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Highlights of DAWN

The Cry for the Kingdom

“Of the increase of His government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever.”—Isaiah 9:7

“TODAY, the world economy is . . . threatened with breakdown and disintegration. Monetary disorder afflicts the entire non-communist world. Nations coming up against the interlocked threats of trade and payments deficits, inflation, energy shortages and unemployment are growing increasingly nationalistic in their policies. . . . We are . . . facing a choice between economic chaos and a difficult, unprecedented, peacetime collaboration among major governments.”

Opening his article in a recent issue of The New York Times Magazine on the world economy with these ominous words, economist Leonard Silk proceeds to describe in thought-provoking detail the factors that have brought the world to its present precarious condition and suggests a course of action to be undertaken if the threatened worldwide economic and financial chaos is, hopefully, to be averted; namely, abandonment by the nations of the world of their beggar-my-neighbor policies of self-interest, and the adoption of an unprecedented peacetime collaboration among major governments.

Society's Foundations Threatened

Mr. Silk is far from alone in his deep concern anent world conditions. He notes the warning of Chairman Arthur F.

Burns, of the Federal Reserve Board, that "if long continued, inflation at anything like the present rate would threaten the very foundation of our society." He also quotes Ashby Bladen, a senior financial executive of the Guardian Life Insurance Company, as saying, "A return to either price stability or financial stability without an intervening crash appears to me to be practically impossible. . . . And the longer the crash is postponed by continuing the inflationary process of excessive credit expansion, the worse it will be when it does come." Further on in Mr. Silk's scholarly article we are given the view of Dr. H. Johannes Witteveen, managing director of the International Monetary Fund, that "it is no exaggeration to say that the world presently faces the most difficult combination of economic policy decisions since the reconstruction period following World War Two."

Be it noted that these are not the views of alarmists, but rather of temperate, responsible, and thoughtful men reporting on world conditions as they honestly see them. After noting the concern of his fellow economists, and suggesting his program for averting world disaster, Mr. Silk asks, "Is such an effort to restore world economic order politically feasible and realistic? It had better be!" The primary, essential ingredient in that effort, according to Mr. Silk, is international co-operation, and he puts the matter very simply, though forebodingly. He says, "The United States, Western Europe and Japan must recognize that they are all in the same boat, and must either work together or they will sink together."

Co-operation—or Disaster

The widely read Kiplinger Washington Letter said recently, "Remember, the U.S. economy is now a part of the WORLD economy. In years past we were somewhat of an island, but now international trade is vital to our fortunes . . . as it is to Europe's, Japan's and Mideast's. We breathe in and out with them. . . . The U.S. is no longer an island unto itself. Like it or not . . . we're becoming integrated into the world

economy. . . . We depend increasingly upon foreign countries for raw materials. This means we have less control over our own economic destiny . . . and what happens in the world at large more and more touches us directly.”

Later in the same article Mr. Silk makes an observation that should particularly interest students of God’s Word, who since the first advent of our Lord have been praying for the coming of God’s kingdom and the doing of his will on earth. He says, “In an increasingly integrated world economy, such programs need to be **international** and not merely national in scope. Yet the time for supranational [universal] government is not yet.” Seemingly, he leans to the view that the only and ultimate solution to the world’s problems must be through the agency of a powerful world government.

The renowned mathematician, Albert Einstein, expressed the same view. Following the atomic bombing of Hiroshima toward the end of World War Two, which he most deeply deplored (and his genius helped create that awful weapon) he said, “The only salvation for civilization and the human race now lies in the creation of world government.” And on the occasion of Mr. Nixon’s visit to Moscow to discuss the possible limitation of the nuclear arms build-up, the King of Belgium said to Mr. Nixon, “All men seem to be bound together by the same destiny.”

There is, we see, a definite, growing realization in the minds of thoughtful people of the inescapable truth that if men are to live happily together on this ever more crowded planet they must learn to communicate, co-operate, and deal justly with one another.

“The Whole Creation Groaneth”

This craving for universal peace and happiness has stirred in the hearts of men for long ages. At Jesus’ first advent, Luke tells us that “the people were in expectation” (Luke 3:15), probably through their vague understanding of Daniel’s prophecy concerning the coming of the Messiah. (Dan. 9:23-26) The people did not know what to expect from

his arrival. But they were a subject people, suffering under the heel of the Roman Empire, and longing for deliverance at the hand of that Great One who had been so long promised. The Messiah did indeed come, but he did not bring the literal deliverance from oppression that the Jews had so eagerly anticipated, for it was not the due time for that part of God's plan on behalf of mankind to occur. He came to die; to give his life as a ransom for all mankind, and to call out of the world during this Gospel Age a people for his name.

A little later, in writing to the church at Rome, Paul also calls attention to this longing for deliverance from the tribulations of this present evil world, not only on the part of the Jews, but of all mankind. He writes, "We know that the whole creation groaneth and travaileth in pain together until now." The world does not comprehend the full implications of these stirrings within their hearts, but actually, Paul tells us, they are unwittingly longing for the completion of the church and the dispensing of the promised kingdom blessings. Now, as iniquity appears to be reaching its fulness; now that the millennial reign of Christ and the church is drawing nigh, as we believe, may it not be that the world is coming to realize its need? May it not be that, here and there, God is beginning to prepare the hearts of men, wearied with wickedness, suffering, and seemingly insoluble problems, for the coming in the earth of the kingdom?—Rom. 8:19-22

World Peace Through Violence?

Indeed, there are even certain misguided elements of so-called Christianity who are so frustrated at the obvious lack of world progress toward peace, love, justice, and righteousness as they see it, and so impatient and anxious for the time of kingdom blessings to arrive, they are seriously suggesting that those who call themselves Christian must take matters into their own hands to bring about that much desired time, even to the point of using violence. This rather recently advocated approach to attaining the elusive earthly

utopia is put forward by one Jurgen Moltmann under the label "the theology of hope." The horrors of revolutionary violence, suggests Moltmann, are necessary and justified to overcome the greater sin of tyranny and unrighteousness under which mankind lives.

As Ernst Bloch, another advocate of this philosophy writes, "Christians have taken a new look at revolution. . . . Present evils are too great to be handled in any other way than by that of revolution." Thus, we are exposed to the latest application of that ages-old fallacy that has caused untold suffering over the centuries, that the end justifies the means.

"Turn the Other Cheek"

One wonders where the scriptural authority exists for adopting such a course. Paul instructed the church to live at peace with all men, and to "be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God." (Rom. 13:1) And Jesus never preached violence. He did not even resist the rabble mob that came unjustly to arrest him, and he rebuked Peter when that apostle sought to defend him. "Then said Jesus unto Peter, Put up thy sword into the sheath; the cup which my Father hath given me, shall I not drink it?"—John 18:11

Far from advocating violence, Jesus instructed his followers to turn the other cheek if the occasion required it. Jesus made it clear that the task and privilege of the church during this age is to preach the gospel of peace, the gospel of love, the gospel of hope; and to lay down one's life in fulfilling that assignment. We are to **pray** for the kingdom, not use violence to attempt to bring it into being. If we have faith, we will leave the timing and the modus operandi for accomplishing that important and glorious event to the will and judgment of the Heavenly Father, as indicated by Daniel the Prophet. "The God of heaven," said Daniel, "shall set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in

pieces and consume all these [presently existing, worldly, and evil] kingdoms, and it shall stand forever.”—Dan. 2:44

Is our faith too weak, and our impatience too great, to take these promises into our hearts and lives, and to wait on the Lord? And surely the Lord’s people have been greatly blessed with the clear evidence of the Lord’s hand in the affairs of the world since the end of the Times of the Gentiles in 1914, realizing that this was preparatory to the beginning of the millennial reign of Christ and the establishment in the earth of a universal, righteous government—the only real solution to earth’s ills.

The Confusion of Tongues

The world today is composed of many scores of nations and peoples of varying sizes, each of which is more or less like a large family unto itself. These nation-families have their own customs and cultures; often their own religions. They are separated by boundaries, physical or artificial, by national aspirations, by ideological differences, and by hatreds generated by centuries of wars, so that communication and exchange of ideas and development of sympathetic understanding between these nations (composed as they are of imperfect human beings) is well-nigh impossible. Apart from the inherited imperfection and selfishness of humankind, perhaps one of the principal obstacles to understanding and co-operation between nations is the language barrier. This obstacle, under Christ’s reign, will be removed.

When God created man he placed him in a beautiful garden paradise eastward in Eden, and surrounded him with all that he would need to sustain life everlastingly. God then blessed Adam and his wife and, among other things, instructed them to “be fruitful, and multiply, and replenish [Hebrew, fill] the earth, and subdue it.” Evidently it was God’s purpose for man to scatter throughout the whole earth, populating and subduing it, and rendering the entire planet one large, beautiful, and peaceful garden.

However, "sin entered the world, and death by sin" (Gen. 3:1-19; Rom. 5:12), and mankind started down the long, broad road that leads to destruction. (Matt. 7:13) By the time that Noah came on the scene some sixteen centuries later, iniquity had become so general and the earth so filled with violence that God decided to destroy all mankind in a great flood, preserving only Noah and his wife, and their three sons and their wives, for these God had found to be righteous in his sight.

Be Fruitful, and Fill the Earth

Now the slate would be wiped clean, so to speak, and the earth populated afresh. "And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish [fill, RSV] the earth." (Gen. 9:1) Here the Creator instructed Noah and his sons even as he had Father Adam and Mother Eve so many centuries earlier, to multiply, and fill the whole earth. Noah's offspring did indeed multiply greatly, as God had instructed them to do. But apparently they did not comply with the remainder of God's instructions; namely, to scatter abroad and take possession of the whole earth. We read of this in the eleventh chapter of Genesis.

"And the whole earth was of one language, and of one speech. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. And they said one to another, Go to, let us make brick, and burn them throughly. And they had brick for stone, and slime had they for mortar. And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth."

Evidently they had found a pleasant situation that appealed to them, and they decided to make it their permanent habitation. But seemingly this was contrary to God's instructions to fill the whole earth, and the Lord was not pleased. "And the Lord came down to see the city and the tower, which the children of men builded. And the Lord said, Behold, the

people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.”—Gen. 11:5,6

The Confusion of Speech

The Lord was determined that they should move on into other parts of the earth, and he rightly concluded that the best way to separate them and make them travel on was to confuse their speech. “Go to,” said the Lord, “let us go down, and there confound their language, that they may not understand one another’s speech.” And how immediately effective was this confusion of their language in bringing about a separation among the people! “So the Lord scattered them abroad from thence upon the face of all the earth; and they left off to build the city. Therefore is the name of it called Babel [Confusion]; because the Lord did there confound the language of all the earth; and from thence did the Lord scatter them abroad upon the face of all the earth.” —Gen. 11:7-9

This confusion of speech largely remains to this day, and is an important element in keeping peoples separated, and in thwarting the development of understanding and co-operation between nations. It is a large factor in the stubborn continuance of selfish nationalism, of hate, and of animosity of one nation toward another. And the Lord has promised that in due time this barrier to universal love and peace shall be removed.

This promise is recorded in Zephaniah 3:8,9: “Wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy. For then will I turn to the people a pure language, that they may all call upon the name of the Lord, and serve him with one consent [one accord, RSV].”

