

a herald of Christ's presence

THE DAWN

"COME, YE BLESSED OF
MY FATHER, INHERIT
THE KINGDOM
PREPARED FOR YOU
FROM THE
FOUNDATION
OF THE WORLD."

--Matthew 25:34

April 1965

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"We Will Not Fear"

"God is our refuge and strength, a very present help in trouble."

—Psalm 46:1

TODAY the world is filled with fear; a fear that is increasing as the danger of world conflict among the nations increases. This mounting tension has been particularly noticeable since the bombing raids and counterraid between North and South Viet Nam began in February. The enlightened public know that developments of this nature can easily draw all the major powers of earth into the conflict, and in such an event there would come the use of ballistic missiles and hydrogen bombs to produce a carnage of destruction such as has never been known on the earth before. Such a war none could win: all would lose.

Whether this suicidal struggle will break out as a result of what is happening in Viet Nam, or in some other festering trouble spot in the world, the general impression seems to be that eventually it will take place. True, many of the leading statesmen of the world hope against hope that with patience in handling the "cold war," ways of keeping the peace will be found. Their strongest hope for this lies in their strength of armaments, the theory being that enemies will fear to attack lest they be destroyed. This is a slim hope, and thus far in this world of selfishness the philosophy of keeping the peace by being prepared for war has never proved to be true.

The hope of Christians, who are enlightened by the prophecies of God's Word, is not based upon the effectiveness of military strength, but upon the power of the Lord. "God is our refuge and strength," our text declares, "a very present help in trouble." The next verse in this remarkable prophecy reads,

“Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof.”

This language reminds us of the expression used by Jesus when answering the disciples' question concerning the time of his second presence and the end of the age. Matthew quotes Jesus as saying that there would then be a time of great tribulation—tribulation so acute that unless it was brought to an end no flesh would be saved. (Matt. 24:21, 22) Luke describes this tribulation in a different way, referring to it as “distress of nations, with perplexity,” adding that men's hearts would fail them for fear as they looked ahead to the things coming upon the earth.—Luke 21:25, 26

Luke quotes Jesus as likening this coming distress of nations with perplexity to the roaring of the sea and the waves. In this expression Jesus may have had in mind the prophecy of Isaiah 17:12, 13. This passage reads: “Woe to the multitude [margin, or, **noise**] of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of many waters! . . . but God shall rebuke them, and they shall flee afar off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing [margin, or, **thisfledown**] before the whirlwind.”

It seems evident from this language that the Bible uses the agitated and roaring sea to symbolize the chaotic and clamorous nations and peoples of earth, as they strike out for their real and fancied rights. The Bible uses mountains to symbolize kingdoms and governments, and the Psalmist's words, “Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea,” conjure up a picture in our minds of the restless masses of humanity lashing out against the status quo of long constituted governments, and seeking to bring mankind under the control of the restless, dissatisfied elements of human society.

We know, of course, that the "earth" mentioned in this and similar prophecies does not refer to the literal planet upon which we live, but to organized society under various forms of government. "The earth abideth forever," we are assured. (Eccles. 1:4) The Lord did not create the earth in vain, but formed it to be inhabited. (Isa. 45:18) It is the symbolic earth that is removed. It is the symbolic "mountains" that are carried into the midst of the raging seas of human passion.

Jesus referred to the time of great tribulation, the time when men's hearts would fail them for fear, as being a sign of his second presence. One of the titles which the Bible ascribes to Jesus is "Michael." In Daniel 12:1, in reference to the time for the establishment of his kingdom, we read that Michael would "stand up" and there would be a "time of trouble, such as never was since there was a nation." It was this prophecy to which Jesus had reference when he spoke of the "time of great tribulation" which would threaten the destruction of all flesh. And Jesus added that there would never again be such a devastating trouble upon the earth. The reason for this is that this trouble prepares the way for the full establishment of Christ's kingdom; that kingdom in which lasting peace, health, and life will be extended to all mankind.

In verse 6 of Psalm 46 we find a partial interpretation of the symbols used in verses 2 and 3, which speak of the waters roaring, and the mountains being carried into the midst of the sea. Verse 6 reads, "The nations raged, the kingdoms were moved." (R. V.) In speaking of the roaring sea (vs. 3), the Lord really meant that nations would rage. Instead of mountains being carried into the midst of the sea (vs. 2), the kingdoms are removed. To this is added the statement, "He uttered his voice, the earth melted."

Melted with Blood

In the prophecies this time of great tribulation upon the nations at the end of the age is also described as the day of God's wrath upon the nations. We quote Isaiah 34:1-3: "Come

near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it. For the indignation of the Lord is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood."

Much symbolic language is used in this prophecy. For example, the "earth" is called upon to hear the Word of the Lord. The physical earth has no ears, but the governments and institutions of earth, which constitute human society, can hear, although they do not give heed to the Lord's warnings against them. Because they do not, they are to be destroyed, and one of the symbols of destruction here used is that the "mountains" shall be "melted" with the blood of their armies.

Literal mountains do not melt away under a bath of blood, but symbolic mountains do—blood being symbolic of the widespread loss of life which takes place in the time of "great tribulation." These symbolic expressions are not necessarily limited to an actual loss of life, although this is one of the distinctive features of the "time of trouble such as never was since there was a nation." The word "melted" here used is a translation of a Hebrew word which, in addition to describing a literal liquifying of substances, also carries a symbolic meaning of being fainthearted; and this ultimately will become the condition of those who are not literally destroyed by the roaring of the sea and the waves.

"Desolations"

Returning to Psalm 46, we find verses 8 and 9 saying, "Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire." This is a somber picture of destruction, and at the same time a portrayal of a bright and wonderful prospect for all mankind.

It is through the sure word of prophecy that we are able even now to behold the works of the Lord; the "desolations" which he will make throughout the earth. But when we take a close look at these desolations we find that they are not what this word ordinarily implies, for the things made desolate are the evil things of earth—"He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire."

Throughout all the centuries of human experience the noble-minded have sought ways and means of abolishing war, and of bringing about the destruction of the weapons of war, but all these efforts have failed. They have failed because of the preponderance of human selfishness. There have always been those who could not be satisfied until they had seized the holdings of others; there have always been those who were greedy for power over their fellows. Because of their ruthlessness men such as these have been able to establish themselves in positions of authority and power, and in these positions have embroiled the nations in war, the more to further their selfish aims.

Only occasionally, and in limited areas, have the rulers of nations been promoters of peace and good will. Most of the time the majority have been otherwise, with the result that every generation of humans has felt the blight of war. How glad we should be that there is to be a reversal of this way of greed and selfishness; that the whole concept of war as a way of life for nations is to be destroyed, made desolate!

Education has not removed selfishness from the human heart. Science and invention have helped to implement selfishness. Formerly the greedy and power-hungry rulers of nations were limited to bows and arrows and chariots, as the means with which to equip their armies. It is against this background that the prophecies of our day are written. Today, with the human heart unchanged, the world possesses modern implements of destruction so unspeakably powerful and horrible that the entire human race is threatened with annihilation.

Jesus said that it would be so; and that unless those days be

shortened, there would be no flesh saved. (Matt. 24:21, 22) He assured us, nevertheless, that those days would be shortened. Today selfish man has reached his extremity, and it is God's opportunity to intervene to save the human race from the result of its own selfishness and foolishness. After assuring us that he will make wars to cease unto the end of the earth, the Lord declares to the raging nations, "Be still, and know that I am God: I will be exalted among the nations, I will be exalted in the earth."—Ps. 46:10, R. V.

The expression, "Be still," contrasts with the picture of the raging nations, or people, which, according to the Scriptures, "make a noise like the noise of the seas." (Isa. 17:12, 13) God's voice of authority will be heard by mankind through the agencies of the messianic kingdom. The great objective of that kingdom is to establish the will of God throughout the earth, and to fill the earth with his glory.

Today the will of God is seldom considered among the rulers of the earth. Indeed, half the world denies that there is a God. But this situation will change when, with power and great glory, the kingdom of Christ manifests itself as a dominating factor in the affairs of all mankind. The Lord's kingdom is symbolized by a mountain—Mount Zion, in Jerusalem—and we read that "the mountain," made up of the Lord's ruling house—Christ and his faithful followers—will, in the last days, be established "in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it."—Isa. 2:2, 3

Yes, when the Lord issues his command to the nations to "be still," they will hear, and will obey. By then they will have recognized, in part at least, the futility of war, since it would have led to the destruction of all mankind, including the rulers, and they will be ready to recognize the authority of Christ's kingdom, and will seek to be taught the Lord's ways. And when they are thus taught, instead of continuing to learn war, they will beat their swords into plowshares, and their spears into pruninghooks.

This program of education under the authority of the kingdom

will continue until the knowledge of the Lord fills the whole earth as the waters cover the sea, and nothing will be permitted to hurt nor destroy in all this "holy mountain," or kingdom. (Isa. 11:9; 65:25) To "know" the Lord is to see and appreciate his glory, so the earth will thus be filled with his glory. (Isa. 6:3; 40:5; Ps. 72:19) Truly it is a bright prospect that spreads out before us as, through the prophecies of God's Word, we look beyond the world situation today!

This is the reason that we do not need to fear! True, much hardship is still ahead for the distressed and fear-filled world of mankind. Some of this distress will be experienced by the Lord's own people. He has not promised to spare us from suffering, but he has given us assurance of his grace to help in our every time of need. The greatest "help" we will receive in this "time of trouble" will be our deliverance, through death, into the kingdom as joint-heirs with our Lord. Jesus, speaking of the time in which we live, and of the events now taking place, said that when we see these things "begin to come to pass," we are to lift up our heads knowing that our deliverance "draweth nigh."—Luke 21:28

So it is, that instead of fearing what we know is coming upon the earth, we are glad to realize that we are living in this transition period when the old social order of Satan is passing away, and Christ's kingdom is being prepared for its establishment. Instead of our hearts being filled with fear, the Scriptures admonish us to proclaim a message of comfort to those who are fearful. We read, "Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you."—Isa. 35:3, 4

As we have noted, one of the biblical names given to the period in which we live is "the day of vengeance." The whole series of calamities which has come upon the distressed world in our generation is a manifestation of God's displeasure with man's wicked and selfish ways. He has tolerated selfishness

throughout the earth during all the centuries while he was preparing the agencies of his own kingdom. But now the time is here for the establishment of that kingdom; so, in his own way he is making a desolation of man's warlike rulership.

With this in mind, how meaningful are the words, "Fear not, behold, your God will come with vengeance, even God with a recompense; he will come and save you." This is our message to a fear-filled world. We are to proclaim the fact that God's vengeance is being manifested against the raging nations of earth. However, we are also to assure the people as we have opportunity that our Heavenly Father is not a vindictive God; that he is not manifesting his displeasure against the world merely to cause suffering; that in reality the time has come for him to offer salvation to all mankind—"He will come and save you."

This combination of thoughts is presented to us in Revelation 11:17, 18: "We give thee thanks, O Lord God Almighty, which art, and wast; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy [margin, or, **corrupt**] the earth."

Thus in a few words we are presented with a summary of the work of Christ's kingdom, that thousand-year kingdom in which, if faithful, we will have the privilege of living and reigning with Christ. (Rev. 20:6) It will be a time when the resurrected dead will be equitably judged. What a comforting thought this is to present to those who today are fearful that they, together with their friends and families, will all be destroyed! Many will indeed be destroyed, not because God wants their destruction, but because the time has come to save them. First the unrighteous institutions of earth which have blighted mankind for so long must be destroyed. Incidentally, this leads to the destruction of human life. But God is able to restore these to life, and

will do so. Those who die shall live again, whether they die in Viet Nam, in London, in Warsaw, or in Washington.

So let us remember that "God is our refuge" in this time of trouble, and that he has enlightened us with the truth concerning his position in the "great tribulation," and that therefore we do not need to fear. Rather, we should in every way possible be messengers of comfort to those whose hearts are filled with fear, binding up the brokenhearted on every suitable occasion and opportunity. Happy Zion, what a favored lot is thine!

A TIMELY NEW BOOKLET

WHY GOD PERMITS EVIL

This helpful booklet discusses why there is chaos and suffering in the world today. It gives assurance that because God's wisdom and power are all around us there is no doubt that he knows what is happening to his human creatures. The wise and loving purpose in the permission of evil is clearly discussed. Scriptural assurance is given proving that suffering, evil, and death will not be allowed to continue forever.

24 pages . 10¢ each . 12 for \$1.00

D A W N P U B L I C A T I O N S

EAST RUTHERFORD . NEW JERSEY

THE BIBLE ANSWERS TV SCHEDULE

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Sundays,	9:30 a.m.	
Montgomery	WKAB-TV	Channel 32
Sundays,	11:00 a.m.	
Selma	WSLA-TV	Channel 8
Sundays,	3:30 p.m.	

ARKANSAS

El Dorado	KTVE-TV	Channel 10
Sundays,	7:30 a.m.	
Little Rock	KTHV-TV	Channel 11
Sundays,	11:00 a.m.	

CALIFORNIA

Fresno	KAIL-TV	
Sundays,	3:30 p.m.	
San Jose	KNTV-TV	Channel 11
Sundays,	7:30 a.m.	

CONNECTICUT

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

FLORIDA

Orlando	WESH-TV	Channel 2
Sundays,	9:30 a.m.	
Sf. Petersburg	WSUN-TV	Channel 38
Sundays,	10:30 a.m.	

IOWA

Des Moines	KRNT-TV	Channel 8
Sundays,	8:30 a.m.	
Ottumwa	KTVO-TV	Channel 3
Sundays,	7:30 a.m.	

