil

"I turned on your program for the first time this morning, quite by accident. I have been doing the Bible studies sent out by another

group, and am now on my thirty-second lesson, and I still haven't found the answer to the question as to why God permits evil. Your program helped me a lot. Please send me your book on this subject."—California

A New Outlook

"Dear 'Frank and Ernest': Thanks for your book, 'Hope Beyond the Grave.' Although I have been a Methodist for over forty years I discovered from reading your book how little I knew about the Bible. Thanks for opening up this new way of life for me. Please pray for me that I may hold fast to it."—Connecticut

SPEAKERS' APPOINTMENTS

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

O. D. DEIFER		J. Y. MAC AULAY		Steep Creek, Sask.	14
Gettysburg, Pa.	Apr. 9	Baltimore, Md.	Apr. 17	Saskatoon, Sask.	15
York, Pa.	10	Philadelphia, Pa.	17	Luseland, Sask.	16, 17
THOMAS HICKS		M. C. MITCHELL		Havre, Mont.	19, 20
New London, Conn.		New Haven, Conn.	Apr. 24	Bosler, Wyo.	23, 24
	Apr. 17	Waterbury, Conn.	24	Laramie, Wyo.	25
A. H. KRUMPOLT		LEO POST		Fort Collins, Colo.	26
Catawissa, Pa.	Apr. 3	Allentown, Pa.	Apr. 24	Denver, Colo.	27
Boston, Mass.	10	H. W. PRICE		Pueblo, Colo.	28
R. J. KRUPA		Moose Jaw, Sask.	Apr. 2	Kansas City, Mo.	30, May 1
Allentown, Pa.	Apr. 24	Regina, Sask.	3	C. A. SMITH	
L. P. LOOMIS		Winnipeg, Man.	4, 5	Soyville, N. Y.	Apr. 3
Hartford, Conn.	Apr. 17	Canora, Sask.	7, 8	RICHARD SURACI	
		Tarnopol, Sask.	9, 10	Wallingford, Conn.	Apr. 3
		Middle Lake, Sask.	11	W. N. WOODWORTH	
		St. Brieux, Sask.	12	Allentown, Pa.	Apr. 24
		Prince Albert, Sask.	13		

The listings in this schedule have been arranged by local ecclesias co-operating with the Dawn.

MIKE BALKO		L. PAUL DAVIS		GENE JEZUIT	
Steubenville, Ohio	Apr. 10	Santa Ana, Calif.	Apr. 10	Covert, Mich.	Apr. 17
Pittsburgh, Pa.	17	Riverside, Calif.	17	RUSSELL L. JURD	
JOHN BARACOS		Ontario Calif.	17	San Diego, Calif.	Apr. 10
Connellsville, Pa.	Apr. 17	RALPH GAUNT		Covina, Calif.	24
W. C. BERTSCHE		Saginaw, Mich.	Apr. 24	DANIEL KAZIAK	
Indianapolis, Ind.	Apr. 17	MACK HARP		London, Ont.	Apr. 10
CARL BOUGHTON		Nashville, Tenn.	Apr. 16, 17	HENRY KWOLEK	
Connellsville, Pa.	Apr. 3	STANLEY W. JEUCK		Adrian, Mich.	Apr. 17
E. Liverpool, Ohio	10	Miami, Fla.	Apr. 10	KENNETH M. NAIL	
C. M. CHUPA		ARTHUR JEZUIT		Antioch, Calif.	Apr. 17
Chatham, Ont.	Apr. 17	Gory, Ind.	Apr. 17		

MICHAEL R. NEKORA
Chico, Calif. Apr. 24

ARTHUR NEWELL
St. Louis, Mo. Apr. 17

HARRY PASSIOS
Indianapolis, Ind. Apr. 17

W. N. POE
Nashville, Tenn. Apr. 16, 17

ALVIN RAFFEL
Chicago, Ill. Apr. 24

RAY RAWSON
Saginaw, Mich. Apr. 3

THOS. T. RYDE
Fullerton, Calif. Apr. 24

R. S. SEKLEMIAN
Stockton, Calif. Apr. 2
Sacramento, Calif. 3

GEORGE TABAC
Saginaw, Mich. Apr. 17

JOHN TRZYNA
Milwaukee, Wis. Apr. 3

IRWIN WYSOCKI
Duquesne, Pa. Apr. 10

HOWARD YOUNG
Duquesne, Pa. Apr. 3
Cleveland, Ohio 17

THE MEMORIAL SUPPER

The date for the Memorial Supper will be after 6:00 P. M.,
Sunday, April 3

WORLD'S END AND JUDGMENT DAY

To be discussed by

"FRANK AND ERNEST"

WJRZ-970 kc. 9:30 A. M.