The Work of the Kingdom

However, mere removal of the language barriers between peoples will not automatically and of itself bring about co-operation and understanding between the nations. Helpful as it will be, it is but one step in God's overall program to accomplish that glorious end. After the world of mankind is brought forth from the grave in the resurrection, as a result of Christ's redeeming sacrifice, the long process of writing God's law of love in the hearts of the people will begin. And when it is completed, mankind will once again enjoy that wonderful at-one-ment; that glorious communion with their Heavenly Father that was lost when our first parents disobeyed God's loving instructions. For thus "saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more."—Jer. 31:33,34

In the thirty-fifth chapter of Isaiah the prophet beautifully describes the blessings that will flow from the work of restitution when Christ and the church are reigning. Even the desert shall blossom as the rose! "It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God."—Isa. 35:1,2

The prophet tells us that these blessings follow the Day of Jehovah. He says, "Behold, your God [Jehovah] will come with vengeance, even God with a recompence; . . . Then [after that great and terrible day] the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and

streams in the desert. . . . And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those; the wayfaring men, though fools, shall not err therein, . . . but the redeemed shall walk there: and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away.”—Isa. 35:4-10

One World, Universal Love

This work of writing God's law in men's hearts and restoring them to that image of their Creator from which they have fallen will take a thousand years. Then will be brought to pass that presently uncomprehended, but so hungrily sought, "desire of all nations" for a world that is truly one in heart and mind and love and reverence for their great Creator, and in love and sympathy and co-operation with one another. For then that one world, under one universal righteous government for which thoughtful men are even today proclaiming a need, and for which Christians have been praying since the first advent of Christ, will gloriously come into being, and hold sway for a thousand years under the beneficent rulership of Christ and the glorified church. (Isa. 9:6,7; Rev. 20:6) Then will the troubles that plague this poor world be removed by the only government that is wise enough, powerful enough, and righteous enough to accomplish that great work—God's universal kingdom under Christ and the church.

We believe the signs are clear which indicate that we have already entered upon the beginnings of the Day of Jehovah, immediately beyond the completion of which the promised blessings shall begin to flow to humankind. How we all long for that time when our loved ones shall hear the voice of the Son of man, and come forth from the sleep of death, to be brought to a knowledge of the truth and of the Father's great love, and have an opportunity to gain happy, everlasting life in that wonderful new world under Christ wherein dwelleth universal righteousness!—II Pet. 3:13



Bible Study

LESSON FOR MARCH 2

How Is God Known Best?

MEMORY VERSE: "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him."—John 1:18

HEBREWS 1:1—2:9

AS FINITE earthly creatures we find it impossible to grasp the glory and beauty of the divine nature, for no man can look upon God and live. Therefore if the Heavenly Father were to reveal to mankind something of his character and attributes, it would have to be done in some other manner. Thus we find that it was through his only begotten Son, Jesus, that he chose to reveal himself; for even as our Lord declared (John 14:9), "He that hath seen me hath seen the Father."

The expression "he hath declared him" is better understood from the Rotherham translation, where the thought is rendered "he hath interpreted him," or from the Diaglott, where it is given as "he has made him known." And, this is exactly what Jesus accomplished while in the flesh as the

Heavenly Father's representative here on earth. In every sense of the word Jesus was the image of God manifested in the flesh. Through him we may get a glimpse of the Heavenly Father's attributes, and in that way he is "interpreted for us," and in this manner he is "made known to us."

In his letter to the Hebrews the Apostle Paul draws our attention to the fact that God has "in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." (1:2) As the only begotten Son of God, our Lord Jesus had the privilege of bringing into being all of the other works associated with the creation and preparation of this earth for the eventual blessing of the whole human race. Also, having purchased the human

race with his own precious blood, Jesus will inherit the destiny of man. Yes, God has been well revealed by the faithful dedication of his Son, whom he appointed for that purpose.

This thought is beautifully suggested by the apostle in the following verse (1:3); and, using the phraseology of the Weymouth translation as a guide for our remarks, let us note: "He brightly reflects God's glory and is the exact representation of his being [marginal rendering, nature, or substance]." In what better way could the apostle have expressed this thought than to explain that our Lord Jesus reflected the Heavenly Father's character and glory in the very life which he led as a perfect human being; and that as a man, he was an exact representation of the divine spiritual character. We know God best, indeed the only way we know him is through his Son.

As a result of our Lord's faithfulness he was richly rewarded, having "sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they." (1:3,4) Another way we may know something of God's character is the realization that he is willing to share his glory, honor, and immortality with others. This is seen in the exaltation of Jesus to

the position of sitting at his right hand; and in an even more remarkable manner, in the invitation which has been extended to those who desire to participate with Jesus in presenting their "little all" alongside of his perfect sacrifice, that they too may receive a crown of life.

That this invitation was not extended to the angels is another manifestation of the Heavenly Father's plan, even as the apostle explains in his letter to the Hebrews (1:5,6): "For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him." God by-passed the angels in extending the invitation to Jesus to become the world's Redeemer, and he also by-passed the angels in his call to the new creation from the families of man.

Surely God could have found from among the angels those who would gladly have served him, but this lays the foundation of our hope in the narrow way which leads to glory, honor, and immortality—if we are faithful unto death. May that hope sustain us unto the end of our course that we may be victorious and "see him as he [really] is."

What Does It Mean to Care?

MEMORY VERSE: "We have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin."—Hebrews 4:15

HEBREWS 2:10—5:14

THERE is great comfort for those who, in this present age of sacrifice as potential members of the antitypical priestly class, come to realize that the great antitypical High Priest, Jesus, our Lord and Redeemer, was also tested in every way to prove his faithfulness to God. And, as a perfect man, he kept his Father's law perfectly without violation.

But it is not enough that we come to this realization and rejoice in the marvelous hope of our high calling; we must also be conformed to the Word of God regarding the truth and our consecrated lives, and seek to the best of our ability to follow the example of our High Priest that we may therefore be fitted by his overruling providences to have a share in the future honors and glories of that thousand-year millennial king-

dom, to which the Heavenly Father has called us.

We should also not forget, even as the title of this lesson, "What Does It Mean to Care?" suggests, the poor groaning creation, who continue to wait, although in most cases unknowingly, for the blessings of that glorious millennial day. It is necessary that we learn to sympathize with our less fortunate neighbors and their sorrows and woes, and to realize their degradation, misery, and human frailties that have come about as a result of hereditary weaknesses. Indeed, simply because we have been greatly blessed with a knowledge of the truth and have been invited to have a share in the spiritual blessings of that future kingdom, we must not overlook the sobering fact that we too are still in the flesh as sinful and dying

human creatures, and that we would have no standing before our Heavenly Father except as his love has provided the robe of righteousness which we wear. We wear that robe because our antitypical High Priest was faithful, and not because of any merit of our own.

When writing the words of our memory text the Apostle Paul evidently had in mind the argument of many of the Jews who found it difficult to understand how Jesus could in any sense of the word be associated with the priesthood. After all, they must have reasoned, God had indeed confirmed the priestly office to the family of Aaron, of the tribe of Levi.

The apostle also points out that Jesus' sufferings occurred not because he was a sinner—as are the members of his body, the underpriests—but because he was the Son of God whose loyalty had to be tested and proven. It was only by the testing of that loyalty to the Heavenly Father's will, indeed even to suffering the ignominious death on the cross, that he could be considered worthy of the high exaltation that God promised him—glory, honor, and immortality. His suffering of death not only constituted the sacrifice for the sins of the world and granted the human race

restitution in due time, but the trials and experiences which he endured were necessary for the development of his own character; for, even as the apostle explains (5:8), "Though he were a son, yet learned he obedience by the things which he suffered."

There is tremendous meaning in those words: our Lord Jesus was never imperfect at any time in the sense of being sinful. He was, on the other hand, perfect as a spiritual being before he was made flesh and became a man; and the Scriptures declare that as a man he was holy, harmless, undefiled, and separate from sinners. His sufferings therefore did not make him perfect in the sense of making him sinless. A more reasonable explanation indicates that Jesus entered into covenant relationship (that is, a covenant of sacrifice) with his Heavenly Father, and that it was the Father's will that he prove himself faithful unto death so that he would be granted the promise of the divine nature as a reward. His trials were blessings in disguise as a necessary means toward that promise. If we, as footstep followers of our Lord, also accept the trials of life as God's arrangement to fit and prepare and prove us, then we too will have a share in the kingdom.



Do We Face Life Alone?

MEMORY VERSE: "He is the Mediator of the new testament, that . . . they which are called might receive the promise of eternal inheritance."—Hebrews 9:15

HEBREWS 6 through 10

EVER since sin entered into the world as a result of disobedience to God's laws, Adam and the entire human race, though yet unborn, have been condemned by the Creator. Sickness, accident, war, and misery of every description have been the fate of man, which eventually led to the grave. For the most part men and women of all ages continue to face the perplexing problems of life with little or no awareness of the fact that God has been silently preparing for their recovery through the development of a Mediator, who will stand between God and the sinner in the times of restitution. This will commence as soon as all the members of the Mediator shall have been made ready, and God's kingdom established whereby the human family may be brought back into harmony with their Creator once again.

When considering this subject it necessary to bear in mind that

during the establishment of God's kingdom on earth, God will not deal with sinners directly, but only through a mediator. To obtain reconciliation with the Heavenly Father, the Jews, to whom the apostle is addressing his remarks, and the whole world of mankind will need to come to the Mediator—Jesus and the 144,000 members of his body—who will act on their behalf. Such will be the arrangement during the future times of restitution.

Further study shows that the word "mediator" means "go-between," as indicated by Strong's Concordance of the Bible; or "middle man," as defined by Young in his concordance. This is in harmony with the foregoing thoughts relative to God's provision whereby man may approach him under the arrangements of the millennial kingdom. Jesus, of

course, laid the foundation for this work by giving his own life in sacrifice according to the Heavenly Father's will.

The old Law Covenant had been in existence for hundreds of years when Paul presented these thoughts to the Hebrew brethren, and many no doubt had questions concerning God's plans in relation to the Jews, who they thought were the favored people to accomplish the work set out in that covenant. Many of the Jews who had come unto Christ and had accepted him as their Redeemer believed that somehow they must still retain some sort of relationship to the old Law Covenant and its ordinances which had become so much a part of their former lives. In his letter to them Paul stresses the importance of recognizing the Law as being merely a typical covenant that prefigured a new and better one; and that its mediator typified a better Mediator, Christ—Jesus the Head, and his true followers constituting the members of his antitypical body; and that the blood of bulls and goats used in its sin offerings represented the better sacrifices by which the new and better covenant would become operative in due time under the Christ.

For the most part Jewish people remain in darkness con-

cerning God's plans and purposes relative to our Lord Jesus and the approaching kingdom. Perhaps it will not be too long before the blindness that has been upon them as a nation will begin to dissipate and they will gladly turn unto the Lord who has miraculously brought them back to their own land in recent years. It will, the Scriptures point out, require a sobering experience that will remove that blindness; however, when the new dispensation shall begin to dawn upon the world, when they shall see the resurrected Ancient Worthies on the scene in their own land, perfect, and as recipients of divine favor and blessing, and when they shall see their brethren beginning to be blessed under the ministration of the New Covenant arrangement—then the Jews, who have been blinded and unbelieving, will turn unto the Lord with a manifestation of true faith and obedience.