KANSAS

Salina	KSLN-TV	
Sundays,	12:30 p.m.	

MASSACHUSETTS

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

MICHIGAN

Grand Rapids	WZZM-TV	
Sundays,	10:30 a.m.	
Jackson	WILX-TV	Channel 10
Sundays,	11:00 a.m.	
Kalamazoo	WKZO-TV	Channel 3
Sundays,	8:30 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.	
Tupelo	WTWV-TV	Channel 9
Mondays,	12:30 p.m.	

MISSOURI

Kansas City	WDAF-TV	Channel 4
Sundays,	10:30 a.m.	
Springfield	KYTV	
Sundays,	8:00 a.m.	

NEBRASKA

Hayes Center	KHPL-TV	Channel 6
Sundays,	3:00 p.m.	
Holdrege	KHOL-TV	Channel 13
Sundays,	3:00 p.m.	

NEVADA

Las Vegas	KORK-TV	
Sundays,	10:00 a.m.	

NEW MEXICO

Roswell	KSWs-TV	Channel 8
Sundays,	9:15 a.m.	

NEW YORK

Binghamton	WBJA-TV	Channel 34
Sundays,	2:30 p.m.	
Rochester	WRoc-TV	Channel 8
Sundays,	10:00 a.m.	

TV BROADCAST

Syracuse	WNYS-TV	Channel	9	TEXAS			
Sundays,	10:00 a.m.			Big Spring	KWAB-TV	Channel	4
NORTH CAROLINA				Sundays,	10:30 a.m.		
Asheville	WISE-TV	Channel	62	El Paso	KTSM-TV	Channel	9
Saturdays,	7:00 p.m.			Sundays,	10:00 a.m.		
OHIO				Fort Worth	KTVT-TV	Channel	11
Cambridge	WHIZ-TV	Channel	80	Sundays,	10:30 p.m.		
Sundays,	9:30 a.m.			Odessa	KOSA-TV	Channel	7
Cincinnati	WCPO-TV	Channel	9	Sundays,	10:00 a.m.		
Wednesdays,	6:15 a.m. (15 min.)			San Antonio	KWEX-TV		
Coshocton	WHIZ-TV	Channel	71	Sundays,	11:30 a.m.		
Sundays,	9:30 a.m.			Temple	KCEN-TV	Channel	6
Dayton	WKFE-TV	Channel	22	Sundays,	11:00 a.m.		
Sundays,	11:30 a.m.			UTAH			
Lima	WIMA-TV	Channel	35	Salt Lake City	KUTV	Channel	2
Sundays,	10:30 a.m.			Sundays,	11:00 a.m.		
Zanesville	WHIZ-TV	Channel	18	VIRGINIA			
Sundays,	9:30 a.m.			Lynchburg	WLVA-TV	Channel	13
OKLAHOMA				Sundays,	3:00 p.m.		
Elk City	KSWB-TV			WASHINGTON			
Sundays,	5:30 p.m.			Seattle	KIRO-TV	Channel	7
Tulsa	KVOO-TV	Channel	2	Sundays,	10:30 a.m.		
Sundays,	8:30 a.m.			WEST VIRGINIA			
PENNSYLVANIA				Huntington	WHTN-TV	Channel	13
Erie	WSEE-TV	Channel	35	Sundays,	8:00 a.m.		
Sundays,	10:30 a.m.			Parkersburg	WTAP-TV	Channel	15
Pittsburgh	WTAE-TV	Channel	4	Sundays,	9:30 a.m.		
Alternate	Sundays,	9:30 a.m.		WISCONSIN			
Wilkes-Barre	WBRE-TV	Channel	28	Green Bay	WFRV-TV	Channel	5
Wednesdays,	6:30 a.m.			Sundays,	9:45 a.m.		
SOUTH CAROLINA				CANADA			
Charleston	WCSC-TV	Channel	5	Dawson Creek, B. C.	CJDC-TV		
Sundays,	12:00 p.m.			Wednesdays,	(Time to be announced.)		
Charleston	WUSN-TV	Channel	2	Montreal, Que.	CBMT-TV		
Sundays,	11:30 a.m.			Sundays,	12:00 p.m.		
Columbia	WCCA-TV	Channel	25	Thompson, Man.	CESM-TV		
Sundays,	3:00 p.m.			Sundays,	5:30 p.m.		

"Frank and Ernest"

BROADCAST SCHEDULE

SUNDAYS UNLESS OTHERWISE NOTED

ALABAMA		Indianapolis		WIBC 1070 10:30 a.m.
Decatur	WMSL 1400 12:15 p.m.	Muncie	WLBC 1340 8:45 a.m.	
Haleyville	WJBB 1230 12:00 p.m.	South Bend	WJVA 1580 11:35 a.m.	
ARIZONA		IOWA		
Phoenix	KUEQ 740 8:30 a.m.	Clinton	KROS 1340 7:15 p.m.	
ARKANSAS		KANSAS		
Jonesboro	KBTM 12:30 10:05 a.m.	Goodland	KLOE 730 7:45 a.m.	
CALIFORNIA		KENTUCKY		
Chico	KPAY 1060 10:35 a.m.	Bowling Green	WLBJ 1410 12:05 p.m.	
El Centro	KICO 1490 10:30 a.m.	Louisville	WAVE 970 8:15 a.m.	
Los Angeles	KBIG 740 10:30 a.m.	Newport	WNOP 740 9:00 a.m.	
Los Angeles	KRHM (fm) 94.7 9:00 a.m.	Winchester	WWKY 1380 10:30 a.m.	
Napa	KVON 1440 10:35 a.m.	MAINE		
Redding	KVCV 600 7:45 a.m.	Bangor	WABI 910 12:00 noon	
Sacramento	KGMS 1380 8:30 a.m.	MASSACHUSETTS		
San Diego	XERB 1090 9:45 a.m.	Marlboro	WSRO 1470 12:05 p.m.	
San Francisco	KSAY 1010 9:45 a.m.	New Bedford	WBSM 1420 1:45 p.m.	
Tulare-Visalia	KCOK 1270 10:35 a.m.	Orange	WCAT 1390 9:15 a.m.	
COLORADO		MICHIGAN		
Fort Collins	KZIX 600 10:05 a.m.	Detroit	CKLW 800 6:00 p.m.	
Pueblo	KDZA 1230 10:05 a.m.	Saginaw	WSGW 790 10:30 a.m.	
DELAWARE		MINNESOTA		
Wilmington	WTUX 1290 10:15 a.m.	Duluth-Superior	WAKX 1480 12:15 p.m.	
DISTRICT OF COLUMBIA		Minneapolis	KQRS 1440 12:30 p.m.	
Washington	WOL 1450 11:00 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.	
ILLINOIS		Kansas City	KCMO 810 9:35 a.m.	
Chicago	WEAW 1330 10:00 a.m.	St. Louis	KWK 1380 8:00 a.m.	
LaSalle	WLPO 1220 9:45 a.m.	MONTANA		
West Frankfort	WFRX 1300 9:15 a.m.	Miles City	KATL 1340 9:15 a.m.	
INDIANA				
Gary-Hammond	WJOB 1230 8:30 a.m.			

BROADCAST SCHEDULE

NEBRASKA				TEXAS			
Grand Island	KRGI	1430	10:15 a.m.	Livingston	KVIL	1220	8:45 a.m.
NEW JERSEY				Lubbock	KDAV	580	9:45 a.m.
Newark	WJRZ	970	9:30 a.m.	Pampa	KPDN	1340	12:00 p.m.
NEW MEXICO				San Antonio	KBOP	1380	7:15 a.m.
Silver City	KSIL	1340	10:05 a.m.	Sherman-Dennison	KRRV	910	11:45 a.m.
NEW YORK				Wichita Falls	KWFT	620	10:15 a.m.
Albany	WEEE	1300	8:00 a.m.	UTAH			
Kingston	WBAZ	1550	9:45 a.m.	Brigham City	KBUH		9:05 a.m.
New York	WJRZ	970	9:30 a.m.	Logan	KLGN		9:05 a.m.
NORTH CAROLINA				Salt Lake City	KSOP	1370	9:30 a.m.
Beaufort	WBMA	1400	9:00 a.m.	VIRGINIA			
Belmont-Charlotte				Richmond	WLEE	1480	10:10 a.m.
	WCGC	1270	12:30 p.m.	WASHINGTON			
Elizabeth City	WGAI	560	12:05 p.m.	Bellingham	KPUG	1170	11:15 a.m.
Leaksville	WLOE	1490	12:05 p.m.	Centralia-Chehalis	KELA	1470	10:35 a.m.
OHIO				Olympia	KGY	1240	10:35 a.m.
Akron-Canton	WHLO	640	7:45 a.m.	Seattle	KAYO	1150	9:45 a.m.
Cincinnati	WNOP	740	9:00 a.m.	Tacoma	KMO	1360	9:45 a.m.
Columbus	WBNS	1460	10:05 a.m.	WEST VIRGINIA			
Piqua	WPTW	1570	11:30 a.m.	Wheeling	WVVA	1170	9:30 a.m.
Zanesville	WHIZ	1240	11:45 a.m.	WISCONSIN			
OREGON				Fond du Lac	KFIZ	1450	11:05 a.m.
Astoria	KAST	1280	10:35 a.m.	Janesville	WCLO	1230	11:05 a.m.
Lebanon	KGAL	920	9:00 a.m.	Milwaukee	WEMP	1250	8:45 a.m.
Portland	KLIQ	1290	9:30 a.m.	WYOMING			
The Dalles	KODL	1230	9:15 a.m.	Cheyenne	KVWO	1370	10:05 a.m.
PENNSYLVANIA				CANADA			
Allentown	WHOL	1600	10:45 a.m.	Calgary, Alta.	CKXL	1140	9:15 p.m.
Connellsville	WCVI	1340	12:05 p.m.	Corner Brook, Nfld.	CFCB	570	10:30 a.m.
Pittsburgh	WVVA	1170	9:30 a.m.	Dauphin, Man.	CKDM	730	10:30 a.m.
Pottstown	WPAZ	1370	8:30 a.m.	Oshawa	CKLB	1350	9:45 a.m.
Scranton	WSCR	1320	10:00 a.m.	Prince Albert, Sask.	CKBI	900	10:30 a.m.
Wilkes-Barre	WBRE	1340	9:00 a.m.	Vancouver	CKLG	730	9:00 a.m.
PUERTO RICO				Winnipeg	CKY	580	7:15 p.m.
Aguadilla (Fri.)	WGRF		8:00 p.m.	NIGERIA			
SOUTH DAKOTA				Enugu	ENBC		10:15 a.m.
Yankton	KYNT	1450	11:05 a.m.				

RADIO TOPICS FOR APRIL

4—"The Days of Creation"	18—"The Resurrection"
11—"Prepare to Meet Thy God"	25—"The World's End"

The Trial of Jesus

MEMORY VERSE: "Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified."—Matthew 27:22

MATTHEW 27:11-26

ONE of the facts emphasized in Matthew's account of Jesus' trial before Pilate is that he made no effort to defend himself. Jesus was completely innocent of any wrongdoing. He had not broken any of the Roman laws, nor had he violated God's Law which had been given to Israel by Moses. His refusal to defend himself was not, however, because he felt it would be useless in view of the enraged passions of his accusers, but because he wished voluntarily to lay down his life as the Redeemer and Savior of the world of mankind.

In verse 14 we are told that Pilate "marvelled greatly" that Jesus made no attempt to defend himself, that "he answered him to never a word." It was the accusations of his enemies to which Jesus made no reply. In John 18:33-38 we learn that Jesus did converse with Pilate, not to defend himself against the Jews, but to reply to questions which

Pilate asked him, and to bear witness to the truth.

Jesus was accused of being a king, and Pilate asked him if he really was a king. Jesus replied, "To this end was I born, and for this cause came I into the world, that I might bear witness unto the truth." Jesus explained, nevertheless, that his kingdom was not of this world; that is, not after the order of worldly kingdoms, that his soldiers would not fight to place him in power. This implied that Pilate had nothing to fear from Jesus with respect to his kingdom.

Pilate, after questioning Jesus, realized that he had done no evil, and said so to Jesus' enemies. "He knew that for envy they had delivered him." (vs. 18) It was the custom of the Roman government at the time of the Jewish passover feast to deliver one of their people who had become a prisoner. They had the privilege of deciding which one would be set free. Pilate gave them the

opportunity to ask for Jesus' release, but instead they called for Barabbas.

Pilate's wife came to the defense of Jesus, and this made the situation even more difficult for him. Finally, and in desperation, he inquired of the mob, "What shall I do then with Jesus which is called Christ?" To this the insistent reply was hurled back, "Let him be crucified." Pilate tried to reason with Jesus' accusers, but to no avail, and again they shouted, "Let him be crucified."

Then Pilate realized that he was powerless to do anything unless he was willing to risk an insurrection of the Jewish people, which he was not. He took water and washed his hands before the multitude and said, "I am innocent of the blood of this just person: see ye to it." (vs. 24) This did not disturb Jesus' enemies. They seemed quite willing to accept the responsibility for Jesus' death. They said, "His blood be on us, and on our children."—vs. 25

What neither Pilate nor Jesus' enemies understood was that through the death of Jesus redemption from sin and death was provided for them, and for all mankind. Had they known this they would have acted very differently. But Jesus knew full

well that his death was a very vital part of the divine plan of salvation. This had been foretold in the Old Testament, and beautifully illustrated by the death of Israel's passover lamb.