Sunday, April 17

Tune in "Frank and Ernest" and send for a free copy of the booklet, "The Judgment Day." Address:

"FRANK AND ERNEST"

Box 60, Dept. N, General Post Office
New York, N. Y. 10001

For Your Newspaper

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

MAY TOPIC: On Sunday, May 15, "Frank and Ernest" will discuss the topic, "Awakening the Sleepers in Hell." This topic should stimulate interest, and it will be well to advertise it as widely as possible. Special circulars will be available for this purpose. Order as many as you can use. They are free. Address your request to, The Dawn, East Rutherford, N. J. 07073

BIBLE STUDENTS GENERAL CONVENTION

Bloomington, Indiana

July 30-August 4

CONVENTIONS

WILMINGTON, DEL., Mar. 26, 27—New Century Club, 1014 Delaware Ave. Mrs. Peter Kolliman, 404 W. 31st Street.

FRESNO, CALIF., Apr. 9, 10—Del Webb Townhouse. Mrs. Larry A. Smith, 4648 N. Bonadelle Ave.

MINNEAPOLIS, MINN., Apr. 9, 10—Columbia Heights Field House, 530 Mill St., N. E. Mrs. C. R. Newham, 678 40th Ave., N. E.

COLUMBUS, OHIO, Apr. 10—Southern Hotel, S. High and E. Main Streets. Mrs. Josephine Ewing, 273 S. Algonquin Ave.

SAGINAW, MICH., Apr. 10—YWCA Building, 615 S. Jefferson. Mrs. Walter V. Ogan, P. O. Box 665, Bay City, Mich.

NASHVILLE, TENN., Apr. 16, 17—First National Bank Building, Green Hills Shopping Center. Mrs. L. E. Mount, 2035 Castleman Drive.

PATERSON, N. J., Apr. 16, 17—YWCA, 185 Carroll St. Mr. Michael J. Koterba, 29 Mt. Pleasant Ave., Wallington, N. J.

CINCINNATI, OHIO, Apr. 17—Brotherhood Building, Room 410, Court and Vine Streets. Mrs. W. N. Poe, One West Ridge Place, Newport, Ky.

CLEVELAND, OHIO, Apr. 17—YWCA, 1710 Prospect Ave. Mrs. Ian M. Cipperley, 1539 Genessee Rd.

INDIANAPOLIS, IND., Apr. 17—Social Room, YWCA Building, 329 N. Pennsylvania St. Mrs. Minnie Martin, 4620 Hinesley Ave.

MINNEAPOLIS, MINN., Apr. 17—I.O.G.T. Hall, 2922 Cedar Ave. Mrs. Edward Borowiec, 224 S. Fifth St., Delano, Minn.

FORT WORTH, TEX., Apr. 22-24—Camp Yo-Wo-Chi-A, Ten Mile Bridge Rd. Mrs. G. B. Wilmott, 2406 Prairie Ave.

ALLENTOWN, PA., Apr. 24—Americus Hotel, Sixth and Hamilton. Mrs. O. D. Deifer, 129 N. Jefferson St.

CHICAGO, ILL., Apr. 24—Central Masonic Temple, 912 N. LaSalle St. Mr. Gene Jezuit, 4500 S. Kedvale Ave.

DETROIT, MICH., Apr. 24—McGregor Memorial Bldg., Second Blvd. and W. Ferry. Mr. Frank Niemczak, 18937 Murray Hill.

PITTSBURGH, PA., Apr. 24—Malta Temple, 100 W. North Ave. Mr. Harry Passios, 137 Creekside Lane.

BOSTON, MASS., April 30, May 1—April 30: Arlington Street Church, corner of Boylston St. May 1: State Suite, Sheraton Plaza Hotel, Copley Sq. Miss Florence Child, 64 Thurston St., Somerville, Mass.

KANSAS CITY, MO., Apr. 30, May 1—The Athenaeum, 900 E. Linwood Blvd. Mrs. H. E. Brink, 4236 Antioch Rd.

MUNCIE, IND., May 1—YWCA, 310 E. Charles St. Mrs. J. H. Atkinson, 403 Riverside Ave.

HARTFORD, CONN., May 8—Odd Fellows Hall, 510 Wethersfield Ave. Mrs. Anthony Latina, 270 Hills St., East Hartford, Conn.

NEW ALBANY, IND.—LOUISVILLE, KY., May 14, 15

ROCHESTER, N. Y., May 14, 15

MONESSEN-WEST NEWTON, PA., May 15

TOLEDO, OHIO, May 15

VANCOUVER, B. C., May 21-23

CHATHAM, ONT., May 22

SAN FRANCISCO, CALIF., (Asilomar), May 27-30

CHICAGO, ILL., May 28-30

BUFFALO, N. Y., May 29

SAYVILLE, N. Y., Monday, May 30

CHARLOTTE, N. C., June 11, 12

SILVER CREEK—GRAND ISLAND, NEBR., June 18, 19

CONNELLSVILLE, PA., June 19

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