So also will the people of other nations gather themselves to the Lord and seek to come into harmony with his will. "For out of Zion shall go forth the Law, and the Word of the Lord from Jerusalem." (Isa. 2:3) Then the whole world, having turned to Zion to receive instruction from the resurrected Ancient Worthies, will learn of God's ways. □

What Makes a Valid Faith?

MEMORY VERSE: "Consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds."—Hebrews 12:3

HEBREWS 11 through 12

IN THIS passage of scripture the apostle brings to our attention the greatest and the grandest example of faithfulness to God ever known—our Lord Jesus—and exclaims that we all should especially consider him who endured so much for truth and for righteousness.

The writer's use of the word "consider" in this text is an interesting one because it is the only time it is found in the Bible. In Strong's Exhaustive Concordance it is defined "to estimate, or to contemplate," and Young's Analytical Concordance suggests "to reckon up" as its meaning. And the author of the Emphatic Diaglott translates this phrase "consider him attentively." There is no doubt that the Apostle Paul wished us to study, appreciate, and take serious knowledge of our Lord Jesus' life. The more we study his course in life and realize

what it cost him to be faithful to the Heavenly Father's will and to the principles of truth and righteousness, the more we may see of the exaltation of his marvelous character.

Jesus did not spare his own life, even though he could have called upon the hosts of heaven to act on his behalf; and he withheld nothing in order that he might do the perfect will of his Heavenly Father. He made no effort to be sensational, that he might attract attention to himself—but quietly and humbly went about his Father's business. He was loyal to the principles laid down in the Law and by the prophets, and "in his mouth was found no guile," or deception. When matters arose concerning the Law and its interpretation he presented full and plain instructions respecting it, holding nothing back. He

declared that all things came from God, and never claimed that anything that he said or did was of himself.

For this, the Apostle explains, he "endured such contradiction of sinners against himself." Opposition came about because of his preaching of the truth—the Jewish religious leaders seeing that the message he proclaimed was contrary to the one they gave. The sinners were those of the Jewish people, who, having a measure of light and divine favor, were not obedient to that blessing. The learned Jews, the Doctors of the Law, the scribes, chief priests, and the Pharisees understood the Law and had experience in it, but they failed to appreciate the spirit of the Law and were out of harmony with it. Our Lord's teachings manifested this fact and led them to take sides against him, even though they often stood in opposition to what they knew to be right.

Yet Jesus realized that the people were blinded and he met the attacks of his enemies with patience, gentleness, kindness, and with an undisputed logic for every question that was hurled at him. He did not back down, however, to those who sought to trap him but often denounced the Pharisees and others as hypocrites, in an attempt to

awaken them to some realization of their wrongdoing. His attempts, unfortunately, were largely unheeded.

The apostle declares that Jesus is the Author and Finisher of our faith, and then urges that in our trials and difficulties as children of God and footstep followers of the Master, we remember the extreme experiences that he endured. We are reminded that the shame and ignominy that was endured was not in vain, but was joyfully accepted as the Heavenly Father's will and for the great joy which was set before him.

We should also gladly walk in his footsteps even as he walked, enduring the experiences that come our way as evidences of God's overruling power and blessing in our lives, and drinking of his cup faithfully even unto death. When we consider the Master's experiences it should make ours seem but light afflictions for a moment that will, if we accept them in the proper attitude of heart and mind, work out "for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."—II Cor. 4:17,18 □

Can We Live Victoriously?

MEMORY VERSE: "Jesus Christ the same yesterday, and today, and forever."—Hebrews 13:8

I CORINTHIANS 15:3-15,58; HEBREWS 13

THOSE who love the Lord may live victoriously and in full assurance of faith that the promises of God which sustain them and the conditions of divine favor that have gladdened their hearts will never change so long as they remain loyal to the Heavenly Father's will. This is true because our Lord never changes.

The child of God who is filled with the Spirit that comes from above shall have little difficulty in being victorious, because his heart is established and his faith rooted and grounded in righteousness. His soul is like an anchor that is sure and steadfast in the truth, and when the trials of life bear down upon him or when the winds of trouble spring upon him he can, in full assurance of faith, turn to God for help and know that he will receive it.

The truth is seldom found among the worldly-wise or

strong-bodied, but on the other hand, even as the Apostle Paul pointed out (I Cor. 1:26-28), "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are." And following this argument the apostle explains that the reason why the truth finds its way to the lowly and despised of this world is that "no flesh should glory in his presence." This is the class that goes forth in full assurance of faith that Jesus Christ IS the same yesterday, and today, and forever.

The worldly-wise are too pre-occupied with their own accomplishments to consider our Lord at this time, but must wait until the future thousand-year kingdom of Christ, when they will be dealt with and will receive lessons that will humble their hearts. In that day the whole world will come to know their Savior and the glory of his unchangeableness.

There are many admonitions surrounding our study text that may assist us in our growth of Christian character—concerning brotherly love, our treatment of strangers, sympathy for others, and our conversation. We are also given the promise that our Lord will never leave us nor forsake us—this being one of the most blessed promises in the entire Word of God,—and it is supported in Old Testament Scriptures as well (Deut. 31:6), “Be strong and of a good courage, fear not, nor be afraid of them: for the Lord thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee.” Keeping this thought in mind, together with the thought of the memory text is indeed strengthening to us, for what greater assurance that we may be victorious in our Christian walk could we have than to know that our Lord will never abandon us in our desire to follow in his footsteps?

And again, the apostle continues (13:6), “We may boldly say, the Lord is my helper, and I will not fear what man shall do unto me.” Fear is one of the greatest enemies that we have to overcome in this life, and it causes untold distress among the human family, as well as among the Lord’s people. We may be sure that there was no fear in the Garden of Eden before sin entered the world; our first parents realized divine protection over them. When sin came in, the whole picture changed, and since then man has become very fearful as a result of his alienation from God. With the child of God this need not be so, for we may boldly say that he is our Helper and we can therefore put away fear. This may require faith in many circumstances, but if we keep this admonition in mind it will help us to become victorious in our consecrated lives.

We must also be on guard regarding what we have learned to be the fundamental doctrines of our faith, even as the apostle said (13:9), “Be not carried about with diverse and strange doctrines.” It is important in the end of this Gospel-Age harvest to be alert and hold fast those doctrines of truth that have gladdened our hearts—keeping the truth pure and simple in our lives. □

Christian Life and Doctrine

The Glorious Resurrection Promise

“The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.”—Isaiah 35:10

ON THE last Sunday in March, even as the swelling buds of the maples, oaks, and sycamores push out into fresh new leaves, and the golden daffodils, the lilies of the valley, and the hyacinths burst into glorious bloom, and the dogwood and myriad fruit trees put forth their fragrant, multi-colored blossoms, millions of professed Christians will celebrate the resurrection of the Lord Jesus from the grave.

For those of us who live in the Northern Hemisphere the coincidence of the season of our Lord's resurrection with the arrival of spring, the emergence of swelling Nature from dormancy into vibrant activity is especially meaningful. It is a season of anticipation, of renewed hope, and of animation. But no matter in what part of the world it is our lot to dwell, this never-failing resurgence of Nature into life is a soul-stirring event, eagerly awaited as the long, dark days of winter give way to the lengthening, life-giving hours of sunlight. It reawakens in our hearts the longing for the wonderful day when the sleeping dead shall hear the voice of the Son of man, and come forth to life.

The Diversity of Hopes

Among the peoples of the world there are many religions and many philosophies, each with its own understanding of

the destiny of man. Many profess belief in the immortality of the soul, the supposedly infinitesimal, invisible, and indestructible particle of life which is thought by some to be the real being, and which in some unexplained form and undefined place continues on forever. Others embrace the thought of reincarnation, in which the individual continues to exist by successively, over the ages, entering the womb of human mothers who give them birth. Others believe in what is known as the transmigration of souls, which is the transforming of creatures in this life to other forms of creatures in the next and, hopefully, on ever rising and happier planes of existence. For others the future state of being takes some form of dark, dismal, and tormented subterranean existence. While for still others that which is called death is not really death at all but leads to a longed-for merging of one's identity into the universal life force.

All cling hopefully and tenaciously to some form of future life; but whatever the form and condition of future existence the thoughts of man may conceive, it reveals man's deep-rooted, universal preoccupation with his final destiny. And as we observe the perplexed and fanciful yearnings manifested in some of these imperfect human concepts, and the dismal and depressing alternatives set forth in others, how glad we are that the Bible tells forth in unmistakable and joyous language the truth of man's ultimate lot, for the faithful sacrificing footstep followers of Jesus, a resurrection to a heavenly home; and for all the remainder of mankind from Father Adam down a coming forth from the grave to be given an opportunity to gain everlasting life on a restored and truly utopian planet Earth.

The Bible Promise Unique

This promise of a resurrection of the dead as it is revealed and defined in the pages of God's Word is unique to Christian teachings; it is found in no other of the world's many religions. No other religion holds the hope of a future

life to compare with the glorious prospect of a joyous, peaceful, everlasting existence for all who will accept of the proffered blessings and obey God's righteous laws. Indeed, the re-establishment of man's at-one-ment with his Creator is a central theme of the Bible and the ultimate purpose of God's loving plan for all mankind.

But even the vast majority of professed Christians greatly misunderstand and underestimate what the Bible promises concerning the resurrection. The generally accepted tenet of nominal Christianity on this point is that one must accept Christ as his Redeemer in this present life, else he is eternally lost. The Gospel Age, it is held, will close in a twenty-four hour Day of Judgment, when Jesus comes in glory to judge the living and the dead. Those who have accepted Christ and who have thereafter lived sufficiently righteous lives will dwell forever in heaven; all others are to be cast into hell, a place of fiery, everlasting torment.

In the teaching of the Roman Catholic Church, even those fortunate enough to be destined to go to heaven must first spend an indefinite period of time in purgatory to be cleansed of every vestige of sin that they might be prepared to enter into the presence of the God of the universe.

This narrow view of the loving character of the Creator of humankind makes no allowance for those countless millions who have died without ever having heard the name of Christ; nor does it make allowance for those many other millions whose understanding of Christ's mission was not responsibly clear. These, it is mercilessly taught, are forever lost.

Resurrection Taught in the Old Testament

The word resurrection does not appear in a single instance in the Old Testament. None-the-less, it has been God's plan from the very beginning to bring the dead forth from the grave; for while the sentence that returned Adam and all his posterity to the dust was indeed just, yet the Great Creator in

his love and mercy was pleased to provide his dearly beloved Son, "the Lamb [the was] slain from the foundation of the world," (Rev. 13:8) to be man's Ransomer and Redeemer, that man might eventually gain happy, everlasting life, having learned through hard experience that the wages of sin is death, and that true and lasting happiness can be had only by obedience to God's righteous laws.

That such has always been God's intention toward his human creation is abundantly indicated in the types and shadows of the Old Testament, such as Abraham's willingness to offer his dearly beloved son Isaac as a sacrifice, picturing the offering by God of his only begotten Son on behalf of mankind. The lamb without blemish which was slain by each family of Israel on the evening preceding their escape from bondage in Egypt, and which played so vital a part in the deliverance, beautifully foreshadowed the sacrifice of the perfect "Lamb of God which taketh away the sin of the world," thus providing deliverance for the world from bondage unto sin and death. (John 1:29) The slaying on Israel's Day of Atonement of animal sacrifices in order to effect at-one-ment between God and his elect people also forecast God's purpose to bring all mankind back into harmony with himself through effective and lasting sacrifice — one that would truly take away sin.—Heb. 10:1-12

"The Ransomed of the Lord Shall Return"

Isaiah wrote of the wonderful blessings that shall be showered upon man in that day when Christ's righteous kingdom is ruling in the earth, and the benefits of the ransom provided by Jesus reach mankind. He said that the desert would blossom as the rose, the eyes of the blind shall be opened, the ears of the deaf shall be unstopped; the lame shall leap, and the tongue of the dumb shall sing. "And an highway shall be there, and a way, and it shall be called The way of holiness; . . . and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon

their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away.” (Isa. 35:1-10) What a joyous time that will be for resurrected mankind!