It was the death of the passover lamb that brought deliverance to Israel's firstborn, and later to all Israel—deliverance from death, and from slavery under the cruel heel of Pharaoh. It was the time to commemorate this event when Jesus, the antitypical Passover Lamb, was led to the slaughter. Concerning this, the Prophet Isaiah wrote:

"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth."—Isa. 53:3-7

QUESTIONS

Why did Jesus refuse to defend himself before Pilate?

What additional information is furnished by John concerning Pilate's interview with Jesus?

What offer did Pilate make to the mob?

How did Pilate display his own innocence in the matter?

What part does the death of Jesus have in the divine plan?

The Crucifixion

MEMORY VERSE: "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."—Romans 5:8

MATTHEW 27:33-50

OUR Memory Verse reminds us of the purpose of Jesus' death in the divine plan. It was a manifestation of God's love on behalf of the sin-cursed and dying race. John 3:16 declares the same great truth—"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." God released his only begotten Son from the heavenly courts to become flesh, and he gave him in death as a substitute for fallen Adam and his race, confirming Jesus' own prophecy that he would give his flesh for the life of the world.—John 6:51

The Apostle Paul wrote that Jesus gave himself a "ransom," meaning a corresponding price, and that this great expression of Jesus' love and of the Father's love, will be testified, or made known, to all in due time. (I Tim. 2:3-6) Again Paul set forth the divine plan of redemption through Christ, when he wrote, "Since by man came death, by man came also the resurrection

of the dead. For as in Adam all die, even so in Christ shall all be made alive."—I Cor. 15:21, 22

In Hebrews 12:3 we read that Jesus "endured such contradiction of sinners against himself." An example of this was experienced by the Master while he hung dying on the cross. He came into the world to be a king—the "King of kings and Lord of lords"—yet it was his claim to kingship that was displayed above the cross as the crime for which he was being crucified. (Rev. 19:16) His enemies said, "If he be the King of Israel, let him now come down from the cross, and we will believe him."—vs. 42

Jesus was also the beloved Son of God, yet this great reality of his life was contradicted, "If thou be the Son of God," his accusers shouted, "come down from the cross." (vs. 40) Jesus endured this contradiction of sinners because he knew that it was the divine plan for him to die in order that he might redeem Adam and his race from death. For this reason,—just as he did

nothing to defend himself while on trial—so now he did nothing to prove to his enemies that they were wrong. He died willingly under this cloud of false accusations.

The Roman soldiers offered Jesus vinegar to drink mixed with gall. (vs. 34) Jesus tasted it, and then refused to drink. This potion was possibly used as an anesthetic to help deaden the pain associated with crucifixion, but Jesus did not choose to lighten his burden of pain. Thus he demonstrated again that his death was voluntary, that the giving up of his life was of his own free will.

Shortly before he became unconscious in death, Jesus cried out to his Heavenly Father, "My God, my God, why hast thou forsaken me?" (vs. 46) Actually this was a quotation from a prophetic prayer recorded in Psalm 22:1. Much of this Psalm pertains to the crucifixion scene. The Psalm also states, "They part my garments among them, and cast lots upon my vesture." (vs. 18) Jesus saw this prophecy being fulfilled before him, and he began to quote the Psalm in which it was contained—"My God, my God, why hast thou forsaken me?" Jesus was temporarily forsaken by the Heavenly Father. This was essential in order for him

to die and take the sinner's place in death. In God's "favor is life." —Ps. 30:5

Jesus knew this, and perhaps to be reminded of this prophetic Psalm by the events taking place before him served as an encouragement. It could be that he repeated this entire prayer, but being weak, only the beginning of it was audible to those standing by.

The prayer continues on a note of triumph. Jesus was contradicted concerning his belief that he would be a king in the Lord's kingdom. But the prayer states, "All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord's: and he is the governor among the nations."—vss. 27, 28

QUESTIONS

What was the purpose of Jesus' death?

What is the meaning of the word "ransom" as related to Jesus' place in the divine plan of salvation?

Explain the philosophy of redemption.

Explain the manner in which Jesus endured "contradiction of sinners" in connection with his crucifixion.

Why did Jesus refuse to drink the vinegar that was offered to him?

What part of the 22nd Psalm was quoted by Jesus? Explain.

The Resurrection

MEMORY VERSE: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."—Romans 10:9

MATTHEW 28:1-10, 16-20

THE resurrection of Jesus Christ from the dead is one of the great fundamentals of the divine plan of salvation for the church in this age, and for the whole world of mankind during the age of the messianic kingdom. In his sermon on Mars' hill, Paul explains that God has given "assurance unto all men, in that he hath raised him [Jesus] from the dead."—Acts 17:31

Luke reminds us of how well the resurrection of Jesus was authenticated by the fact that "he showed himself alive after his passion by many infallible proofs, being seen of them [his disciples] forty days, and speaking of the things pertaining to the kingdom of God." (Acts 1:3) Today we have those same "infallible proofs" because we have the records of those who were first convinced by them that their beloved Master had been raised from the dead.

On Israel's typical day of atonement, a bullock and a goat were slain and their blood taken

into the most holy of the tabernacle and sprinkled upon the mercy seat as an atonement for the sins of the people. (Lev. 16: 11-19, 33, 34) We believe that Jesus was the antitypical bullock, and that his blood, symbolically speaking, was sprinkled on the mercy seat in heaven, as a "propitiation for our sins: and not for ours only, but also for the sins of the whole world."—I John 2:2

Israel's high priest was a type of Christ, and in offering the bullock in sacrifice every detail of the service had to be carried out exactly as it had been outlined by the Lord. Otherwise, when he passed under the second veil into the most holy of the tabernacle he would have died.

In the antitype the second veil of the tabernacle would represent the death of Jesus' flesh, his humanity, as a corresponding price for the sin of Adam and his race. Had Jesus not been faithful with respect to every detail of the Father's will in thus offering himself, his death would

have meant the end of his existence. (Lev. 16:13; Heb. 9:22-28) The fact that he was raised from the dead, and exalted to heavenly glory, as pictured by the most holy of the tabernacle, proves that his sacrifice was acceptable, and therefore that his shed blood is efficacious for cleansing us from all sin.—I John 1:7

But the merit of Christ's shed blood is available now only for believers. Our Memory Verse states this point clearly, emphasizing that our belief must be of the heart, and a belief to which we are glad to testify. Heart belief is one which is demonstrated by our full surrender to do God's will, regardless of what the cost might be. Those who thus believe with their hearts, and confess with their mouths have the assurance of salvation. This is a justification to life now, and if faithful unto death, will be translated into "glory and honor and immortality" in the resurrection

Yes, it is important that we be assured that Jesus was raised from the dead. It was important for the disciples in Jesus' day to have this assurance, and it was given to them by the various appearances of their Master between his resurrection and ascension. The first of these appearances was to "Mary Mag-

dalene and the other Mary," who went early to the tomb immediately at the close of the sabbath on that memorable first day of the week. They were addressed by an angel, and told not to fear; that Jesus was no longer in the tomb, that he had been raised from the dead.

Then they were bidden to "go quickly" and tell Jesus' disciples of the resurrection. On their way to fulfil this mission Jesus appeared to them, and asked them to tell his disciples that he would go before them to Galilee. The eleven apostles then went into Galilee, "into a mountain where Jesus had appointed them."

Jesus met them there, and announced that "all power" had been given to him in heaven and in earth. While a man, Jesus could call upon his Father to exercise his power in the performing of miracles; but now, in his resurrection, he had been exalted to the divine nature, and possessed the "all power," and will eventually use it for the deliverance of all from death.

QUESTIONS

How important is the resurrection of Jesus in the plan of God?

Explain the relationship of the typical sacrifices of Israel's priesthood with the death of Jesus.

What commission was given to the two Marys who went early to Jesus' tomb?

God's Hand in a New Order

MEMORY VERSE: "The Lord will not forsake his people for his great name's sake: because it hath pleased the Lord to make you his people."—1 Samuel 12:22

I SAMUEL 12:19-25

PRIOR to the first advent of Jesus the Israelites were exclusively God's chosen people. (Amos 3:2) Following their deliverance from Egyptian bondage God entered into a covenant with them based on the Law which was given at the hands of Moses. During their forty years wandering in the wilderness Moses was the lawgiver and ruler of the Israelites, assisted by counselors. Joshua was appointed by the Lord to succeed Moses, and he led the Israelites across the River Jordan into the land of promise. Under Joshua's leadership the land was divided among the various tribes according to the Lord's direction.

Following the death of Joshua the Israelites had no regular leader, or ruler, and no central government. In times of great need the Lord raised up "judges" who directed the affairs of the nation and delivered the people from their enemies. This arrangement lasted for more than four hundred years. (Acts 13:20)

Samuel was the last of the judges, and it was during his administration that the people asked for a king to rule over them.

The Lord instructed Samuel to yield to their demand, and Saul was anointed by him to be Israel's first king. (1 Sam. 8:6, 7) Nevertheless, the people were informed emphatically that their course was displeasing to the Lord, and that they would suffer under the rulership of kings, which they did. While Saul was now king, the aging Samuel still exercised much influence among the people, and in the chapter from which our lesson is taken we find him warning the people of the dire punishments which would come upon them if they continued to rebel against the Lord, as they had done in asking for a king.

The Israelites in their distress, and perhaps fear, entreated Samuel to pray for them that they might be saved from death. Samuel assured the Israelites that since God had made them

his people, he would preserve them, not for their sake, but for his own "great name's sake." History demonstrates that the Lord has preserved his chosen people throughout the ages, and is now overruling in their experiences to restore them to the Promised Land to be ready to receive the blessings of the messianic kingdom now near.

! KINGS 6:11-13

SAUL, Israel's first king, did not remain faithful to the Lord, and David was anointed to take his place. However, David did not become ruler in Israel until after Saul's death. David loved the Lord, and he was desirous of building a house, or temple, for the Lord; but through the Prophet Nathan he was informed that he would not be permitted to do this, that the Lord's house would be built by his son Solomon, who succeeded David as king of Israel.—II Sam. 7:4-17

In our lesson we find the Lord saying to Solomon, who even then was in the course of building the temple, that if he was truly faithful he [God] would dwell with the Israelites, and would not forsake his people. At that time Solomon was loyal to the Lord, and continued to be until the temple was completed. His prayer of dedication is one of the most eloquent recorded

in the Bible.—I Kings 8:22-66

In this prayer Solomon petitioned the Lord to continue his blessing upon Israel, and the Lord assured Solomon he would do so on condition that Solomon remain faithful to him. God established the throne of David as a type of the future messianic throne, or kingdom, and he assured Solomon that this honor would be continued through him if he remained faithful. (I Kings 9:3-9) But, as we know, Solomon did not continue loyal to the Lord. Under the influence of his wives he instituted the worship of false gods and was consequently cut off from the high honor which could have been his.—I Kings 11:1-13

However, God honored his promise to David, and Jesus, the Messiah, according to the angel who announced his birth, was to sit upon the throne of David forever. (Luke 1:30-33) For David to have his name thus associated with the Messiah is indeed a high honor, an honor of which neither Saul nor Solomon was worthy.

QUESTIONS

Explain briefly how God directed the affairs of his people prior to the period of the kings.

Explain the circumstances which gave rise to the kingdom of Israel.

How can any of the Lord's people be assured of his continued blessing?

Death's Prisoners Released

"Thou hast ascended on high, Thou hast led in procession a body of captives."—Psalm 68:18, Rotherham

THE resurrection of Jesus Christ from the dead is the most momentous event of history. The Master's faithful followers at the time rejoiced to realize that he was no longer dead, although they needed the assurances they received by the "many infallible proofs" of his resurrection in order to be fully convinced of the outstanding miracle which had taken place. (Acts 1:3) As Israelites, the disciples would know of the many miracles which had been performed in the past on behalf of God's chosen people. There was the crossing of the Red Sea, and forty years later of the River Jordan. There was the deliverance of Daniel from the mouths of the lions, and the protection of the three young Hebrews in the fiery furnace in which Nebuchadnezzar sought to destroy them. But these miracles of the past, and those performed by Jesus, were eclipsed by the glory that was manifested in the resurrection of their Master.

The vast majority in Jesus' day did not believe that he was raised from the dead. This is still true. In professed Christian lands the churches are usually filled by throngs which are glad to participate in the services commemorating Jesus' resurrection, but it is a question as to how many of these really believe in their hearts that such a mighty miracle was performed nearly two thousand years ago. Even in the days of the apostles there were those right within the church of Christ who did not believe that he had been raised from the dead.—I Cor. 15:12-18

Writing to the church at Corinth, Paul said, "I delivered unto you first of all that which I also received, how that Christ died

for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures: and that he was seen of Cephas, then of the twelve: and after that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time.”—I Cor. 15:3-8

Then Paul points out to the Corinthian brethren how futile Christian faith and hope would be if Christ were not raised from the dead. He wrote, “If Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: and 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.”—I Cor. 15:14-18

It is important to note the emphasis the Scriptures place on the fact that God raised Jesus from the dead. Millions profess to believe that Jesus raised himself from the dead. But the Bible does not teach this. In his pentecostal sermon Peter said, “Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain; whom God raised up, having loosed the pains of death: because it was not possible that he should be holden of it.”—Acts 2:22-24

Issues from Death

David wrote, “He that is our God is the God of salvation; and unto God the Lord belong the issues from death.” (Ps. 68:20) Rotherham translated the last phrase of this text, “escapes from death.” Our Heavenly Father is the God of salvation because in

his plan he has provided for escape from death. There could be no salvation for the human race if all were to remain in the sleep of death, so we find that the great theme of salvation set forth in the Word of God is predicated on the assurance that the dead are to be restored to life.