Through the Prophet Hosea God makes a promise to Israel that also applies to the whole world. “I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction.” (Hosea 13:14) Clearly, this implies a resurrection of the dead. Commenting on this passage in his letter to the church at Corinth, Paul tells us that this glorious event awaits the completion of the church and their glorification. “Then,” he says, “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

After death is swallowed up in victory, the Prophet Isaiah goes on to say, “The Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation.”—Isa. 25:8,9

Another of God’s holy prophets foretold the benefits of Christ’s redeeming work on behalf of the world. Jeremiah tells us that the time is coming when man will no longer die because of Father Adam’s sin; each will then be responsible only for his own misconduct. But all will be provided with the ability to obey God’s righteous laws and thus to qualify for everlasting life. “In those days they shall say no more, The fathers have eaten a sour grape, and the children’s teeth are set on edge. But every one shall die for his own iniquity; every man that eateth the sour grape, his teeth shall be set on edge. . . . I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for

they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." (Jer. 31:29—34) But in order for these blessings to be enjoyed by man, all will have first to be brought forth from the grave.

Awakening the Sleeping Dead

Some 600 years before the promised Redeemer appeared on the scene the Prophet Daniel also foretold the resurrection of the dead. He wrote, "At that time shall Michael [Jesus] stand up . . . and there shall be a time of trouble [in the closing days of the Gospel Age] such as never was since there was a nation even to that same time: and at that time . . . many of them that sleep in the dust of the earth shall awake." (Dan. 12:1,2) We believe that we are now nearing that wonderful day when God's love and mercy through Christ will be manifested to the wondering world of mankind. Indeed, this longed-for time in the experience of man was foretold not merely by one here and there, but "by the mouth of all . . . God's holy prophets since the world began."—Acts 3:21

The entire New Testament might be regarded as a grand dissertation on the resurrection. It speaks in the most positive terms of that wonderful hope which is less openly stated in the Old Testament, but which has always been an essential part of God's plan for man's blessing. The "good tidings of great joy" which shall be to all people that the angel announced to the wondering shepherds on that never-to-be-forgotten night in the hills outside of Bethlehem consisted in the fact that the Savior of mankind had at last come on the scene (the One whose perfect sacrifice would be the propitiation for the sins of the whole world and who would ransom mankind from the grave) thus opening the way for man to regain communion with the Heavenly Father and receive everlasting life.

The Apostle Paul laid great store by the promise and hope of a resurrection. He said that if there were no resurrection of

the dead, then, clearly, we are all entertaining false hopes. He further indicated that the hope of a resurrection rested on the merit of Christ's sacrifice on behalf of mankind, the acceptability of which would be manifested by the coming forth from the grave of Jesus himself after his crucifixion.

"If there be no resurrection of the dead," Paul wrote, "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. . . . Then they also which are fallen asleep in Christ are perished."

This, Paul says, would be an appalling situation! But then he goes joyously on to proclaim that Jesus, on whose sacrifice so much depended, had indeed risen from the dead, thereby guaranteeing our own hope of a resurrection. "But now is Christ risen from the dead, and become the firstfruits of them that slept." Therefore, Paul declares, all mankind shall indeed be brought forth from the grave. "For as in Adam all die, even so in Christ shall all be made alive."—I Cor. 15:13-22

"It Will Not Tarry"

But, say many sincere seekers after truth, it is now almost 2,000 years since our Lord gave his life for the world; it is almost 2,000 years since Paul spoke so reassuringly, so confidently, of a resurrection of the dead; and where is the evidence of the fulfilment of that faraway promise?

Paul tells us that there is reason for the seeming delay in the fulfilment of this hope. He shows that the body of Christ, the church, the little flock, must be selected, tested, proven faithful, and raised, following which the benefits of Jesus' ransom will flow to the rest of mankind in proper order. Thus we find him continuing his discourse to the church at Corinth, "But every man [will share in this glorious resurrection] in his own order: Christ the firstfruits; afterward they that are Christ's at his coming [presence]."—I Cor. 15:23

The Apostle James also helps us to understand the reason for this seeming delay in the receiving by the world of the benefits of Christ's sacrifice. He confirms Jesus' and Paul's statements that God is calling out of the world a little flock to be joined with Jesus in bringing the promised blessings to the world of mankind during Christ's thousand-year kingdom reign, which will begin when the church is complete.

James says, "Simeon [Peter] hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this [after the people for his name, the church, is called out] I will return, and will build again the tabernacle of David which is fallen down; and I will build again the ruins thereof, and I will set it up; that the residue of men [the remainder of mankind other than the church] might seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord, who doeth all these things." (Acts 15:14-17) When the called-out church is completed, James says, then Christ's kingdom, of which David's was a picture, will be set up, so that the resurrected world of mankind may then seek to do the will of the Lord and thus gain everlasting life. James then adds that this was God's purpose for man from the very beginning—there has been no delay in his plans! "Known unto God are all his works from the beginning of the world."—Acts 15:18

"The Hour Is Coming"

For the dead to receive the blessings resulting from Christ's sacrificial work it is necessary that they first be raised from the grave. And this is precisely what Jesus himself has assured us is to occur. Speaking to his disciples, he said (John 5:25-29): "The hour is coming when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself [is the source of life, Rieu]; so hath he given to the Son to have life in himself [be a source of life, Rieu]; . . . 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 damnation [judgment, RSV].”

Traditional understanding interprets this passage as signifying a calling forth to receive instantaneous, on-the-spot judgment—the righteous to be given a heavenly reward, while the unrighteous are consigned to suffering in hell. But this is not what the Bible teaches.

Concerning the faithful footstep followers of Jesus who have died during the Gospel Age, the Apostle Paul informs us that at the second advent of our Lord Jesus these sleeping saints will be raised to be with their Savior, while those of the little flock who finish their course thereafter are thereupon gathered home to their heavenly reward. He writes thus to the Thessalonians: “The Lord [Jesus] . . . shall descend from heaven [at his second advent] with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ [the sleeping saints] shall rise first: then we which are alive and remain [the remaining members of the little flock] shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.” —I Thess. 4:16,17

Paul explains the matter similarly in another letter to the church. He writes, “Flesh and blood cannot inherit the kingdom of God; . . . Behold, I show you a mystery; We shall not all sleep [as have those of the church class who died prior to the second advent of the Lord], but we [the remaining members of the little flock, as we die] shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead [in Christ] shall be raised incorruptible, and we shall be changed.” —I Cor. 15:50-52

The First Resurrection

Only the faithful footstep followers of Jesus are raised incorruptible to a heavenly, spiritual reward, for “flesh and blood cannot inherit the kingdom of God.” The Revelator

calls this "the first resurrection" and says of those who have part in it that "they shall be priests of God, and of Christ, and shall reign with him a thousand years." (Rev. 20:6) The purpose of the thousand-year reign of Christ and the church is to bless all the remainder of mankind, beginning with their being brought forth from the grave. They are not raised from the grave summarily to be consigned to hell, as some believe and teach. Rather, they are brought forth to life here on earth in order that they might have a full opportunity to come back into harmony with their Creator under the firm but loving leadership of Christ and the little flock. The Apostle Paul speaks of this as "the times of restitution."—Acts 3:19-21

Very few, relatively speaking, of earth's billions have had sufficient understanding of the privilege of accepting our Lord's invitation to deny themselves and follow in his steps, and thus seek a place in the heavenly phase of the kingdom of God. Many have died who never even heard the name of Christ, while others have had but a confused idea of what it means to be a Christian. Only the few have heard the message clearly and given themselves wholeheartedly and completely to the Lord, thus joining themselves to that little band "who by patient continuance in well doing seek for glory and honor and immortality, eternal life" in the heavenly realms with their Lord Jesus.—Rom. 2:7

These few have forsaken the way of the world, knowing that if they "suffer with him" they will "be also glorified together." (Rom. 8:17) The faithful among these alone of all the world will receive a heavenly reward and reign with Christ in his kingdom.

In that last touching meeting with his beloved disciples, following their celebration of the passover, one of the comforting promises Jesus left with them related to their heavenly reward. He said, "In my Father's house are many mansions [dwellings, Diaglott]. . . . I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye

(continued on page 38)

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Central Islip	WSNL	Pampa	CATV
Watertown	CATV	Pharr	CATV
Levittown	CATV	Corpus Christi-Athens	
NORTH CAROLINA		CATV & KEDT	
Charlotte	WCCB-TV Channel 18	El Paso	KELP
9:30 a.m.		Del Rio	CATV
Raleigh	WRAL	Dallas	KXTX
OHIO		UTAH	
Lima	WLIO	Salt Lake City	KUTV
Ashland	ACTV-CATV	VIRGINIA	
Cincinnati	WCPO-TV Channel 9	Richmond	WIKI 7:45 a.m.
Thursdays, 1:58 a.m.		WASHINGTON	
Louisville	WJAN	Seattle	KTVW-TV Channel 13
Zanesville	WHIZ-TV Channel 18	1:30 p.m.	
Canton	WJAN	Tacoma	CATV as Programed
Wed. 8:30 p.m.		WASHINGTON DC	WHFV
OKLAHOMA		WEST VIRGINIA	
Tulsa	CATV	Bridgeport	WDTV
Muskogee	CATV	Huntington	WMUL & WCHS
Mondays, 8:00 p.m.		6:30 a.m.	
OREGON		Oak Hill	WOAY-TV Channel 4
Salem	KVDO	Wednesdays, 9:30 a.m.	
La Grande	KTVR	Wheeling	WSTV
PENNSYLVANIA		8:30 a.m.	
Du Bois	CATV	WISCONSIN	
Huntingdon	CATV	Eau Claire	WEAU-TV Channel 13
Philadelphia	WPVI	Fridays 6:30 a.m.	
Pittsburgh	WTAE	Rhineland	WAEO
Sun. 9:30 a.m.		CANADA	
SOUTH CAROLINA		Sault Ste. Marie, Ont.	CATV
Anderson	WAIM-TV Channel 40	Toronto, Ont.	Cable
Mondays, (Time to be announced.)		WEST INDIES	
Ashville	WANC	St. Kitts	ZIZ-TV Channel 5
7:00 a.m.			

SPANISH RADIO BROADCASTS

TEXAS		URUGUAY	
San Antonio	KUKA	1250	Montevideo
ARIZONA			Radio El Espectador
Tucson	KXEW	1600 kc. 8:30 a.m.	Saturdays, 1:30 p.m.

"FRANK and ERNEST"

SUNDAYS UNLESS OTHERWISE NOTED

ALABAMA

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

CALIFORNIA

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

COLORADO

Montrose KUBC 580 8:15 a.m.
Englewood KQXI 12:15 a.m.

DELAWARE

Wilmington WTUX 1290 10:15 a.m.

FLORIDA

Tampa WFLA 970 9:30 a.m.