And this is peculiar to the great hope of salvation set forth in the Word of God. Of all the religions in the world, none speaks of a resurrection of the dead except the religion of the Bible. The principal reason for this is that the Bible alone acknowledges and emphasizes the reality of death. All other religions insist that "there is no death." Naturally, if the dead are more alive than the living, there is no place for the resurrection of the dead.

But Paul presents the matter in its proper light when he explains that if there is no resurrection of the dead then our preaching is vain, and our faith is vain, for this would mean that those who have fallen "asleep in Christ are perished." Paul saw in the resurrection of Jesus an assurance that the entire plan of God based upon his promises to restore the dead to life would be carried out, so he wrote, "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."—I Cor. 15:20-22

A thought somewhat akin to this is expressed by the Apostle Paul in Ephesians 4:8. Quoting from the marginal translation, this text reads concerning Christ, "When he ascended up on high he led a multitude of captives." This is a quotation from Psalm 68:18, which, according to Rotherham, states that Jesus led "in procession a body of captives." While the reference in these texts is particularly to Jesus' exaltation, this is vitally associated with his resurrection, for it was when he was raised from the sleep of death that he was highly exalted to the divine nature, far above every name that is named.—Eph. 1:18-23

The first of these captives in death whom Jesus leads forth

are his own body members. Jesus, together with these, is referred to by Paul in the same text, part of which has already been quoted, as "Christ the firstfruits." That Jesus' followers are included in the "firstfruits" is confirmed by James, who wrote, "Of his own will begat he us with the Word of truth, that we should be a kind of firstfruits of his creatures." (James 1:18) Concerning those who faithfully follow the Lamb, we read, "These were redeemed from among men, being the firstfruits unto God and to the Lamb." (Rev. 14:4) The firstfruits class is very small in number compared with the multitudes which will be led forth from their captivity in death. —Rev. 7:4; 14:1, 3, 4

The Old Testament refers to the dead as being "prisoners," or captives, in death, and their awakening as a release from captivity. (Isa. 49:9; 61:1) After mentioning the death state of the young, the old, the rich, the poor, the rulers, and the wicked in death, Job adds, "There the prisoners rest together."—Job 3:18

In Ezekiel 16:53 the resurrection is likened to the release of captives, or prisoners. We quote, "When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them." The expression, "thy captives," refers to the Israelites.

We are assured that the Gentiles as well as the Israelites will participate in that glorious future release of the prisoners of death. In Jeremiah 48:47 the Lord says, "I will bring again the captivity of Moab in the latter days." Of the Ammonites we read, "I will bring again the captivity of the children of Ammon, saith the Lord." (Jer. 49:6) And the Elamites will also be released from their captivity. We read, "It shall come to pass in the latter days, that I will bring again the captivity of Elam, saith the Lord." (Jer. 49:39) These are but some of the vast multitudes who are to be led forth from their captivity in death.

In presenting the order of the resurrection, Paul said, "Christ the firstfruits; afterward they that are [or become] Christ's

at his coming [Greek, **presence**]." Christ's presence here referred to is the period of his kingdom, and Paul assures us that he must reign until all enemies are put under his feet, and the great enemy Death destroyed. (I Cor. 15:22-26) It will be during this period that the multitudes who have died in unbelief will be awakened, given a knowledge of the truth concerning Christ, and an opportunity to accept him and live forever as restored humans here on earth.

The Resurrection

Paul said to Felix, a Roman governor, "This I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the Law and in the prophets: and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." While the word resurrection is not used in the Old Testament it is assuring to realize how many times the hope of the resurrection is set forth by the use of other language.

We have already noted some of the Old Testament references to the release of those who are held captive in death. Moses referred to the resurrection as a returning from destruction. In prayer to God he said, "Thou turnest man to destruction; and sayest, Return, ye children of men." (Ps. 90:3) Isaiah employed the same thought in a promise of the resurrection. He wrote, "The ransomed of the Lord [all for whom Christ died] shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." (Isa. 35:10) This same promise is repeated almost word for word in Isaiah 51:11.

"The Lord killeth, and maketh alive:" prayed Hannah, "he bringeth down to the grave, and bringeth up." (I Sam. 2:1, 6) This reveals her assurance, even in that ancient period of the judges, that there was to be a resurrection of the dead. Hannah believed that the Lord would not leave the people in **sheol**, the grave.

And then there is that comforting promise to mothers who have lost their children in death. The Lord said, "They shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border."—Jer. 31:16, 17

From Sleep

David wrote concerning "the sleep of death," and some of the Old Testament promises liken the resurrection to an awakening from sleep. (Ps. 13:3) The Lord promised Daniel, "Many of them that sleep in the dust of the earth shall awake." The word "many" is not used here to imply that only some of those in death will be awakened, but rather to emphasize the great number, or multitude, of those who are dead and are to be awakened from "the sleep of death." (Dan. 12:2) They are asleep "in the dust of the earth," the text reads. This expression reminds us that those to be awakened from death are those upon whom the penalty fell: "Dust thou art, and unto dust shalt thou return." (Gen. 3:19) It is in keeping with Paul's explanation, "As in Adam all die, even so in Christ shall all be made alive."—I Cor. 15:22

The Prophet Isaiah wrote, "Thy dead men shall live, . . . Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." Here, again, the dead are said to be in the dust of the earth, sleeping there until the time when, by divine power through Christ, "the earth shall cast out the dead."—Isa. 26:19

The Just and Unjust

In his speech to Felix, Paul mentioned the resurrection of "the just and unjust" as being set forth "in the Law and in the prophets." (Acts 24:14) In Hebrews 11:33-35 the resurrection of the just is referred to as "a better resurrection." Evidently the Old Testament worthies had in mind this better resurrection. We read concerning Moses that he chose to "suffer affliction with the people of God," rather "than to enjoy the pleasures of sin for a season; esteeming the reproach of [margin, or, for]

Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward.”—Heb. 11:25, 26

The resurrection of both the just and the unjust is mentioned in God’s promise to Daniel. We quote: “Many of them that sleep in the dust of the earth shall awake, some [the just] to everlasting life, and some [the unjust] to shame and everlasting [or age lasting] contempt.” The next verse points out that there were to be two classes of the just—“they that be wise [margin, teachers, the church] shall shine as the brightness of the firmament; and they that turn many to righteousness [the Ancient Worthies] as the stars forever and ever.”—Dan. 12:2, 3; Matt. 13:43

Jesus also referred to the resurrection of the just and the unjust, speaking of these two classes as those who have done “good” and others who have done “evil.” (John 5:28, 29) “Marvel not at this,” Jesus said, “for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment.”—Revised Version

The distinction here is between those who receive their full reward immediately upon being awakened from the sleep of death, and those who come forth to judgment. The former includes the faithful of all ages, and the latter the unfaithful. The faithful receive life. For the followers of Jesus it will be immortal life on the divine plane. (Rom. 2:7; II Pet. 1:4) For the Ancient Worthies it will be perfect human life here on the earth. There will also be a “great multitude” who will come forth to life on a spiritual plane, and be servants in the spiritual phase of the kingdom.—Rev. 7:9, 13-17

All others will come forth to judgment, or, as the Greek text states it, to a **krisis**. Our English word “crisis” conveys a similar thought. It means that the awakened prisoners of death will be confronted with a crisis, in that if they wish to continue living and to be restored to human perfection they will have to

accept the provisions of divine grace through Christ, and obey the laws of his kingdom.

It will be a turning point for them. They will be fully enlightened concerning the issues involved. If they then choose to turn to the Lord and serve him they will live; if they wilfully turn away from him they will die in what the Bible describes as "the second death."—Rev. 20:14, 15; Acts 3:23

With What Body

The Apostle Paul raised an important question concerning the resurrection, and answered it. We quote: "Some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased him, and to every seed his own body. . . . There are . . . celestial [heavenly] bodies, and bodies terrestrial [earthly]: but the glory of the celestial is one, and the glory of the terrestrial is another. . . . So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption. . . . It is sown a natural body; it is raised a spiritual body." There is a natural body [in the resurrection], and there is a spiritual body."—I Cor. 15:35-44

Certain important points should be noted in Paul's reasoning. One is that in the resurrection the body that has died is not the one which is resurrected. Another is that some in the resurrection will have celestial, or heavenly bodies, and that others will have terrestrial, or earthly bodies. The Lord is the one who determines this—"God giveth it a body as it hath pleased him, and to every seed his own body."—vs. 38

The "it" is the "seed," the "bare" grain that is sown in death. This is the mind, or the personality of the individual. When an infant is born, while it has a brain, it has no mind. The mind is developed by the impressions received upon the brain during life, through the five senses of sight, hearing, smell, taste, and

touch. What the mind does with these impressions, how it reacts to them and governs the behavior of the individual is what determines the sort of person the infant becomes.

Followers of the Master were essentially no different in outlook and behavior than mankind in general until, by God's providence, they were brought into contact with his Word of truth, and through that Word received the invitation to devote their lives to his service and to run for "the prize of the high calling of God in Christ Jesus." (Phil. 3:14) Forthwith, these began to meditate on the heavenly promises of God's Word. Their minds began to be "renewed" as they endeavored to know and to do the Father's will. (Rom. 12:1-3) Through the influences of the heavenly promises, these set their "affections," or mind, on things above, rather than on the things of the earth.—Col. 3:1-3, margin

Thus these disciples of Christ are prepared for a heavenly body, which God will give to them in the resurrection. This heavenly body will be their "own" in the sense that it will be the sort of body which will suit best the spiritual personality which they have developed. Prior to death this spiritual personality depends upon a "corrupt" body in which to operate; but in the resurrection this "corruptible must put on incorruption," which, for the faithful followers of the Lamb, will be immortality.—I Cor. 15:53; II Cor. 5:1-4, 16, 17

Paul's letter to the church at Corinth is addressed to those who were "sanctified in Christ Jesus, called to be saints." For this reason he stresses more particularly the resurrection of those who will attain immortality. It is this that he describes as THE resurrection of THE dead, as indicated in the Greek text. However, Paul reminds us that in the resurrection there will also be those who will receive "natural," or "terrestrial" bodies. The Ancient Worthies will be the first of this class, and their terrestrial bodies will be perfect from the start. They did not come under the influence of spiritual promises. They set their affections upon the hope of a restored paradise on earth,

and by faith saw themselves living in perfection in that paradise. Perfect human bodies will therefore be appropriate for them.

The unbelieving, unjust world of mankind certainly have not developed a mind and personality to suit them for a spiritual body. When released from their captivity in death their appropriate body will not be very unlike the one which died. Their desires, their ambitions, their aims, will find expression through such a body. But those who appreciate the opportunities of that new day in which they are awakened from the sleep of death, and grasp those opportunities of belief and obedience, will be assisted up the ladder of progress to human perfection. The Prophet Isaiah likens this to traveling over "The way of holiness."—Isa. 35:8

Divine Power Sufficient

Some may wonder how an individual's thoughts can be restored when the brain in which those thoughts are developed is completely destroyed in death. This is possible only through the almighty power of the Creator. The psalmist wrote concerning him, "He telleth the number of the stars; he calleth them all by names." (Ps. 147:4) Man, with all his scientific knowledge and instruments cannot do this, but God can. So God, who knows the number and names of all the heavenly bodies in the whole vast universe will have no difficulty remembering every thought impulse of every human brain that has ever existed, and will reproduce them in the freed prisoners of death to which he will give appropriate bodies. And how wonderfully this will fulfil the statement concerning him, "He healeth the broken in heart, and bindeth up their griefs."—Ps. 147:3, margin

Paul clearly sets forth the time sequence of the resurrection as it relates to those who receive celestial bodies and those who receive terrestrial bodies. We quote: "When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"—I Cor. 15:54, 55

(Continued on page 34)

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NEW JERSEY

(Continued from page 31)

Paul here refers to the Old Testament promise, "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces." (Isa. 25:8) He explains that the fulfilment of this wonderful promise must wait until those who are seeking the prize of immortality have all attained—"when . . . this mortal shall have put on immortality." Then will come the time for the destruction of death itself, which will be accomplished by the releasing of all the prisoners of death, and their restoration to human perfection, with the ability to obey God's law perfectly and live forever.

This is the great objective of the reign of Christ on earth "For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." (I Cor. 15:25, 26) Thus will be fulfilled the promise of Revelation 21:4—"God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Let us then rejoice that Christ has been raised from the dead, and that it is he who will lead a "multitude of captives" forth from death, even all who have died. This is the hope of every true follower of the Master, and it is our hope for the whole world of mankind.

WEEKLY PRAYER MEETING TEXTS

APRIL 1—"Watch ye and pray, lest ye enter into temptation."—Mark 14:38 (Z. '03-119 Hymn 239)

APRIL 8—"If any man draw back, My soul shall have no pleasure in him."—Hebrews 10:38 (Z. '95-93 Hymn 20)

APRIL 15—"Father, into Thy hands I commend My spirit."—Luke 23:46 (Z. '99-128 Hymn 125)

APRIL 22—"I say unto you, That every idle [unprofitable or pernicious] word that men shall speak, they shall give account thereof in the day of judgment."—Matthew 12:36 (Z. '96-32 Hymn 1)

APRIL 29—"He shall call upon Me, and I will answer him: I will be with him in trouble; I will deliver him, and honor him."—Psalm 91:15 (Z. '96-31 Hymn 35)

Oneness of the Brethren

"With all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace."—Ephesians 4:2, 3

IN OUR text Paul makes it clear that peace and harmony among the brethren of Christ is possible only where there exists an attitude of lowliness and meekness, mingled with longsuffering which enables us to bear with the imperfections of one another because we love them as fellow-members in the body of Christ. Paul refers to this blessed harmony among the brethren as "unity of the Spirit"; and where these elements of Christian character are lacking there will be no unity of the Spirit. On the other hand, lowliness, meekness, longsuffering and love could not, apart from other considerations, produce the unity of the Spirit of which the Apostle Paul speaks.