IDAHO

Coeur d'Alene KVNI 1240 9:15 a.m.
Lewiston KRLC 1350 9:35 a.m.
Sandpoint KSPT 1400 10:15 a.m.

ILLINOIS

Granite City WGNU 920 9:45 a.m.
La Salle WLPO 1220 9:45 a.m.
Rockford WRRR 1330 8:30 a.m.
West Frankfort WFRX 1300 9:15 a.m.

INDIANA

Indianapolis WIBC 1070 8:00 a.m.
Muncie WLBC 1340 7:00 a.m.
Gary-Hammond WJOB 1230 8:30 a.m.

KANSAS

Goodland KLOE 730 7:45 a.m.

KENTUCKY

Bowling Green WLBJ 1410 8:00 a.m.
Louisville WAVE 970 8:15 a.m.
Winchester WWKY 1380 10:30 a.m.

MICHIGAN

Detroit CKLW 800 6:15 a.m.
Grand Rapids WMAX 1480 8:45 a.m.
Saginaw WSGW 790 10:15 a.m.

MISSOURI

Farmington KREI 800 9:00 a.m.

MONTANA

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

NEW JERSEY

Salem WJIC 1510 9:45 a.m.

NEW YORK

Buffalo-Niagara Falls
WHLA 1270 12:00 noon
Kingston WKOT 1550 9:45 a.m.
Patchogue WSUF 1580 9:45 a.m.
Rochester WBBF 950 9:00 a.m.
Mineola WTHE Sat.

NORTH CAROLINA

Beaufort WBMA 1400 9:00 a.m.

OHIO

Zanesville WHIZ 1240 6:40 a.m.

OKLAHOMA

Oklahoma City WNAD 640 10:00 a.m.

Radio Broadcast Schedule

OREGON

Portland KLIQ 1290 9:30 a.m.

PENNSYLVANIA

Allentown WHOL 1600 10:45 a.m.

Pittsburgh WARO 540 12:00 noon

Pottstown WPAZ 1370 12:45 p.m.

PUERTO RICO

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

TEXAS

Hamilton KCLW 10:00 a.m.

Lubbock KDAV 580 9:45 a.m.

Pleasanton KBOP 1380 7:30 a.m.

Shamrock KBYP 1580 10:15 a.m.

UTAH

Salt Lake City KSOP 1370 8:45 a.m.

VIRGINIA

Richmond WIKI 7:45 a.m.

WASHINGTON

Bellingham KPUG 1170 9:30 a.m.

Seattle KAYO 1150 7:15 a.m.

Spokane KUDY 1280 9:30 a.m.

Tacoma KMO 1360 9:45 a.m.

Yakima KUTI 980 7:15 a.m.

WISCONSIN

Milwaukee WEMP 1250 8:45 a.m.

Neillsville WCCN 1370 9:15 a.m.

WYOMING

Sheridan KWYO 1410 12:00 noon

CANADA

Camrose, Alberta CFCW

Corner Brook, Nfld.

CFCB 570 10:30 a.m.

Oshawa, Ont. CKLB 1350 9:45 a.m.

Port au Choix Nfld. CFNW 10:30 a.m.

Port aux Basques, Nfld.

CFJLW 1230 10:30 a.m.

Prince Albert Sask.

CKBI 900 10:30 a.m.

Stephenville, Nfld.

CFGN 910 10:30 a.m.

St. Thomas, Ont.

CHLO 1570 10:45 a.m.

Vancouver, B.C. CJVB 1470 9:45 a.m.

Yorkton, Sask. CJGX 940 10:00 a.m.

VIRGIN ISLANDS

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

MALDIVES ISLANDS

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

PANAMA

Panama City HOQ 1250 10:30 a.m.

SOUTH AFRICA

Johannesburg SWAZI

LUXEMBOURG

Luxembourg Wed. 10:30 p.m.

NIGERIA

Ibadan WNBS Wed. 10:45 p.m.

CEYLON

Radio Srilanka Sat. 9:45 p.m.

URUGUAY

Montevideo Radio El Espectador

MEXICO

Mazatlan XEACE 9:00 a.m.

RADIO TOPICS FOR MARCH

- 2—"Times of the Gentiles" 23—"Hope for a Fear-Filled World"
 9—"The Lord's Witnesses" 30—"Creation And Resurrection"
 16—"Creator and Creation"
-

(Continued from page 31)

may be also.” (John 14:2,3) Yes, the Great Architect has many dwellings, or planes of existence for his various creatures; but in this particular instance Jesus is talking to those alone who have given up their all to follow in his steps; and clearly to these, and these alone, he is promising a heavenly dwelling.

But, as we have noted, this does not mean that all the vast remainder of mankind are eternally lost. By no means, Paul tells us! In writing to Timothy he says that Christ gave himself a ransom for **all**, and that **all** are to be raised from the condition of death to learn obedience to the righteous laws of the kingdom then in operation, and thereby to gain life everlasting. Paul says that “God . . . will have **all** men to be saved, and [in order to] come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time.” (I Tim. 2:3-6) For these, this will be their first real and responsible knowledge of God’s great love for mankind, and of Jesus’ sacrifice on their behalf. And how they will rejoice as they thus come to a knowledge of the truth! How they will delight in the righteous reign of the kingdom!

God Formed the Earth to Be Inhabited

But if these millions to be brought forth from the grave are not to be taken to heaven, what will be their lot? According to the Bible the obedient among them will enjoy everlasting life right here on earth. Indeed, the earth was made for man, and man for the earth.

The Prophet Isaiah long ago wrote, “Thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord; and there is none else.” (Isa. 45:18) And the psalmist tells us that “The Lord . . . laid the foundations of the earth, that it should not be removed for ever.” (Ps. 104:1-5) Yes, God has prepared a

glorious home for man's everlasting and happy dwelling place. This earth is that special mansion prepared by God for his human creatures.—Psa. 115:16

How certain are we that these blessings will reach mankind? Well, as we have seen, God promised them by the mouth of his holy prophets. But to strengthen our faith in those wonderful promises he graciously did much more. Speaking to the Athenians on Mars' hill, Paul explained that God "hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him [Jesus] from the dead."—Acts 17:31

Paul is here saying that Jesus' resurrection from the dead is a guarantee that there shall be a day of judgment—not a twenty-four hour day, but a thousand-year day of trial for the world of mankind. And again, it is manifest that to benefit from the loving ministrations of the kingdom, mankind must first be raised from the grave.

The Testimony of the Gospels

That Jesus did indeed rise from the grave is testified to by all the Gospel writers and by the apostles. In order that the faith of the Early Church should be solidly established Jesus made numerous appearances to his disciples after his resurrection. At the time of Paul's conversion on the road to Damascus, the Lord was seen by Paul as in a vision. That Jesus' sacrifice was acceptable to the Heavenly Father was further indicated by the pouring out of the Holy Spirit on the assembled disciples at Pentecost, and by the power bestowed on the apostles to heal the sick, to speak in tongues, and to understand and interpret the Scriptures.

For those of us who are living at the end of the Gospel Age the Lord has also provided much evidence, not only of Jesus' resurrection to glory with the Father, but also of the fact that he is now present and executing various features of his Father's plan for man's restitution to "that which was lost."

(Matt. 18:11) On one occasion Jesus said that the harvest is the end of the world [age]. (Matt. 9:39) Surely, we have in these last days witnessed a great harvest work in progress; and if this be so, then he who is the Chief Reaper of the harvest would just as surely be present, directing the work. —Rev. 14:14,15

Our Lord also indicated that at his second advent he would provide “meat in due season” for the sustenance of the household of faith. In these last days we have had ample testimony to the fact that the Lord’s people have been abundantly blessed with a faith-strengthening understanding of God’s plans and purposes that had theretofore been absent, thus assuring us, again, of Jesus’ presence, and of his loving interest in his body members.

The Signs of His Presence

On another occasion the disciples asked Jesus how they would know of his second presence, and the end of the age. Among the signs of his presence Jesus indicated the fact that the world would then be experiencing a time of trouble such as had never occurred since “the beginning of the world to this time, no nor ever shall be.” (Matt. 24:21) We believe that we are now in the beginning of the time of trouble foretold by Jesus. And if this is true, then we have another sign of Jesus’ presence. And further, if he is now present, then he must certainly have been raised from the dead. And the fact that he was raised from the dead, Paul said, is a guaranty that there shall be a judgment day in which all mankind will be judged in righteousness after having been called forth from the grave.—II Pet. 3:7,8; Rev. 20:6

Truly, our loving Heavenly Father has generously provided for the strengthening of our faith in his glorious promises on behalf of all mankind. The only question that may arise in one’s mind is, How long, O Lord? How long before the world will receive the blessings?

Well, that is another story, for another time. In the meantime, that the world is rushing toward a violent climax is evident, not only to the Lord's people, but even to the world. But to the world it seems to forebode disaster, while to the Lord's people it is a manifestation of the nearness of the establishment in power and glory of Christ's kingdom, and the raising of the dead, that all the families of the earth may be blessed with life everlasting. For that time, Lord, we continue to pray!

General Convention Bulletin

THE 1975 General Convention to be held at Albion College August 2 through 7 is on the beautiful campus of this small college. For the time of the convention we will be the only group using the modern and convenient facilities.

The living quarters are near the air-conditioned modern cafeteria, which has two dining areas and two serving lines, a fact which reduces the waiting to a minimum.

The auditorium is air-conditioned and the seats are very comfortable. The acoustics are good from almost any position in the auditorium.

One of the nice features of the dormitory arrangement is that there is a bathroom and shower between the rooms, and for those who desire air-conditioned rooms a limited number are available. There are also a number of modern motels nearby.

But more important than any of these things is the fact that many brethren from many parts of the country will be there to provide spiritual refreshment and fellowship.

Plan to attend!



Christian Life and Doctrine

At His Coming

"Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ."—I Peter 1:13

THE grace, or favor, promised to every true follower of the Master is the basis of Christian hope, the mainspring of Christian zeal and vigilance. The full fruition of this hope is to be realized at the revelation of Jesus Christ. Christ's revelation takes place following his second coming. It is not a momentary and terrifying display of divine glory flashed across the sky at the instant of his arrival, but one of the progressive events which transpire during the time of his presence; a revealing accomplished by what the Scriptures describe as a bright shining which occurs as a result of his return.

The beauty of the prophetic teaching on this subject is not apparent to the casual reader of the Scriptures, and is hidden entirely from those whose minds are beclouded by the traditional teachings of the Dark Ages. In the light of the Scriptures, the precious truths pertaining to the Master's second visit to the earth are understandable, and when understood are found to be reasonable and inspiring. The prophecies and promises relating to Christ's coming were not put in the Bible to frighten the reader, but to inspire him. There is no influence in life so potent as the truth, and the clearer the truth becomes to us the more energetic we should be in obeying its precepts.

One of the advantages enjoyed by the Lord's people in the closing years of the Gospel Age is the opportunity of

knowing something of the original languages in which the Scriptures were written. Not that it is necessary for Christians to be Hebrew and Greek scholars in order to comprehend the Bible, but with aid in understanding certain key words of the prophecies now obtainable through Hebrew and Greek concordances, it is possible to gain a clearer knowledge of truths pertaining to events unfolding before us. In the New Testament prophecies relating to Christ's second coming three of these key words appear, and by noting the particular meaning of each and the context in which it is used the whole subject of our Lord's second advent becomes one of simplicity and inspiration. These three greek words are parousia, epiphania and apokalupsis.

Parousia—Presence

The Greek word parousia means "presence," and not "coming," at it is frequently mistranslated in our Common Version Bibles. Through a misunderstanding of the manner of our Lord's return, theologians have erroneously attached the thought of coming to the word parousia, and because of this some Greek dictionaries give coming as a secondary meaning. Careful students of the Bible, however, will not be misguided by false meanings that have been attached to words by those who did not understand the truth.

More important than the opinions of Greek scholars is the inspired use of the word in the Scriptures. In Philippians 2:12 the Apostle Paul employs parousia to contrast his presence with the Philippian brethren with his absence from them, thus furnishing an inspired example of its true meaning. In this passage parousia is properly translated presence. In order that we may see clearly that presence is the real and consistent meaning of this word as used in the prophecies, let us examine each of the several passages in which it is used.

The first New Testament use of parousia is found in Matthew 24:3. The disciples asked Jesus what would be the

sign of his parousia. It is in response to this question that our Lord gave his detailed prophecy of events that would occur at the end of the age, a period which he describes as "the days of the Son of man." (Luke 17:26) Because parousia is mistranslated "coming" in this passage, many students of prophecy have been misled to believe that the fulfilment of the various signs which Jesus mentions would constitute proof that he was soon to come. But when we realize that parousia means presence we see that the fulfilment of the signs betokens the fact that Christ has already returned.

In Matthew 24:37 Jesus compares the days of Noah with the days of his parousia. To use the word coming as a translation of parousia in this text destroys the comparison which the Lord makes. He is not comparing the coming of Noah with his own second coming, but the days of Noah—the days preceding the flood—with the days of his parousia, or presence.

That this is the real point of the Master's lesson is even more apparent when we note Luke's account of the same statement, which reads, "And as it was in the days of Noe, so shall it be also in the days of the Son of man." There can be no question here as to what is meant, and by comparing this statement with Matthew's account we find unmistakable proof that the parousia of the Son of man does not refer to the moment of his arrival, but covers the entire period of his presence.

Christ's Presence

The next use of the word parousia is found in I Corinthians 15:23, where Paul tells us of the two resurrections. He explains that all in Christ are to be made alive, "every man in his own order." He outlines the order of the resurrection as being "Christ the firstfruits; afterward they that are Christ's at his parousia." That parousia is here used by the apostle to cover the whole period of Christ's presence is clearly shown by the next verse, which reads, "Then cometh

the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power." This is the work to be accomplished during the thousand years of Christ's reign, as the apostle goes on to explain in verse 25, "For he must reign, till he hath put all enemies under his feet." It is manifest, then, that the moment of Christ's arrival is not what Paul refers to in verse 23, but rather the fact of his presence just prior to and during his kingdom reign.

Parousia is again used in I Corinthians 16:17, where Paul says "I am glad of the coming [parousia] of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have supplied." Obviously it was the presence of these brethren with the apostle which supplied in his life what was lacking on the part of the Corinthian brethren, hence presence would have been a much better translation of the word parousia than the word coming, as given in our Common Version.

Twice in II Corinthians 7:6, 7 the word parousia is used. In these instances Paul is referring to the presence of Titus, and explaining that not only was his presence a great blessing, but also the fact that he represented the Corinthian brethren, who had conveyed messages of comfort and consolation through him. Here, also, presence is the real thought, rather than coming.

The next appearance of the word in the New Testament is where the apostle is speaking of his own presence among the Corinthian brethren. Paul, writing ironically concerning reports he had heard about himself, says, "For his letters, say they, are weighty and powerful; but his bodily presence [parousia] is weak, and his speech contemptible." (II Cor. 10:10) In this text no other word but presence could possibly be used, and it furnishes a valuable and inspired key as to the real meaning of parousia.

The next text is that of Philippians 1:26. The Common

Version translation of this whole verse is ambiguous, so we give the Emphatic Diaglott and the Revised Version rendering, which is as follows: "That your boasting may abound by Christ Jesus, in me, through my presence [parousia] with you again." It is plain in this case that presence is the real meaning of the Greek word parousia.

Then there is Philippians 2:12, where Paul also refers to his personal presence, and parousia is translated presence.

Standing Before the Lord

The Apostle Paul was a very close student of the Master's teachings, as evidenced by his use of the word parousia in I Thessalonians 2:19, which is the next appearance of the word in the New Testament. We quote: "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his parousia? Much of the beauty of this text is lost through another instance of mistranslation in the Common Version rendering. The word which is translated presence should read "to stand before."

In Luke 21:36 Jesus admonishes his followers to be watchful and prayerful that they might be worthy to stand before him at the time of his presence. A great deal of Paul's first epistle to the Thessalonians deals with the subject of Christ's presence, and events associated therewith, and in the text quoted above he is saying to the brethren at Thessalonica that if they prove worthy to stand before the Son of man at his presence, it will constitute for him a crown of rejoicing.

Paul continues his admonition to the brethren in the third chapter of I Thessalonians, and again uses the word parousia. The Common Version mistranslates it coming, but the word presence is better when considered in the light of what Paul is saying. In order to grasp his full thought we quote verses 12 and 13: "And the Lord make you to increase

and to abound in love one toward another, and toward all men, even as we do toward you: to the end he may stablish your hearts unblamable in holiness before God, even our Father, at the parousia of our Lord Jesus Christ with all his saints."

In chapter 4, verse 15, Paul furnishes additional information relative to the time of Christ's presence, saying, "For this we say unto you by the word of the Lord, that we which are alive and remain unto the parousia of the Lord shall not prevent them which are asleep." It is only a mistaken view of our Lord's return that calls for the word coming as a translation of the parousia in this text. Obviously, the word presence fits just as well, and even better.

In the concluding admonitions of his first letter to the brethren at Thessalonica, Paul once more uses the word parousia. He indicates that he was praying for the preservation of the church; that it be preserved blameless, "unto the parousia of our Lord Jesus Christ." (1 Thess. 5:23) Presence would be a much better translation than coming in this instance as in others, and would make the text harmonize with other prophecies which show that the true church would still exist upon the earth in the flesh during the early period of Christ's second presence.

Paul Corrects a Misunderstanding

Paul's first letter to the Thessalonians made it so plain that the early period of Christ's parousia, while known to the church, would come upon the world as a thief in the night, that some of the brethren concluded, and were teaching, that Christ had already returned. Hearing of this, Paul wrote another letter in which he corrects that misunderstanding. In this second letter we find the next use of the word parousia. He writes, "Now we beseech you, brethren, by the parousia of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind,

or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand."—II Thess. 2:1, 2

Contrary to the methods used by many modern students of prophecy, Paul did not refute the claim that Christ had already come by observing that the earth was not on fire, or that other cataclysmic upheavals of nature were not occurring. Paul knew that the brethren had properly understood his first epistle with respect to the invisible manner of Christ's presence, so the argument he presents in his second epistle to prove that the parousia had not already begun was merely that there were other prophetic events which must first be fulfilled.

He then tells of a great falling away from the faith, and the development of an antichrist system, which he describes as the "man of sin," "the mystery of iniquity." The growth and reign of the antichrist, the counterfeit Christ, are now historical facts for which we no longer need to wait. Indeed, as we follow through with Paul's lesson, we find that he furnishes what, in our day, constitutes irrefutable evidence that Christ has returned. In verse 8 of the chapter, he tells us that the antichrist system would be destroyed by the "brightness of his parousia."

Luke 17:24 quotes Jesus as saying, "For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day." The word translated lightning means bright shining, and Jesus is telling us that there is to be a bright shining, or enlightenment, come to the world as a result of his presence. (Matt. 24:27) The prophecy of Daniel 12:4 refers to this in less symbolic language, saying, "Knowledge shall be increased."

Both Daniel's and Jesus' prophecies are in agreement with Paul's statement concerning the brightness of Christ's parousia, and that the brightness, or bright shining of

Christ's presence, is one of the causes contributing to the destruction of the antichrist. This is the prophetic way of explaining to us that the sinister antichrist system of papacy cannot continue to stand under the light of the increasing knowledge of our day. Regardless of what temporary moves may be made, it is clear that superstition is being destroyed, and the priest-ridden peoples of Europe and the world are gradually being set free under the increasing light that is shed by Christ's parousia.

James Admonishes the Brethren

In the Epistle of James, the word parousia is used twice. (chapter 5, verses 7 and 8) In keeping with the methods of Jesus and the other apostles, James also uses the truth pertaining to Christ's second presence and the establishment of his kingdom as the basis for encouraging the brethren to be faithful. A study of this passage indicates that presence is the real thought of the apostle, and not the moment of Christ's return—that parousia here, as elsewhere, should have been translated presence, and not coming.

One of the best proofs afforded us in the Scriptures that the word parousia really means presence and not coming is the manner in which it is used by the Apostle Peter in his second epistle, chapter 1, verse 16. The apostle is referring to his experience on the Mount of Transfiguration, when Jesus was present with the three disciples, and they witnessed a very outstanding manifestation of divine power. He describes it as the "power and parousia of our Lord Jesus Christ." No other translation of the word parousia except presence conveys the apostle's real thought in this text. Professor Rotherham noticed this, and it made him decide that parousia could mean nothing but presence, hence throughout his latest translation he renders parousia by the word presence.

Having opened his second epistle with an exhortation to

faithfulness in view of the Christian's hope of reigning with Christ during his presence, the apostle comes back to the subject in the closing chapter—chapter 3. Verse 4 reads, "And saying, Where is the promise of his parousia? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."

Much depth of meaning is lost in this passage by the mistranslation of parousia to read coming. Peter is not saying that anyone would deny that promises had been made that Christ would return. The point he is making is that some would deny the fact of Christ's presence after it had become a reality.

In this same third chapter, verse 12, Peter uses the word parousia again, saying, "Looking for and hasting unto the parousia of the day of God [Jehovah], wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." Presence in this text also gives us a clearer understanding of the Apostle's real thought. Incidentally, it is interesting to note that in this passage the apostle tells us that the present heavens and earth are destroyed in the presence of the day of God (Jehovah). Some have found it difficult to believe that Christ is already present because of the widespread trouble and suffering in the earth. There is, however, no disharmony of thought in this respect when we realize that Christ is present as the arm of Jehovah in order to accomplish the overthrow of Satan's world, which occurs during the early period of the parousia.

The last New Testament use of the word parousia is by the Apostle John. (1 John 2:28) John, like the other apostles, couples the importance of Christian steadfastness and faithfulness with dispensational truth. He encourages the brethren, as little children, to abide in Him, that they may not be ashamed before him during his presence. This is the same thought expressed by Jesus in a text previously quoted (Luke 21:34-36) Comparing it with the Master's

exhortation, it becomes evident that John is referring to the early period of the second presence, rather than the time of Christ's immediate arrival.

We see, then, after examining all the passages in which the word *parousia* appears, that its real meaning is presence. Its use in these prophecies and promises describes the fact of our Lord's presence. It contains no thought of a particular length of time. Whether Christ's presence is of long or short duration and what occurs during the time he is here must be determined from the examination of other Greek words pertaining to the subject.

Epiphania—Manifestation

One of the Greek words used in New Testament scriptures relating to the period of Christ's presence is *epiphania*. Professor Strong gives the meaning of this word as "manifestation." It has associated with it also the thought of brightness, or bright shining, which indicates a manifestation by means of bright shining. This Greek word is not used in the prophecies to designate any particular time of the Lord's *parousia*. The only manner in which it may indirectly indicate time, is in the fact that the manifestation of Christ's *parousia* or presence is progressive.