In addition to possessing these fundamentally important elements of Christian character, they must be practiced upon the basis of, and in harmony with, our knowledge of the fact that "there is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." (vss. 4-6) This would indicate that true Christian oneness is based upon a unity of knowledge. It is not difficult to realize why this is so.

Any group of people whose aims and efforts are akin will find themselves drawn together in a common interest; and in the circles of Christian endeavor the same principle holds true.

We should all heed Paul's admonition to "keep the unity of the Spirit." The church at Ephesus had special need for it, as the epistle shows. As was quite generally true in the Early Church, some in the group at Ephesus had formerly been Jews, and some had come into Christ from among the Gentiles. This is clearly shown in chapters two and three. In these chapters Paul explains that in Christ these had been brought "together,"

that the Gentiles who had been "aliens from the commonwealth of Israel, and strangers from the covenants of promise," were now "made nigh by the blood of Christ." Paul says that peace had been preached to the Gentiles, "which were afar off, and to them that were nigh [the Jews]." He explains that because of this, both Jews and Gentiles now had "access by one Spirit unto the Father."—ch. 2, vss. 6, 12, 13, 17, 18

Great Forbearance Necessary

It can readily be seen why a congregation made up of converted Jews and Gentiles would find it necessary to forbear with one another in love. Their former viewpoints and experiences in life had been entirely different. The viewpoint of the Jews was that they were exclusively God's people. Had not God said to them, "You only have I known of all the families of the earth"? (Amos 3:2) Were they not the "chosen people" of the Lord? Were not the Gentiles mere "dogs" in the eyes of the Jews?—Matt. 15:22-28

On the other hand, the Gentile converts would view matters quite differently. Accustomed to being treated as "dogs" by the Jews, it would now be difficult for them to feel kindly toward those who had so disdainfully regarded them. True, they had become followers of the Jewish Messiah, but old prejudices would not easily be forgotten. They would naturally exercise a greater degree of liberty with respect to their food, and other living habits, than would the Jewish converts. They would not have in mind the restraining ordinances of the Law, hence would be inclined to do things which, to the Jewish converts, would seem very wrong. In other ways also these two groups of Christians would find obstacles in the way of their viewpoints and activities being blended in a wholehearted oneness in Christ.

Under these circumstances only a unity produced by the Holy Spirit could make harmony in the church at Ephesus; and only the power of the Holy Spirit can overcome the carnal spirit of division wherever it is found. Such a unity is much more than merely a kindly feeling brethren may have toward

one another. This "unity" is admirable, but it is based merely on friendship, and friendship is usually based upon a certain degree of similarity in temperament, habits, station in life, etc. The Holy Spirit, on the other hand, produces oneness among the brethren in spite of natural obstacles that might stand in the way, such as differences in background, training, education, and nationality.

The unity of the Spirit is that oneness among the brethren which is inculcated through the Word of God. The Holy Spirit is the medium by which the written Word of God was given to us. Speaking through the prophets, through Jesus, and through the apostles, the Holy Spirit had made it clear that believing Gentiles and Jews were to become "fellow-heirs" in Christ. (Eph. 3:6) This was contrary to the experiences of the Jews throughout all the centuries of their national existence; but it was now God's will, made abundantly plain by the Holy Spirit. In the conference at Jerusalem Peter explained that the Holy Spirit had come upon the Gentiles even as it had upon the Jews, and for this reason there was to be "no difference" between them.—Acts 15:8, 9

One God and One Faith

Before becoming Christians the Jewish and Gentile converts had different gods. The Gentiles usually had many gods. But now they all had but the one God, who was the Father of them all. They were all members of the one body of Christ. There was not to be one body of Jews and another of Gentiles. There was but the one faith for all—the "most holy faith." (Jude 20) Followers of the Master, whether Jews or Gentiles, were all called in the "one hope" of their calling. There was but one true baptism for all, and that was baptism into Christ; being planted together in the likeness of his death. (Rom. 6:5) For a mixed group of Jewish and Gentile converts to order their lives in keeping with a program of this kind required the indwelling of a large measure of the Holy Spirit.

For God's Spirit to dwell in the heart and control the life

requires the subjugation of the selfish human will and desires. God's Spirit is an enlightening influence in the lives of Christians, and its power to change one's life is partly in the fact that it reveals the need of change, and outlines a new program to be followed. It was this phase of the Spirit's influence in the lives of the Ephesian brethren that called for the "endeavoring" mentioned in our text in order that they might "keep the unity"; that is, all work in harmony with the divine plan of the Gospel as it had been brought to them.

This new program, revealed to them by the Holy Spirit through the divinely appointed channels of our Lord, the prophets, and the apostles, was different from that which any of them had previously followed. This meant that all of them had to give up their former viewpoints and habits, and endeavor by God's grace to conform themselves to his plan as it had been revealed to them through his Spirit. The one God, the one faith, the one baptism of their wills, was to take the place of their former many gods, many faiths, and many forms of devotion.

To be successful in such an undertaking they would need true lowliness of mind, a great deal of forbearance, and much Christian love. This has been true of all true followers of the Master throughout the age. With true lowliness of mind one would not be likely to exalt his own opinions and ways above the knowledge of Christ. He would realize that the knowledge of Christ was to be the order of his life, even as it should be the guide in the lives of all the brethren.

Needs to Be Practiced

Humility needs to be practiced; not merely thought of and talked about. One might have a true appraisal of his own lack of wisdom and ability, yet not manifest it in his association with the brethren. This would lead to resentment when others were advanced in the service of the Lord. It might also lead to unwarranted controversy over details of the truth. When one is humble, truly lowly of mind, he will not be a troublemaker among the brethren. Such would rather withdraw from

a scene of controversy than permit himself to become a storm center.

Meekness is also a necessary qualification for those who are successfully "endeavoring to keep the unity of the Spirit." Meekness is teachableness, and unless we are willing to be taught by the Spirit we can never be in harmony with those who are being taught. The wisdom of the world and of the carnal mind is foolishness with God. Both the Jews and the Gentiles in the church at Ephesus had many foolish ideas before they became followers of the Master. Most of us in the past have had foolish ideas. Just as there could have been no unity in the Early Church had the believers brought their ideas along with them, and insisted upon promoting them among the brethren; even so, we must give up our theories, our hobbies, that we may all be taught the "one faith."

Not Weakness

Meekness however, is not weakness. God wants us to be teachable, in that we will accept the instructions of his Word without reservations or doubts, but he does not want us to open our minds to teachings which do not come from his Word and are not in harmony with its spirit—the spirit of truth. Not only should we lay aside our own ideas—which requires strength so to do—but we should also resist the wrong ideas of others. As each consecrated follower of the Master endeavors to bring his mind and heart into closer harmony with the Lord, through his Word, he will find himself in closer unity with all others who are doing the same thing. Thus a willingness to be taught of the Lord is very important if we are to be successful in doing our part to maintain the unity of the Spirit.

The spirit of longsuffering and forbearance is also necessary. One might be lowly of mind, and meek, yet be unable to bear patiently with the imperfections of others. There was great need for forbearance among the various groups of disciples in the Early Church, and there is still great need for it. We are all so very imperfect that forbearance with one another as we

worship and serve together is most necessary if our viewpoints and activities are to be blended into that one harmonious program outlined for us by the Holy Spirit.

And love must be the motive behind this whole endeavor. Only an unselfish desire to glorify God and to serve others will make possible the exercise of true Christian forbearance and humility in our association with the brethren. To the extent that self-interest enters into our fellowship, true humility and forbearance will be lacking. It might be possible for a time to get along with the brethren while having only a veneer of humility and forbearance. One might be seeking position, or popularity, and deem it good policy to be courteous to the brethren. But this is not a proper basis for attaining the unity of the Spirit.

The Divine Provision

Unity of the Spirit, like all other Christian attainments, is possible only through the grace of God—that “grace to help in every time of need.” (Heb. 4:16) And how much the brethren now need God’s grace to help them maintain the unity of the Spirit! This is especially true today in view of the severe trials through which all are passing. How necessary that we all keep humble before the Lord and before each other; that we bear patiently with the imperfections of the brethren, and that we do this in the spirit of unselfishness and helpfulness. Thus the Lord’s name, and not our own, will be glorified, and his cause, not our own hobbies, will be advanced.

Only by God’s grace can this be done. How does God’s grace operate to promote unity of the Spirit? Paul answers this question in the succeeding portion of the chapter. Verse 7 reads, “But unto every one of us is given grace according to the measure of the gift of Christ.” Here Paul says that God’s grace toward us is measured by the “gift” of Christ. As we study the succeeding verses we learn that the “gift” of God’s grace here referred to is the apostles, prophets, pastors, teachers and evangelists, all of whom the Lord has provided for the express

purpose of "perfecting" the saints, and for "the edifying of the body of Christ, till we all come into [margin] the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature [margin, or, **age**] of the fulness of Christ."—vss. 11-13

Of the Spirit and of Faith

It is apparent from the sequence of Paul's argument that he wants us to understand that the unity of the Spirit includes unity of the faith, as it also includes oneness in baptism. The testimony of the Spirit is that "there is one faith," and the Lord, in helping us to attain unity in our understanding of that one faith, has given us the apostles, prophets, evangelists, teachers, and pastors. It is through these various servants in the church that the Spirit of God finds expression; and as we scrutinize their teachings we are given knowledge concerning the "one faith" which constitutes the basis of our oneness in Christ.

Due to endless doctrinal controversies among denominational groups, many of their leaders have adopted an interpretation of this chapter which makes the unity of the Spirit mean simply a kindly attitude which all Christians should be able to manifest toward one another, while the unity of the faith, although desirable, is not, in this view, fundamentally important. In these circles unity of the faith is usually looked upon as a good ideal for Christians to keep before them, but an ideal, nevertheless, which will probably never be reached.

This liberalizing of the apostle's lesson is manifestly not in keeping with what he would have us understand. It seems clear that the "Spirit" which is the means of Christian unity is not our spirit, or disposition, but the Spirit of God. It follows, therefore, that to the extent unity is attained, it means also a unity of the faith, or leads thereto. This one faith is the "most holy faith" taught by all God's inspired spokesmen in presenting the divine plan. The teachings of these inspired servants constitute the outline of the faith within which the followers of the Master are to worship and to serve.

The extent to which this unity can be attained is in proportion to the degree of humility and determination with which the endeavor is made. We should not expect perfection this side of the veil; and so long as imperfection exists, there will not be complete unity of the Spirit and of the faith. This is not because the Spirit, through the inspired Word, has not made the basis of unity clear, but because of the carnality of the fallen flesh, which more or less limits the influence of the Holy Spirit in our lives.

If Paul's formula were followed without reservation, complete oneness of the Spirit and of faith would be attained. But the fallen, imperfect tendencies of the flesh usually assert themselves, thus hindering to some degree the attainment of perfect unity. We might not be able to bear with the imperfections of others as we should. A little selfishness of one sort or another may prevent divine love from fully controlling our lives. Any slight degree of failure to control the selfish tendencies of the fallen flesh will impair the unity for which we are striving.

Besides, our vision of the one Lord, one faith, and one baptism may not be as clear as it should be. Perhaps we are permitting other gods to supplant in our affections to some small degree our whole-hearted devotion to the one Lord who has been revealed to us by his Spirit. And there are so many of these idols which we are prone to set up in our wayward hearts, permitting them to displace the "one Lord" whose will should be the unifying power among all the consecrated. To whatever extent we permit the idol of pleasure, or of pride, or of ambition, or of vainglory, or of wealth, or of ease, to influence our habits of thought and action, it means that we will not be wholly at one with those whose devotion to the "one Lord" is more complete.

It may be that the "one faith" is not as clearly delineated in our hearts and minds as it should be, due to our imperfections. Perhaps we find a measure of selfish satisfaction in mixing the most holy faith with theories of our own. These theories in themselves may not be harmful, but because they are ours we

may attach too much importance to them, and by attempting to force them upon the brethren, may be lending our influence in the direction of disunity rather than unity.

A slight failure to enter wholeheartedly into the "one baptism" by which our wills are immersed into the divine will, would affect our oneness with the brethren. Obviously the unity of the Spirit is only in proportion to the degree to which each of the Lord's consecrated people submits his will to the instructions and leadings of the Lord. To whatever extent our own spirit—or the spirit of others who may influence us contrary to the divine will—is permitted to govern what we think, say, and do, we will be standing in the way of attaining the full oneness among the brethren which could be our blessed portion.

Church Organization

In the Holy Spirit's outline of God's will for his people we also find the Scriptures teaching a certain decorum for the church, in the way of local ecclesia arrangements in which elders and deacons are appointed by the brethren to represent them in service. We should be lowly enough in mind to recognize these arrangements, and be subservient to them. This will call for longsuffering, and forbearing one another in love. But if we permit our own interests, of whatever sort they may be, to supercede or nullify the influence of these Christian qualities, and decide that we can get along as well, or better, by ourselves than we can with the brethren, it will mean just that much failure on our part to keep the unity of the Spirit.

We may attempt to justify our failure by claiming that we are standing for principle. But let us all be on guard lest we interpret our own carnal approach as being a principle of righteousness. There are real principles for which every consecrated child of God should stand, and when these are at stake the way before us should be clear, and our course uncompromising. But let us be sure that we are standing for principle. Let us remember that the brethren probably find it just as hard to get along with us as we find it difficult to get along with them. So may we all encourage each other to keep our hearts and minds

fixed more and more upon the perfect pattern, Jesus, and to have our lives controlled more and more by the truth of the divine plan, the "most holy faith."

Christ the Head

If to any extent we have wandered off into bypaths of false doctrine and false practice, let us come back to the main road, back into the narrow way of full submission to the divine will, as that will is revealed in the divine plan. Thus may the Holy Spirit, through the Word, lead us ever nearer to the center of that glorious unity of faith, where we will be "no more children [acting childishly], tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the Head, even Christ."—vss. 14, 15

While Paul makes special mention of certain servants in the church, and shows the value of their aid in helping the brethren attain oneness in the faith, he would not have us understand that these special servants are the only ones who help bring about this true oneness in Christ. The fact is that we all have some part to play in helping to bring about this unity, and no matter what that part may be, we should be faithful in performing it. We should all be promoters of oneness and good will among the brethren.

The basis of that unity, however, must be the truth. We cannot promote true Christian unity by compromising the doctrines of the truth. But we can promote unity by "speaking the truth in love," by forbearing with one another, and by lowliness of mind and meekness. Thus, when our endeavors are in harmony with the truth, and the Spirit of the truth, we will have God's blessing because we will be working in harmony with his will. Paul expresses the thought beautifully, saying, "From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."—Eph. 4:16

Various Manifestations of the Holy Spirit

THE New Testament speaks of the members of the body of Christ as being illuminated by the Holy Spirit. (Heb. 10:32; I Thess. 4:8) Our Lord evidently implied the same thing when he said, "The Spirit of truth... will guide you into all truth... and ... show you things to come." (John 16:13) Hence the Holy Spirit becomes an illuminating influence appertaining to God's character and Word to all who will receive it. It is, however, not only a spirit of knowledge, but also a spirit of wisdom and a spirit of love. That these various qualities are manifested in the operation of the Spirit of the Lord seems to be shown to some extent in the composition of the typical anointing oil with which Israel's priests were anointed before being allowed to exercise their office.

This, it will be remembered, was made up of four ingredients—myrrh, cinnamon, calamus, and

cassia. (Exod. 30:23, 24) These were mixed with pure olive oil. We may infer the significance of these ingredients by comparing them with the description of the operation of the Holy Spirit which came upon our Lord Jesus at his baptism, and which has been followed by the anointing of all the members of Christ beginning at Pentecost.

Speaking prophetically, and primarily, of Jesus, the Prophet Isaiah says, "The Spirit of the Lord shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear [reverence] of the Lord." (Isa. 11:2) The four ingredients of the holy anointing oil seem to correspond with "wisdom" (myrrh); "understanding," (cinnamon); "counsel and might," (calamus); "knowledge and the reverence of the Lord," (cassia).

It is important that having been blessed by this Spirit of the Lord we not only seek to receive it in increasing measure, but also to use it, and see that it is developed in its proper proportions. From the apostolic epistles we can see that it was the constant endeavor of the writers to counsel and exhort the

Lord's followers not only to strive to develop the fruitage of this Spirit of the Lord in its fulness, but also in its proper proportions. From some of the epistles, however, and particularly from what Paul has to say when writing to the Corinthians, we see that some of the churches, and especially the Church at Corinth, were inclined to seek to possess some of the components of the Lord's Spirit out of their proper proportion to other of the ingredients.

For instance, we are shown how some were paying too much attention to the knowledge which results from the anointing of the Holy Spirit. We might even say that some appeared to be satisfied with a mere head knowledge of the truth. Hence Paul had to warn them against this mistake. If we have a hunger for the Lord's Word, and a sincere willingness to learn, it does not take too long to come to a knowledge of the fundamental features of the divine plan.

But knowledge apart from a humble zeal for the Lord and his service does not result in a balanced, rounded-out character. Hence Paul had to warn the Corinthian brethren of this danger, saying, "Knowledge puffeth up." (I Cor. 8:1) Again he was constrained to say, "Though I have . . . all knowledge, . . . and

have not love, I am nothing." (I Cor. 13:2) The apostles therefore exhort us to "grow in grace" as well as in "the knowledge of our Lord and Savior Jesus Christ." (II Pet. 3:18)

The typical anointing oil gave off a sweet savour; so Paul tells us that those who have been anointed and are progressing in the narrow way "are unto God a sweet savour of Christ." This suggests a class manifesting "the meekness and gentleness of Christ," as they seek to proclaim the whole counsel of God. The faithful, therefore, not only seek to spread abroad a clear knowledge of the truth, but also seek that as much as possible of the Master's Spirit should accompany their presentations.—II Cor. 2:14, 15: 10:1

Jesus, the Perfect Pattern

When we look at our Lord Jesus, we see him perfect not only in knowledge, but also perfect in wisdom and in love. Taking him as our pattern, we should endeavor not only to present the Word of God and the great divine plan it reveals as ably as possible, but we need also to seek to present the truth in humility, and in love. And we should do this wisely—"Here a little, and there a little"—remembering the Master's words to the disciples, "I have yet many things to say unto

you [there is much that I would like to tell you], but ye cannot bear them now." (Isa. 28:10; John 16:12) We note from the Scriptures that the Apostle Paul's course, like that of his Master, was the essence of wisdom—"milk" for babes, and "strong meat" for those more advanced—and additionally, with much of his Master's spirit of love controlling his words and actions.—I Cor. 3:2; Heb. 5:13, 14

A further ingredient of the Holy Spirit is described by Isaiah as "counsel" and "might." This may be thought of as grace and strength to engage in the service of the Lord, plus the most effective way of carrying forward his work. These blessings, if faithfully used, lead on to increasing personal knowledge of the Lord, and reverence and appreciation of his gracious character, described by the Prophet Isaiah as "the spirit of knowledge and of the fear [reverence] of the Lord."

In harmony with this, our dear Lord prayed to his Father concerning his disciples that they might know the Father and Jesus Christ whom he hath sent. (John 17:3) And to help us to this end, the perfections of the Master enabled him to say, "He that hath seen me hath seen the Father." (John 14:9) Hence it is the knowledge of the great divine plan,

and growth in grace as a result of profiting by the Lord's dealings with us—his gracious providences which lead on to a more personal knowledge of our Heavenly Father—which, in turn, enable us to reverence and love him increasingly, as well as all those things for which he stands.

In some scriptures our Heavenly Father's perfect character seem to be referred to as "the glory of the Lord," a character perfect in wisdom, justice, love, and power. Hence we have the inspired statement of the prophet who, when speaking of the millennial kingdom says, "The glory of the Lord shall be revealed, and all flesh shall see it together. (Isa. 40:5) The wonderful perfections of Jehovah as seen in his great plan of salvation, and the way all its features have been, and will be, carried out; his patient waiting while man receives an experience with evil; and the gracious provision of the kingdom when all will have a full opportunity of profiting by past experience, are indeed all manifestations of the glory of God.

However, before that time comes, his gracious dealings with the church, called out from the world during the Gospel Age and granted some small conception of the glory of the Father, especially as seen in his well-

beloved Son, are further manifestations of infinite wisdom, justice, love, and power. In harmony with this we read, "We beheld his glory, the glory as of the only begotten of the Father, full of grace and truth."—John 1:14

And it is the privilege of the called ones of the Gospel Age to see and experience something of this "glory" in their own hearts and lives, in the sense of being conformed to the image of God's dear Son, as well as to enjoy the illuminating influence of the Spirit of God upon the pages of his Word. As Paul says, "We all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit."—II Cor. 3:18, R. V.

At the first advent the Father's perfections of character shone forth in Jesus. (Heb. 1:3) In a similar way, but to a lesser degree, they were seen in father Adam, who was crowned "with glory and honour," and set over the works of God's hands. (Heb. 2:7) This also will be seen in the restored earthly creation—the glory then being man's perfect moral and physical endowments; and the honour, the great privilege to be given him once more, the opportunity of exercising the dominion of earth.

As already noted, during the Gospel Age the gracious Holy Spirit is at work in the hearts of those who have now become children of God, having been begotten and anointed by his Spirit. These submit themselves to the sanctifying effect of the truth and its transforming influence, the result of seeking from day to day to walk in the light, and by letting it shine for the benefit of others. In this way we are, as Paul expresses it, "transformed into the same image from glory to glory"—from a less degree to an increasing degree of likeness to the Master, and to our dear Heavenly Father.

We should ever continue to keep in mind, and seek to experience, these phases of the operation of the Spirit of God, the antitypical anointing, by which we become qualified not only to preach the true Gospel of the kingdom now, but also, if faithful, counted worthy of being associated with our Lord Jesus, God's great High Priest and King of glory in his grand future work in the Millennial Age, of blessing and reconciling whomsoever will of all the families of the earth.

Type and Antitype

It is very helpful to remember that Israel's high priests, before they could assume their office, were anointed with a holy anoint-

ing oil (Exod. 29:5-7; 30:30), and that their kings, before they could exercise their office, were also anointed. This feature of the Law, in addition to all others, was "a shadow of good things to come." (Heb. 9:9; 10:1) It shadowed forth how Israel's Messiah was to be anointed to be a High Priest to make atonement for Israel's sins, and also for the sins of the whole world. Like Israel's kings, Messiah was also to be anointed to be Israel's great king "forever after the order of Melchisedec."—Heb. 6:20

This antitypical anointing is not done with a literal anointing oil, but with the Holy Spirit, as shown by the prophet: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach the good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison [of death] to them that are [thus] bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God."—Isa. 61: 1, 2

The Psalmist speaks in a similar strain: "God, thy God, hath anointed thee with the oil of gladness above thy fellows." (Ps. 45:7) The New Testament records the fulfilment of these words in the case of Jesus, as we read,

"The Holy Spirit, descended in a bodily form, as a dove, upon him, and a voice came out of heaven, Thou art my beloved Son; in thee I am well pleased." (Luke 3:22, R. V.) See also Luke 4:1; 16-19; Acts 4:26, 27; 10:38

This anointing of the Holy Spirit was not only an authorization for our Lord to begin his work, but it also gave him the ability and power to proclaim the glad tidings of salvation, as well as to do all else that was required of him. This same anointing of the Holy Spirit with its authority and ability to proclaim God's message of salvation came upon the church, the body of Christ, at Pentecost. For this authorization Jesus commanded his disciples to wait, as we read, "And [Jesus], being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father. . . . For John truly baptised with water; but ye shall be baptised with the Holy Spirit not many days hence." (Acts 1:4, 5) Three and a half years later some from among the Gentiles were similarly anointed.—Acts 11:12-16

Just as the anointing oil poured upon Aaron's head descended to the skirts of his garments (Ps. 133:2), so the antitypical anointing oil received from

Jesus our Head descended upon his body members at Pentecost, and has since flowed down over all his body members, until here, at the end of the age, the feet members of Christ are being anointed with the same Holy Spirit. This is their authority to preach the glad tidings of salvation "which shall be unto all people." Hence we read, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; . . . that saith unto Zion, thy God reigneth!" (Isa. 52:7) It is important to remind ourselves that this is the only divine authorization to preach the Gospel message of salvation ever to be imparted to those who would undertake this gracious work.

If we, as a result of recognising Jesus as our Redeemer, and fully consecrating ourselves to God through him, have received the Holy Spirit, this is indeed our divine authorization to preach the glad tidings. However, many would seek to forbid or hinder our activities in this direction. To such we can say, as did Peter and John to the Jewish rulers, "We cannot but speak the things which we have seen and heard." (Acts 4:20) And to this end "each one [each member of the body of Christ] is given the manifestation of the Spirit for the benefit of all." (I Cor. 12:7, **Diaglott**) In

this work Paul urges us to be "instant in season, out of season [whether convenient, or not so convenient to ourselves]; reprove ["bring to the proof," R. V. Margin], rebuke, exhort with all longsuffering and doctrine."—II Tim. 4:2

By following this course, the Lord's Spirit rests more and more in the hearts of the faithful. "The Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord." (Isa. 11:2) This is indeed the antitypical oil of gladness with which Jesus was anointed above his fellows. (Ps. 45:7) Its manifestation, as we have seen, is suggested by the four ingredients which made up the typical anointing oil: (1) wisdom ("myrrh")—the use of the truth in ways that will help forward our own sanctification; (2) understanding ("cinnamon")—suggesting a wise use of the truth, especially in the interests of others; (3) counsel and might ("calamus")—seeking at the cost of sacrifice to faithfully use the Lord's Word in a way that will profit as large a number as possible; (4) "the knowledge and fear [reverence] of the Lord" ("cassia")—suggesting endeavours in the foregoing ways, leading as they will to a fuller and

more personal knowledge of our Heavenly Father and our Lord Jesus. As the Master said, "This is [one of the blessings of] life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."—John 17:3

Speaking prophetically of this antitypical anointing upon Christ and the church the Psalmist says, "Thou anointed my head with oil; my cup runneth over." (Ps. 23:5) Again he says, "God, thy God, hath anointed thee with the oil of gladness above thy fel-

lows." (Ps. 45:7) And the prophet, speaking for the Lord's faithful says: "The Spirit of the Lord Eternal is upon me; because the Lord hath anointed me to announce good tidings unto the meek: he hath sent me to bind up the broken-hearted, to proclaim to captives Liberty, and to prisoners Release; . . . To grant unto the mourners of Zion,—to give unto them ornament in the place of ashes, oil of gladness in the place of mourning, garments of praise in the place of a grieved spirit."—Isa. 61:1, 3, Leeser

BRITISH 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, Pilgrim Department, 15 Southwood Gardens, Gants Hill, Ilford, Essex.