In II Thessalonians 2:8 Paul uses both *parousia* and *epiphania*, and in this inspired use of the two words is revealed the manner in which they are related to each other in the prophecies. The apostle speaks of the *epiphania* of Christ's *parousia*, which, in English, would mean the bright shining, or manifestation, of Christ's presence. Thus we see that *parousia* denotes merely the fact of Christ's presence, and that *epiphania* relates to the manner in which Christ's presence becomes known, and also to its effect upon people and institutions.

Christ's *parousia*, we believe, became a reality in 1874. Shortly thereafter the bright shining of his *parousia*, illumi-

nating the prophecies of the Scriptures, manifested the fact of his parousia to faithful watchers in Zion. The epiphania, or brightness of Christ's parousia, has continued and increased since that day, manifesting to thousands of the Lord's people that Christ has returned. As yet, however, mankind in general is unaware of Christ's presence. It is true, the world is affected by the bright shining—affected to such a degree that there is increasing confusion among men and the institutions of men. This bright shining of Christ's presence is already beginning to cause the tribes of the earth to mourn. They see the result and experience the turmoil precipitated by the epiphania of the parousia, but as yet are unaware of the real cause of earth's trouble.

As the bright shining continues, however, it will eventually manifest the fact of Christ's presence to all mankind. Thus we see that while there is progression in the events associated with the bright shining of Christ's presence, the word epiphania itself is not used in the Scriptures to designate or set aside a particular period of time. We are not to understand, therefore, that the word parousia describes merely an early period of Christ's presence, and that epiphania applies to a second period. Christ's parousia is the entire period of his presence, and epiphania (bright shining) is the manifestation of his presence. Without this bright shining manifestation, neither the church nor the world would ever know of the parousia.

The word epiphania appears only six times in the New Testament, one of which we have already considered in II Thessalonians 2:8. The remaining are as follows:

I Timothy 6:14: "That thou keep this commandment without spot, unrebukable, until the appearing [epiphania] of our Lord Jesus Christ."

II Timothy 1:10: "But is now made manifest by the appearing [epiphania] of our Savior Jesus Christ, who hath brought life and immortality to light through the Gospel."

This text refers to the brightness of Christ's first advent, and that as the great Lightgiver he brought life and immortality of light. The result at that time was limited to the church, even as the bright shining of his second parousia is, as yet, known only to the church.

II Timothy 4:1: "I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing [epiphania] and his kingdom." Note that the apostle here associates Christ's epiphany with his kingdom, thus proving that the bright shining of his presence continues throughout the entire period of his presence.

II Timothy 4:8: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing [epiphania].

Titus 2:13: "Looking for that blessed hope, and the glorious appearing [epiphania] of the great God and our Savior Jesus Christ."

Apokalupsis—Disclosure

The inspired writers of the New Testament often used the Greek word apokalupsis in their references to Christ's parousia. Professor Strong defines apokalupsis as meaning "disclosure." In our Common Version it is most frequently translated "revelation." It appears to be more limited in meaning than does the word epiphania, which not only denotes a manifestation, but indicates the manner in which it occurs; that is, by means of a bright shining.

Only from the standpoint of the increasing revelation of our Lord's presence, first to the church and then to the world, does the word apokalupsis in any sense relate to time. It is not used in the Scriptures with reference to a limited period of Christ's parousia, but to the entire period of his presence, including the thousand years of the kingdom reign. The prophecies show that the full apokalupsis,

or revelation, of the glory fills the whole earth as the waters cover the sea. That will be the time when "the glory of the Lord shall be revealed, and all flesh shall see it together."
—Isa. 40:5

It was the bright shining of Christ's parousia that revealed his presence to the Lord's people soon after it became a reality. It is the bright shining of the parousia that will reveal his presence to increasing numbers until all in the millennial kingdom will become acquainted with the fact that he has returned and is the reigning King of earth.

Apokalupsis appears a number of times in the New Testament with relation to the second presence of Christ. One instance is that of I Corinthians 1:7, which is simply a reference to the waiting of the church for the revelation (apokalupsis) of our Lord Jesus Christ.

I Peter 1:13 uses the word apokalupsis in an exhortation to soberness and a steadfastness of hope until the revelation (apokalupsis) of our Lord Jesus. In the 7th verse of the same chapter, apokalupsis is translated "appearing," and here also Peter is admonishing the church to Christian faithfulness until the revelation of Jesus Christ.

A very interesting use of apokalupsis is found in I Peter 4:13. It is here that the apostle speaks of the exceeding joy to be experienced by the faithful overcomers when the glory of Christ is revealed. What is this exceeding joy? Turning to Romans 8:19 we find the answer. Paul uses the word apokalupsis in reference to a blessing that is coming to mankind during the time of Christ's kingdom. He says, "For the earnest expectation of the creature waiteth for the manifestation [apokalupsis] of the sons of God." The sons of God are those who, as mentioned by the apostle in the 17th verse, suffer with Christ, that they may be glorified together with him.

A further confirmation of God's plan for the church to

share in the glory of Christ when that glory is revealed to the world is found in II Thessalonians 1:7, which reads, "And to you who are troubled rest with us, when the Lord Jesus shall be revealed [apokalupsis] from heaven with his mighty angels." Jesus mentions this same great event which occurs during the time of his parousia, saying, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations."—Matt. 25:31, 32

What a joyful experience it will be when all the faithful members of the church, glorified together with Jesus, will be revealed to the world as judges, priests, and kings, to direct the affairs of the people for a thousand years, and to dispense the rich blessings of life and happiness promised by the Heavenly Father, and guaranteed by the shed blood of the Redeemer! Not until this work is entirely consummated will the full scope of the apokalupsis of Christ's parousia be fully uncovered, disclosed, and completely manifested to all. □

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British Section

The Cross

WE REALISE that many have died on a cross, but our Lord's death was the only one in which the victim was entirely innocent, holy, harmless, undefiled, entirely unworthy of a death sentence. He was the only one, therefore, whose dying was voluntary; the only one who needed not to die, had he so willed it.

Why, then, did our Lord die? First let us note the existence today of extensive suffering in the world, and the reign of sickness, sorrow, pain, and death are obvious and undeniable facts. We all know something of the sad reign of sin and death. Whom has it not touched? What circle has it not invaded? What home has it never entered?

There is no flock, however watched and tended,
But one dead lamb is there;
There is no fireside, howsoe'er defended,
But hath one vacant chair.

And no power of man can bring the reign of death to an end. No mere philosophy can do it, no ordinary march of civilisation, no discoveries of science, no changes in earthly, man-made governments can abolish the process of sin and pain and death. Nothing but the almighty power of God will suffice.

The Scriptures reveal that by the disobedience of one man (Adam) sin entered into the world, and death by sin. But we rejoice to know that by one man (Christ Jesus) comes the resurrection of the dead. So we behold the Lamb of God who taketh away the sin of the world. He is the channel of blessing, the very hub around which the Heavenly Father is pleased to have his great plan and purpose revolve.

The theme of Jesus at all times was, "Lo I come to do thy will, O God"; and the Father's loving purpose as expressed in I John 4:10 was, "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation [or satisfaction] for our sins." Also in

I John 2:2, "And not for ours only, but also for the sins of the whole world."

God's dear Son, in his pre-human condition, joyfully accepted this offer made to him of being a co-labourer with his Father on behalf of the poor dead and dying world. He therefore left the heavenly court. He willingly laid aside that heavenly glory which he had next to the Father; in due time was born in the flesh, and subsequently became the man Christ Jesus. He who was rich for our sakes became poor, that we through his poverty might be rich.

At thirty years of age he made a full consecration unto death. His ministry and sacrifice continued, as from Jordan to Calvary he poured out his very being unto death. This sacrificial walk was consummated on the cruel cross, where he gave up his life—a "ransom for all."

Death, which so sadly and surely affects the whole human race, is the logical and legal penalty for sin; not only because it has been plainly declared in

God's Word, but also for reasons grounded in the divine character—even the righteousness of Jehovah. "The wages of sin is death," and the sinfulness of sin cannot be ignored. The penalty of death, therefore, upon the race, condemned through Adam, could not be lifted without a "ransom," a "corresponding price"; for the one (Adam) created perfect afterwards sinned, and brought death to himself and to all his posterity.

"For since through a man [Adam] there is death, through a man [Christ Jesus] also, there is a resurrection of the dead; for as by Adam all die, so by the Anointed also, will all be restored to life." (I Cor. 15:21, 22, Diaglott) "Ye were not redeemed [or set free by payment of a price] with corruptible things, as silver and gold, . . . but with the precious blood of Christ."—I Peter 1:18,19

Our Lord died by means of crucifixion between two criminals. This would doubtless mean to him the depth of humiliation. Every noble and pure-minded Christian prizing purity in his own heart would find it specially detestable to be so misunderstood as to be numbered with transgressors, murderers, thieves, criminals—actually accounted to be one of them.

How Jesus must have loathed sin! How utterly he was opposed to it, in every sense of the word! From the Heavenly Father's standpoint this permission that his beloved Son should be thus numbered with the transgressors was evidently to be a demonstration to angels and to men of his Son's loyalty of heart under the most extreme and severest of tests. And Jesus humbled himself unto death, even the death of the cross.

It would seem that it was not so much the shadow of death that confronted our Lord so prominently, but the shadow of the cross—the shame, dishonour, ignominy, defilement of the cross. One who hangs upon a cross is accursed of God, and is one that defileth the land. (Deut. 21:22,23) "Cursed is every one that hangeth on a tree."—Gal. 3:13

Thus Jesus demonstrated not only his willingness to die, but his willingness to die in the most despicable manner. He demonstrated thereby his full self-renunciation, the complete deadness of his own will, and the thorough aliveness of his own heart and mind to his Father's will.

Here is a sublime lesson for us! Full self-renunciation; full consecration; the complete deadness of our own will.

Denying self until there is no self. Complete self-denial, and the thorough aliveness of our own heart and mind to our Father's will. There is no room for self-pity, because self is to be dead.

And should we suffer as a Christian, should we be persecuted, should we be reviled (or abused in language) as Jesus was, on no account may we revile or join the ranks of the persecutors; that is unthinkable. We must not even take offence, because self is to be denied utterly.

As we visualise our Lord upon the cross, after having faithfully completed his sacrificial walk from Jordan to Calvary, we recall that though he were a Son yet learned he obedience by the things which he suffered; and being made perfect, or complete, he became the cause, or channel, of eternal salvation unto all them that obey him. (Heb. 5:8,9) Jesus was completed through sufferings, and he was faithful in bearing his cross.

Are those who follow Jesus expected to bear a cross? Yes, because Jesus said, "Whosoever doth not bear his cross, and come after me, cannot be my disciple."—Luke 14:27

What does "bearing the cross" mean for us? It involves

our doing God's will under unfavourable conditions. If everything within us and around us was in complete harmony with his kingdom, the doing of God's will would not be a cross. But doing the divine will against the oppositions of the world, the flesh, and the Adversary—this is indeed a cross.

In our Lord's case, his doing God's will amidst evil brought to him envy, hatred, malice, abuse, persecution, crucifixion, death. Our crosses come to us also as a result of our doing the Father's will under unfavourable conditions—not merely by saying we approve of God's will, but by doing his will, day by day. On this account do others manifest towards us coldness, resentment, bitterness, malice, abuse? Well, continue to bear the cross!