A. BOYCE
 Manchester Apr. 25
 Liverpool May 23

BRO. ELLIOTT
 Manchester May. 23

E. HALTON
 Manchester Apr. 11
 Latchford 25
 Dewsbury May 16
 Portrush June 5-7

N. J. HIAM (New Zealand)
 Portrush June 5-7

J. H. MURRAY
 Liverpool Apr. 4
 Manchester May 30
 Portrush June 5-7

E. T. NADAL
 Latchford May 9
 Portrush June 5-7

J. RICHMOND
 Portrush June 5-7

E. G. ROBERTS
 Portrush June 5-7

PORTRUSH CONVENTION, Whitsun, June 5-7—For accommodations and other details please apply to Mr. T. Lang, 31 Hawthorne Terrace, Londonderry, North Ireland. There will be a baptismal service on Monday, June 7.

Vineyard Prospects

THE Lord is continuing to bless the united efforts of his people to proclaim the harvest message of truth, and to build up one another in the "most holy faith." (Jude 20) The radio and television work is being richly blessed, as is also the announcing of literature through the medium of national magazines. The pilgrim service is bringing joy to those who are served as well as to those who serve. Although this aspect of the work has been somewhat curtailed in recent months, we are hopeful that in the coming months more will be done along this line. The circulation of books, booklets, tracts, and kingdom cards continues to bring joy to those who participate in this work, either as full time or part time workers.

With conditions in the world becoming more and more chaotic, we cannot look ahead with any degree of certainty as to what the Lord's providences for his people may be in connection with their efforts to make known the Gospel of the kingdom. We do know, however, that the Lord wants us to continue faithfully to proclaim the message by any and every legitimate means at our disposal, and wherever there are opportunities. Knowing this, the brethren continue to make plans and look to the Lord for his guidance and blessing as they endeavor to carry out those plans, knowing that he will graciously overrule their mistakes.

The General Convention

The usual large number of conventions are being planned for the spring, summer, and autumn seasons. Many of these are local in nature, and for one day only, while many others are district gatherings, lasting for three or more days. Rich blessings are enjoyed at these gatherings of the brethren, and

we suggest that you check the convention listings in *The Dawn* from month to month and plan to attend at least some of those within your reach.

The main gathering, of course, is the General Convention, which this year will again be held at the Indiana State University, from July 31 to August 5. It is not too early even now to begin planning to attend this gathering of the Lord's people. The program is not yet completed, but we know that it will provide wholesome spiritual food for the Lord's people; and being together for six days will furnish a wonderful opportunity for fellowship and mutual encouragement.

During the summer Brother and Sister N. J. Hiam, of New Zealand will, the Lord willing, be visiting the British Isles and the United States, and Brother Hiam will be serving a number of the classes in these countries. They will also attend the General Convention, and will be working for a short time at *The Dawn*. We are sure that the brethren will enjoy fellowshiping with Brother and Sister Hiam.

Pilgrim Visit to India

Brother G. R. Pollock has consented to visit the brethren in India in the late summer. Sister Pollock will accompany him. The Pollocks' schedule will start at the General Convention. From there they will go to New York for work on radio programs and television films, then proceed to Great Britain where Brother Pollock will serve the brethren in a few places. From Great Britain, enroute to India, they will visit the brethren in Denmark and Germany. There will be a short visit in the Holy Land, and then on to India.

There are a considerable number of brethren in India, and the brethren of the India Committee in America are happy that Brother and Sister Pollock will have the opportunity to get acquainted with them, and make appraisals of their needs in the harvest field. Details of the schedule in India have not yet been worked out, but they are taking shape, and we are confident that the brethren everywhere will make it a point to

remember the Pollocks in their prayers in connection with their entire schedule, and particularly their mission in India.

From India the Pollocks will go to Australia, New Zealand, and then home by way of Hawaii. This schedule will require about four months to complete. It will not be an easy one, but we are confident that the Lord will give Brother and Sister Pollock the necessary strength for every mile of the way.

The World's Fair

The Dawn will have an exhibit at the New York World's Fair again this year. For a time this seemed uncertain. The owners of the building in which our exhibit appeared last year found themselves in financial difficulties, and it seemed that the building would be taken over for other purposes. But through the courts, an arrangement has been worked out which makes it possible for the 1964 exhibitors in the building to continue through the second year, as originally planned.

This is the prospect for the present. Like everything in the hands of imperfect humans, there could be a failure on the part of the various interests to come to agreement, and changes would be made. However, we are proceeding with our plans with the hope that the exhibit can be maintained for the entire period of the 1965 fair, which begins in April and continues into October. Brethren from all parts of the country have offered to serve at the exhibit for one or more weeks, and we are confident that these will be richly blessed in their efforts to bear witness to the truth in this manner. A vital part of this, as well as of all activities in the Lord's service, is to seek the Lord's blessing in prayer.

More New Films

We are continuing to produce half-hour films for use on television, and for presenting the message at public meetings. We now have fifty-two of the interview type programs on film, and these continue to be widely used on television stations. At present we are working on a series of thirteen programs, each one of which will have its own way of presenting the truth.

Four of these are already in use, and four more will be completed soon.

It is a great satisfaction to us that so many television stations are willing to use our films without charge. This has been one aspect of the television effort which we did not anticipate at the beginning. But most stations prefer not to repeat programs more than is necessary, so we believe that it is important to continue the making of new films. We are hopeful that our new series of thirteen will be even more attractive to TV station managers, and that we will be able to get time on stations which thus far have not been inclined to use our programs. At least the stations which have been satisfied with our regular series of fifty-two programs, we feel assured will be glad to get this new series.

All of our new films are being produced in color. It is expected that the time is not far distant when most television programs will be in color, and that station managers will not be interested in films which are not in color, so we want to be prepared for this situation. Besides, the color films are very attractive for use in public meeting efforts, and the brethren are making good use of them in this way. Our distributing agency is still making bookings for the film, "The Unknown God." The total bookings now in churches, schools, and clubs are well over four thousand.

We suggest to the brethren a still wider use of the color films for presenting the message to the public. Large auditoriums are not necessary for this purpose. They can be shown to good advantage in small halls, and even in homes. Projection machines are available in many parts of the country, and it is probable that we could arrange very easily to show the film in your community if you would like to make the arrangements for it. Simply to invite your neighbors and friends to a showing in your own home would be a worthwhile effort. If you would like to have a showing in your community let us know, and we will help you work out the details. Let us be faithful in the use of all our opportunities while it is called day.

Our Blessed Assurance

DURING the month of April many blessed thoughts should be in the minds and hearts of the Lord's people. On the evening of the 15th, thousands throughout the world will commemorate the death of Jesus as the Lamb that was slain to take away the sin of the world. They will think of Israel's passover lamb, and how the blood of that lamb, sprinkled upon the doorposts and lintels of their houses, brought deliverance from death for Israel's firstborn, and led to the deliverance of all Israel from the Egyptian yoke of bondage which rested so heavily upon them.

As we think of the typical deliverance we will realize anew, and with gladness, that through Christ we are assured of deliverance from death through his shed blood, and that if we are faithful we will have the privilege of being associated with him in bringing deliverance from the bondage of sin and death to all mankind. These will be happy thoughts, and should stimulate us with greater determination than ever to follow faithfully in the footsteps of Jesus. "This is my body," "this is my blood," we will hear Jesus say as we partake of the emblems which represent his work of sacrifice on our behalf.

Gladly will we partake of these emblems in acknowledgment of the fact that only in him do we have hope of life. And we will thank the Lord for the privilege we have of a common participation in the broken body and shed blood of the Redeemer. And, indeed, it is a high honor to be broken with him, to lay down our lives in the great sin offering work of the Gospel Age. It is only through the strength of the Lord that we are able to do this, and it is only through the merit of his shed blood that we can daily present our bodies a living sacrifice with the assurance that our offering is acceptable to the Lord.

And at this time specially, when the world is filled with

fear, and when controversies in so many places threaten to escalate into the Third World War, how thankful we will be that soon the One who died that all might live, will manifest the glory and power of his kingdom for the blessing of the poor groaning creation. Yes, on the evening of April 15 we will be reminded afresh of these cardinal features of the divine plan of salvation, and our hearts will rejoice that we have been given to know these mysteries of the kingdom of heaven.

The Resurrection

This month also we will again be reminded of the resurrection of Jesus Christ from the dead. How wonderful it is to know that Christ is now risen from the dead. Paul associated the importance of the death of Jesus with the hope substantiated by his resurrection when he wrote, "I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day; and that he was seen of Cephas; then of the twelve: after that he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time."—I Cor. 15:3-8

Paul had considered well the testimony of those to whom Jesus "showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God." (Acts 1:3) Paul realized full well that unless Jesus had been raised from the dead then we have no basis for our hope in any aspect of the great plan of salvation.

Some in Paul's day, even as now, did not believe in the resurrection of the dead. Commenting on this he wrote, "If there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ:

whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; and ye are yet in your sins: then they also which are fallen asleep in Christ are perished.”—vss. 13-17

How thankful we are that we have accepted the “infallible proofs” of Christ’s resurrection, and can realize the importance this fact occupies in the plan of God. Just as Paul said, apart from this we would have no basis at all for our faith and hope in Christ. This would mean that our position in the world would be the same as that of all mankind. Our hearts also would be filled with fear as we look ahead to the things coming upon the earth.

“But now is Christ risen from the dead,” Paul asserts. (vs. 20) We think of the two disciples to whom Jesus appeared as they walked the dusty and rocky road to Emmaus. They did not recognize him, and when he asked them the cause of their sadness they related the sad fact of the death of their leader, the One whom they verily believed was destined to redeem Israel. Certain women had claimed that Jesus had been raised from the dead, but these reports were hard to believe, although they had been verified.

Then Jesus explained to them, from the Scriptures, how it was necessary first of all for Christ to suffer, and that only after his suffering and death could he enter into his glory and be the great king and Messiah of promise. Reaching journey’s end, the disciples prevailed on Jesus to partake of the evening meal with him. As he offered thanks for the meal, their eyes were opened to the identity of this remarkable “stranger.” Then they remarked to each other, “Did not our hearts burn within us as he talked with us by the way, and while he opened to us the Scriptures.”—Luke 24:13-32

Our hearts are still burning with joy as we contemplate the vital meaning of Jesus’ resurrection from the dead. We know that his sacrifice was acceptable to the Heavenly Father, and

we know that through the merit of his blood we also will be acceptable. Paul explained on Mars' Hill that the resurrection of Jesus gives assurance to all men. All men do not know about it yet; but with our own hearts assured, let us go and tell as many as we can these glad tidings of a risen Christ, who is now present for the establishing of his kingdom and for the blessing of all the families of the earth.

LETTERS OF APPRECIATION

Brings Joy

"Gentlemen: Thank you so much for the books you have sent to me explaining the Word of God. I am happier each day serving my divine Lord and Savior. Reading these books really helps me to understand the Bible better, and makes it easier for me to preach to my friends. This does not mean that I ignore the Bible. It simply means that when I read the Bible it becomes much easier to understand. As soon as I receive one of your books I sit down and read it until I finish it, and it brings joy into my heart."—New York

For Twelve Years

"Dear Friends: I just received my February issue of The Dawn, and am so impressed with the wonderful messages of truth revealed in it that I just had to write you these few lines to express my appreciation. For some twelve years now I have received the Lord's wonderful messages through The Dawn, and it seems to be getting better all the time. Then there is the wonderful recorded lecture

service. What a blessing in this time of uncertainty when there is so much to divert our minds into the wrong channel! May the Lord continue to bless your efforts."—Colorado

Translated from Spanish

"I am very much interested in knowing God's plan, and I and the brethren wish to study with you. Please send me some booklets, and 'The Divine Plan of the Ages.' We have enjoyed very much your talks by radio, and we believe it is true that God does plan to make this a better world. We hope that you will help us know more about the things of God."—Mexico

Heard Truth Over TV

"Dear Friends in Christ: I want to renew my subscription to The Dawn Magazine. I really enjoy the good news of the kingdom, and the things that God has in store for the human race. There are so many religions. They all say they are right. But I know that the true church is the 'bride' and the 'body' of Christ, the priests to help in the kingdom of heaven to bring

the blessings to the people. I learned this from reading 'The Divine Plan of the Ages.' I became interested through your TV programs. I ordered all six volumes of 'Studies in the Scriptures.' My heart is right, and I want to do the Lord's will. Sincerely, yours in Christ."—Arkansas

Delighted

"Dear Brothers in Christ: Thank you very much for your booklet, 'When a Man Dies.' I have been very pleased to go through it, and shall read it again and again. I am delighted with its contents, and have been greatly helped. Please send me the following: The Dawn Magazine for the ensuing year, 'The Divine Plan of the Ages,' 'Behold Your King,' and 'God and Reason.' Please also send some tracts for distribution. Postal order enclosed. Christian love and earnest prayers."—Nigeria