Persevere in doing the will of God, even though conditions are unfavourable. Take up your cross daily. We are not to take it up one day and put it down the next; and we are to be faithful in cross-bearing against all opposition, maintaining our willingness to stand firmly for the Lord and for the truth, and for every principle of righteousness—meekly, humbly, yet firmly. We are to let our light shine before men. We are to speak the truth in love and thereby grow in

Christlikeness, fulfilling the words of Philippians 2:15, 16 by shining as lights in the world and holding forth the Word of life.

We are to do the Father's will no matter what the cost to us. Earthly friendships may be broken, or enmities enkindled, or evil words spoken against us falsely for Christ's sake. No matter at what self-denial or self-sacrifice, we should continue to bear the cross, being fully conscious of our Lord's words, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." —Matt. 7:21

The Scriptures exhort us to be faithful. Indeed, we are to be faithful ambassadors of Jesus Christ in a most wonderful ministry. "All things are from that God who has reconciled us to himself through Christ, and has given to us the ministry of the reconciliation; namely, that God was by Christ reconciling the world to himself, not counting to them their offences; and has deposited with us the Word of reconciliation. On behalf of Christ, therefore, we are ambassadors; as if God were inviting through us, we entreat, on behalf of Christ, be you reconciled to God. (II Cor.

5:18-20, Diaglott) This is a marvelous and a joyful service!

Our Father has foreknown and foretold that during the Gospel Age comparatively few of the whole human race will be reconciled, or brought into at-one-ment with him. Be that as it may, the point at issue is that if God has deposited with us the Word of reconciliation we are ambassadors of Christ. And our ambassadorship is to continue throughout our earthly pilgrimage.

There is to be faithfulness unto death. Then, passing over into the glorious heavenly phase of the kingdom and being actually partakers of the divine nature with our glorified Lord and Head, we may rest from our labours (previously made difficult because of the frailty of human nature), yet our works will follow us.

Whoever will now grow in Christlikeness, faithfully exercising his ambassadorship, not shunning to declare the whole counsel of God, will surely know something of the sufferings of Christ, and will be able to say, "The reproaches of them that reproached thee are fallen upon me." Jesus did faithfully bear witness unto the truth, and he proved his loyalty in connection with it; and we are exhorted to do the same.

Let none of us suffer as a busybody. If we do, it is not the cross to which Jesus refers. But suffering as a Christian, suffering with Christ, suffering because we are doing our Father's will against all the oppositions of the world, the flesh, and the Adversary—this is bearing the cross.

"Whosoever doth not bear his cross and come after Me, cannot be My disciple." We have a wonderful Leader, whom we are to follow. And it is a joyous privilege to follow, looking unto Jesus, the starter and finisher of our faith, who, for the joy that was set before him, endured the cross, disregarding the shame, and is set down at the right hand of the throne of God.

And we are exhorted to consider him attentively who endured such opposition from sinners, so that we may not be wearied and discouraged in our minds. We have not yet resisted unto blood, striving against sin, as did Jesus and many of the noble ones of old. Indeed, by comparison, we suffer very little.

Do we at times complain, and become weary and discouraged? Consider Jesus attentively. Study and meditate upon his course of action; also how and what he overcame by the power of the Holy Spirit. Consider also his sublime words of instruction

to us, his gracious words of encouragement, and his wonderful promises to help.

We cannot of ourselves, in our own strength, carry the cross, but with the Lord's help we can. With renewed determination and zeal, let us deny self utterly; take up our cross daily and follow Jesus, demonstrating absolute loyalty of heart under extreme and severe tests, manifesting full self-renunciation, full consecration. We are to be completed (as new creatures) through sufferings, even as Jesus was completed through sufferings.

Jesus, our faithful Leader and victorious Forerunner, now beyond the veil, awaits our arrival. Our beloved Lord and Head, also the greater part of his body members, have successfully finished their course—faithful unto death. The end of our pilgrim journey is almost in sight. "Be thou faithful unto death," said Jesus, "and I will give thee a crown of life."

The consummation, if we are faithful, will mean joint-heirship with Jesus in glory. This is the greatest position in the whole universe that we could ever hope to attain. It will include sharing the glory of God with his dear Son forever and ever, being made partakers of the divine nature. □

Vineyard Echoes

Dawn Film Service

TELEVISION films have played a very important role in the witness work carried on by The Dawn. The distribution of our films to television stations is carried on by two agencies: Modern Talking Pictures, which is a private concern, and The Dawn Film Service, which is a part of The Dawn but operated from California. In addition to providing film to the television stations, both agencies provide a film library. Film is supplied on loan to any group who can provide the facilities for the showing of the film. Groups who request our films include churches, schools, service clubs, hospitals, nursing homes, institutions, libraries, etc.

In the past the demands for these films from groups has been rewarding. Modern Pictures, during 1974, has provided films for 2,628 showings to a total audience of 108,468 people. This performance has been possible because of a national advertising program.

The activity of The Dawn Film Service, in the past, has been on a considerably smaller scale, because of no national advertising. Last year, however, The Dawn Film Service was listed in the "Educators Guide to Free Films." This catalog of free educational films is available to every school and library in the United States, and in addition, of course, it is available to many other institutions and groups.

As a result of this listing, the Dawn Film Service has been literally swamped with requests for our films. By the first of December the number of films requested exceeded 2,000.

This tremendous upward surge in activity has necessitated a rapid expansion in facilities and a real extension of effort by

the brethren to keep abreast of the requests for film. The sacrifices of these brethren are much appreciated.

An analysis of 284 requests shows that 194 come from schools. An interesting letter from a school in Altus, Oklahoma, states that it has a closed circuit full color TV facility and that the film would be seen by all the elementary schools, junior highs, and high schools, as well as 7,000 homes in the community that are on the same cable service. We are sure that there are many other arrangements like this throughout the country. Of this same groups of requests, 29 churches of many different denominations have requested films. It would be impossible to give an effective witness to many of these groups in any other way than through a film presentation.

We rejoice with all the brethren who are associated with this work for this additional opportunity to proclaim the message of the kingdom. □

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MARCH SPECIAL: On Sunday, March 16, "Frank and Ernest" will discuss a topic of interest to many. Attractive circulars will be available for announcing this program, and you are invited to send for as many as you can use. They are free. Address your request to: **THE DAWN**, East Rutherford, New Jersey 07073

Speakers' Appointments

MINISTERING THE GLORIOUS GOSPEL OF CHRIST

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

S. ALLEN		Orlando, FL	11
New London, CT	March 16	St. Petersburg, FL	12
K. FERNETS		New Orleans, LA	14
Baltimore, MD	March 9	Houston, TX	16
P. HATGIS		Lake Charles, LA	17
New Brunswick	March 9	Shreveport, LA	18
E. HERRSCHER		Kansas City, MO	20
Lamesa, TX	Feb. 28	St. Louis, MO	21
Lake Charles, LA	March 2	Indianapolis, IN	23
Miami, FL	8-10	Pittsburgh, PA	24
Louisville, AL	14	E.K. PENROSE	
Birmingham, AL	16	Oklahoma City, OK	March 2
Oklahoma City, OK	20	Durant, OK	4
Albuquerque, NM	23	Weatherford, TX	5
G. JEUCK		Austin, TX	6
Catawissa, PA	March 16	Livingston, TX	7
A. KRUMPOLT		Houston, TX	9
Buffalo, NY	March 30	Dallas, TX	10
K. NAIL		Shreveport, LA	12,13
Pottstown, PA	March 9	Brinkley, AR	14
Detroit, MI	22,23	Nashville, TN	16
J. PANUCCI		Columbus, OH	17
New Haven, CT	March 9	L. POST	
G. PASSIOS		Allentown, PA	March 9
Sayville, NY	March 2	R. SURACI	
H. PASSIOS		Hartford, CT	March 16
Louisville, AL	March 2	F. WASSMANN	
Miami, FL	7-10	Philadelphia, PA	March 16

BRITISH SPEAKERS' APPOINTMENTS

E.T. NADAL		W.F. READER	
Newport	March 1	Latchford	April 26
Hull	May 3	Portrush	May 24-26
Dewsbury	10	R.E. ROBINSON	
Portrush	24-26	Portrush	May 24-26
T.H. PATERSON			
Portrush	May 24-26		63

Conventions

COVINA, CA, MARCH 2—Covina Woman's Club, 128 S. San Jose Ave. Elaine L. Redeker, 5554 N. Pal Mal Ave., Temple City 91780

MINNEAPOLIS, MN, March 2—2601 Fillmore St. N.E. Mrs. Mike Nekora, 2601 Fillmore St., N.E. 55418

MIAMI, FL, March 8-10—Florida State Annual Convention, Miami Women's Club, North Bayshore Drive at 17th Terrace. Mr. Don Roark, 6482 SW 39 St. 33155

FRESNO, CA, March 15,16—Knights of Columbus Hall, 2540 E. Floradora Ave. Mrs. Larry Smith, 4450 E. Santa Ana. 93726

CINCINNATI, OH, March 16—2850 Dunaway. Mr. John Slavich, 126 S. 22 St. Richmond, IN 47374

DETROIT, MI, March 22,23—Pre-Memorial Convention. Armenian Cultural Bldg., 22001 Northwestern Highway near Southfield Freeway, Southfield, MI. Mr. Frank Nemesh, 25354 Cunningham, Warren. 48091

WILMINGTON, DE, March 22,23—Pre-Memorial Convention. Springer Jr. High School, 2220 Shipley Rd., Concord Manor. Immersion service included. Mrs. Peter Kolliman, 404 W. 31 St. 19802

CHICAGO, IL, March 23—Masonic Temple, 5362 W. Chicago Ave. Mr. George Tabac, 900 Brentwood Drive, Bensenville, IL 60106

BUFFALO, NY, March 30—Unity Temple Lodge, 1940 Niagara St. Mr. Stanley Borowiec, 1329 Bay View Rd., Hamburg, NY 14075

GARY, IN, March 30—Hobart YMCA, 601 W. 40 Place, Hobart, IN. Mr. John Ulicni, 6703 Tyler St., Merrillville, IN 46410

LOS ANGELES, CA, March 30—933 S. Hoover St. Mr. A. W. Abrahamsen, 710 S. Hobart Blvd. # 207. 90005

BOISE, ID, April 18-20—Owyhee Hotel. Mrs. Elton Pigg, P.O. Box 841, Meridian 83642

AGAWAM, MA, April 20—Valley Bank Tower, Bay State West, 1500 Main St., Springfield. Mrs. Edward Zielinski, 232 Shoemaker Lane, Agawam 01001

CLEVELAND, OH, April 20—Masonic Temple, 3615 Euclid Ave. Mrs. Evelyn Doran, 3442 Monticello Blvd., Cleveland 44121

PATERSON, NJ, April, 26,27—YWCA Bldg., 185 Carroll St. Mr. M.J. Koterba, 29 Mt. Pleasant Ave., Wallington 07057

HARTFORD, CT, May 4

ROCHESTER, NY May 18

CHICAGO, IL, May 24-26—Memorial Day Convention

NEW YORK-ALLENTOWN, PA, Joint Convention, June 7,8

WINNIPEG, MAN., June 28,29

ALBION, MI, General Convention, Aug. 2-7