Greatly Helped

"Dear Brethren: Fond Christian love. I feel impelled to tell what joy it has given me to receive The Dawn each month. Your magazine has greatly helped me to understand more and more of God's precious Word of truth. My prayer every day is that our Heavenly Father will continue very richly to bless you and your labours of love for him. Yours in his love."—South Wales

Helped to Understand

"Dear 'Frank and Ernest': We enjoy your radio program every Sunday. I have just finished reading the book, 'God and Reason,' and it has helped me to understand more clearly parts of the Bible I had been puzzled about. Would you please send me the

book, 'Science and Creation.' Thank you for your kindness."—California

Wants Fellowship

"Dear Sirs: I hear your TV program every Sunday morning, and really enjoy it. Since I believe in a heavenly and an earthly resurrection it is against the teachings of the church that I attend. I have been a Baptist all my life and I can truthfully say that I have never been satisfied with my religion. I truly believe in what you teach. What church could I attend that teaches what you teach? Please send me all the literature you can on the second coming of Christ and the resurrection. Thank you."—Florida

Understands Better

"Dear 'Frank and Ernest': I would like to thank you both for explaining the Scriptures so very clearly. As a result I am able to understand and appreciate the Bible much better. May God richly bless you and your wonderful work in the interests of his kingdom."—South Africa

Two Greatly Helped

"Dear Dawn Publishers: May the Lord continue to bless your wonderful work. It seems that each of your booklets contains the divine plan of salvation. The small 'Hope' booklet has brought two people understanding—one a Baptist minister's wife, and the other a Free Methodist. And I think there are many who have not yet reported back. Just recently I had the great privilege of explaining the New Testament to a young Catholic altar boy. It is shameful the things they are taught. Yours in the wonderful work."—Canada

Was Afraid to Read Bible

"Dear Friends: I watch your TV program regularly, and I want you to know that I have received much understanding of the Bible from it. Before listening to your program I was actually afraid to read the Bible. I really do enjoy hearing you discuss the Bible for you have talked about so many things on which I have been misguided."—West Virginia

The Truth Satisfies

"Gentlemen: I have just finished reading your book, 'The Truth About Hell,' the second time. I find it a consolation to learn that hell is a state of death, and not a place of continued torment. I have never believed that our loving God would send anyone to a place of continuous torment. I would like your free book, 'God and Reason,' and the larger book entitled, 'The Divine Plan of the Ages.'"—California

Questions Answered

"Dear Friends: Thank you kindly for sending me your booklet, 'Hope.' It surely helped to lift my spirit. These are the things I have been wondering about, and the booklet answered my questions. Please send me your book, 'God and Reason.'"—Wisconsin

Encouragement

"Dear Brethren: It is in the hope of bringing some little encouragement and cheer to your hearts that I write these lines to let you know that I am still rejoicing in the truth that I first heard through the 'Frank and Ernest' programmes over Radio Luxembourg. Since then, through my reading many of The Dawn books and booklets, as

well as The Dawn Magazine, an ever increasing light has shone upon the sacred pages of both the Old and New Testaments. I thank the Heavenly Father every day that in his great mercy he has brought me out of darkness into his marvelous light. Kindly send me a supply of your little 'Hope' booklets."—Northern Ireland

Truth Explained

"Dear 'Frank and Ernest': Please renew my subscription to The Dawn, as I don't want to miss a single copy. I never knew the truth of the Bible until it was so clearly explained in this wonderful little magazine. Yours truly."—Oregon

Heart Filled

"Dear 'Frank and Ernest': Will you please send me your booklet, 'Father, Son, and Holy Spirit,' as offered on your radio programme. I have received much pleasure and blessing from listening to your broadcasts. Your Gospel messages fill my heart, and I am learning so much about the Bible."—South Africa

A Wonderful Understanding

"Dear Brethren: Christian greetings in our Lord's dear name! I just want you to know what a wonderful blessing I receive from the monthly visits of The Dawn. I have come to a wonderful understanding of the Bible through The Dawn. I have been in the truth for two and one-half years. We have a very loving and understanding class here, and I have learned so much from them. However, I don't get out to all the meetings, so I always look forward to receiving The Dawn. It is sweet music from heaven. Your sister in Christ."—Canada

SPEAKERS' APPOINTMENTS

Ministering the Glorious Gospel of Christ

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

<p>OTIS R. BARRALL Catowissa, Pa. Apr. 18</p> <p>O. D. DEIFER New, York, N. Y. Apr. 25</p> <p>PANTEL HATGIS Pittsburgh, Pa. Mar. 28 Chicago, Ill. (Greek Ecclesia) Apr. 8 Detroit, Mich. 10, 11</p> <p>THOMAS HICKS New London, Conn. Apr. 18</p> <p>A. H. KRUMPOLT Gettysburg, Pa. Apr. 17 York, Pa. 18</p>	<p>R. J. KRUPA Detroit, Mich. Apr. 10, 11</p> <p>L. P. LOOMIS Sayville, N. Y. Apr. 4</p> <p>J. Y. MAC AULAY Allentown, Pa. Apr. 18</p> <p>H. W. PRICE Albany, Ore. Apr. 2 Salem, Ore. 3, 4 The Dalles, Ore. 5 Luseland, Sask. 11, 12 Saskatoon, Sask. 13 Prince Albert, Sask. 14 Steep Creek, Sask. 15 Middle Lake, Sask. 16, 17 St. Brieux, Sask. 18</p>	<p>Tarnopol, Sask., Area 19-22 Canora, Sask. 23, 24 Regina, Sask. 25 Moose Jaw, Sask. 26 Winnipeg, Man. 27, 28 Parkers Prairie, Minn. 30</p> <p>C. A. SMITH Baltimore, Md. Apr. 4 Philadelphia, Pa. 4</p> <p>F. S. WASSMANN New Haven, Conn. Apr. 4 Waterbury, Conn. 4</p> <p>C. R. WEIDA Detroit, Mich. Apr. 11</p> <p>W. N. WOODWORTH Detroit, Mich. Apr. 11 Paterson, N. J. 24</p>
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The listings in this schedule have been arranged by local ecclesias co-operating with the Dawn.

<p>MIKE BALKO Connellsville, Pa. Apr. 4 Columbus, Ohio 11 Pittsburgh, Pa. 25</p> <p>JOHN BARACOS Monessen, Pa. Apr. 25</p> <p>W. Blicharz Flint, Mich. Apr. 4</p>	<p>C. M. CHUPA Chatham, Ont. Apr. 18</p> <p>THOS. C. FAY San Diego, Calif. Apr. 11 Whittier, Calif. 18</p> <p>IRVING C. FOSS Fresno, Calif. Apr. 11</p>	<p>EARL L. FOWLER Whittier, Calif. Apr. 4</p> <p>BRUNO HACK Milwaukee, Wis. Apr. 4</p> <p>GEORGE O. JEUCK Miami, Fla. Apr. 11</p>
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EDMUND M. JEZUIT Gary, Ind. Apr. 18	GILBERT L. RICE Riverside, Calif. Apr. 18 Ontario, Calif. 18	J. I. VAN HORNE East Liverpool, Ohio Apr. 11
DANIEL KAZIAK Adrian, Mich. Apr. 18	NORMAN F. RICE Fullerton, Calif. Apr. 25	IRWIN WYSOCKI Connellsville, Pa. Apr. 4 Duquesne, Pa. 18
KENNETH M. NAIL Antioch, Calif. Apr. 18	GEORGE P. RIPPER Whittier, Calif. Apr. 11	HOWARD K. YOUNG Duquesne, Pa. Apr. 4 Connellsville, Pa. 18
HARRY PASSIOS Cleveland, Ohio Apr. 18 Peterson, N. J. 24, 25	R. S. SEKLEMIAN Stockton, Calif. Apr. 3 Sacramento, Calif. 4	L. W. ZBIK London, Ont. Apr. 11
G. R. POLLOCK Whittier, Calif. Apr. 25	ALBERT SHEPPELBAUM St. Louis, Mo. Apr. 18	

THE MEMORIAL SUPPER IN 1965

The date for the Memorial Supper this year will be after 6:00 P. M., Thursday, April 15.

THE RESURRECTION

To be discussed by

"FRANK AND ERNEST"

WIBC-1070 kc.-10:30 A. M.

Sunday, April 18

Hear "Frank and Ernest" discuss this timely topic, and send for a free copy of the booklet, "Life After Death." Address:

"FRANK AND ERNEST"

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

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 16, "Frank and Ernest" will discuss the topic, "God's New Social Order." With the whole world striving for better social conditions, this topic is timely, and should be well advertised. Your local newspaper is a good medium for this, and, as usual, a special circular will be available for distribution. Order as many of these circulars as you can use. They are free. Address your request to Dawn Bible Students Association, East Rutherford, New Jersey. Mail your order as early as possible.

CONVENTIONS

PITTSBURGH, PA., Mar. 28—Malta Temple, 100 W. North Ave. Mr. Harry Possios, 137 Creekside Lane, Pittsburgh, Pa. 15237.

SALEM, ORE., Apr. 2-4—V.F.W. Hall, 630 Hood St., N. E. Mrs. James Blackman, 3754 Felton St., So.

SAN ANTONIO, TEX., Apr. 3, 4—Crockett Hotel, 302 E. Crockett. Miss Ruth New, 122 Yale Ave.

MINNEAPOLIS, MINN., Apr. 4—I.O.G.T. Hall, 2922 Cedar Ave. Mrs. E. Borowiec, 224 S. Fifth St., Delano, Minn.

DETROIT, MICH., Apr. 10, 11—Armenian Cultural Bldg., 22011 Northwestern Hwy., Southfield, Mich. Mr. L. W. Zbik, 8946 Sorrento St. Detroit, Mich. 48228.

FRESNO, CALIF., Apr. 10, 11—Fresno Hotel, Broadway at Merced. Mrs. F. W. Becker, 1413 E. Griffith Way.

WILMINGTON, DEL., Apr. 10, 11—New Century Club, 1014 Delaware Ave. Mrs. Peter Kolliman, 404 W. 31st Street.

COLUMBUS, OHIO, Apr. 11—Southern Hotel, S. High and E. Main Streets. Mrs. Josephine Ewing, 273 S. Algonquin Ave.

INDIANAPOLIS, IND., Apr. 11—YWCA Bldg., 329 N. Pennsylvania. Mrs. Minnie Martin, 4620 Hinesley Ave., Indianapolis, Ind. 46208.

SAGINAW, MICH., Apr. 11—Saginaw Woman's Club, 311 N. Jefferson. Mrs. C. A. Sundbom, 207 Alice St.

MINNEAPOLIS, MINN., Apr. 17, 18—Columbia Heights Field House, 530 Mill St., N. E. Mrs. C. Newham, 678 40th Ave., N. E.

CLEVELAND, OHIO, Apr. 18—Central YMCA Bldg., 2200 Prospect Ave. Mrs. Ian M. Cipperly, 1539 Genessee Rd., Cleveland, Ohio 44121.

FORT WORTH, TEX., Apr. 23-25—Camp Yo-Wo-Chi-A, Ten Mile Bridge Rd. Mrs. G. B. Wilmott, 2406 Prairie.

PATERSON, N. J., Apr. 24, 25—YWCA, 185 Carroll St. Mr. M. J. Koterba, 29 Mt. Pleasant Ave., Wallington, N. J.

CHICAGO, ILL., Apr. 25—Central Masonic Temple, 912 N. LaSalle St. Mr. John Trzyna, 340 Bonnie Brae, Itasca, Ill.

REGINA, SASK., Apr. 25—YWCA Building, 1950 Lorne St. Mrs. M. Brown, 549 Broad St.

TOLEDO, OHIO, Apr. 25—Seventh Day Adventist School, 540 Independence Rd. Mrs. Roger Brandle, 4472 288th St.

GARY, IND., May 1, 2—The Northwest Campus, Indiana University, 3400 Broadway. Mr. T Trzeciak, 2321 Vivian Ct., Portage, Ind. 46368.

BOSTON, MASS., May 8, 9

KANSAS CITY, Mo., May 8, 9

NEW ALBANY, IND., May 8, 9

HARTFORD, CONN., May 9

MONESSEN-WEST NEWTON, PA., May 16

OKLAHOMA CITY, OKLA., May 22, 23

VANCOUVER, B. C., May 22-24

ROCHESTER, N. Y. May 23, 24

SAN FRANCISCO, CALIF., (Asilomar), May 28-31

CHICAGO, ILL., May 29-31

BUFFALO, N. Y., May 30

SAYVILLE, N. Y., May 31

WATERBURY, CONN., June 13

DAYTON, OHIO, June 19, 20

SILVER CREEK-GRAND ISLAND, NEBR., June 19, 20

CHARLOTTE, N. C., June 26, 27

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GOD'S PROMISES COME TRUE

This is a book of Bible stories for children—forty-eight illustrated stories, many in two colors. The stories, beginning with creation and including the more important episodes recorded in both the Old and New Testaments, are told in a style which makes them easily understood by children, and also interesting to grown-ups. Above all, they are free from the traditional errors of the Dark Ages. The Gospel-pure book is appropriate for every gift occasion.

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- The Time Is at Hand, cloth, 50 cents
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- The Battle of Armageddon, cloth, 85 cents
- The Atonement Between God and Man, cloth, 85 cents
- The New Creation, cloth, 85 cents

Question Books for Volumes 1-3, 10 cents each;
Volumes 4-6, 15 cents each

SIX VOLUMES, OVER 3,000 PAGES, CLOTH BOUND, \$3.75

to us the
SCRIPTURES
clearly teach

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

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

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

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

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

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