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The Dawn

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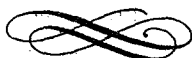
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Highlights of Dawn

Man Fails-- But God Has a Plan

"And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish [fill] the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so. And God saw everything that he had made, and, behold, it was very good. And the evening and the morning were the sixth day."—Gen. 1:26-31

MAN was and is the highest of God's earthly creatures; and indeed was made in the image of his Creator. He had the ability to reason, and to receive instructions from his Creator, and to carry them out. It will be noted that God gave no instruction to the lower orders of his earthly creatures, but he did to man because his human creatures were capable of understanding those instructions and of acting

upon them. This is one of the evidences of his having been created in the image of God.

God did not give his human creatures a great many instructions, but those he gave were comprehensive and far-reaching. He was to reproduce his species until the earth was filled with his progeny. He was to subdue the earth, and to have dominion over it, and over all the lower forms of living creatures that moved upon the earth.

Obedience Tested

And in all this the Creator expected his human creatures to be loyal to him. He planted a garden for them "eastward in Eden," and in this garden every provision was made for sustaining their life—including the "tree of life." There was also the tree of the knowledge of good and evil of which man was forbidden to eat. The penalty for partaking of this tree was to be death—"In the day that thou eatest thereof thou shalt surely die."—Gen. 2:17

The sad story of disobedience is well-known to all Bible believers, and to millions who are not. Our first parents did disobey God's command, and the sentence of death fell upon them. And the unique fashion in which this penalty is stated is very revealing. Unto the woman the Lord said, "I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee."—Gen. 3:16

To Adam God said, "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return."—Gen. 3:17-19

Birth Pangs Continue

These words of condemnation fell upon the ears of our first parents more than six thousand years ago, and the realities which they describe continue to blight the full happiness of the human race. While man, with his inventive genius, has devised machinery which takes away some of the toil from his daily tasks—in limited areas of the earth, that is—yet there has been no amelioration of the pains associated with childbirth, apart from pain-killing drugs or modern anesthesia. The “travail of birth” is still the unhappy lot of most women who bear a child, which is a living testimony to the truthfulness of the Word of God.

It is well to note in passing that neither the pains associated with childbirth, nor the “sweat of face” required to eke out a living from the unfavorable elements of earth, are the real sentence of death, but merely given in connection with that sentence. The sentence of death is couched in that well-known expression, “Dust thou art, and unto dust shalt thou return”; and how true it is that now, more than six thousand years after this sentence fell upon Adam, and by heredity upon the entire human race, death is still reigning, and dying humans are still returning to the dust!

Man has not been able to escape this sentence; nor has he been successful in ruling over the earth, and subduing it. While the Lord has allowed man to pursue his own ways almost entirely without interference, yet there have been times when he intervened to halt the downward course of his fallen dying creatures. Once he did this by destroying all but eight persons by a flood of waters.

God also interfered with man's plans in connection with the attempted building of the tower of Babel. (Gen. 11:1-9) The motive for building this tower is clearly stated in the account: “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." (vs. 4) But God did not want the people held together, and to make a great name for themselves, so he confounded the language of all the earth and did "scatter them abroad upon the face of all the earth."—vs. 9

This might well have been an attempt to establish a centralized government that would hold all people in control. Man was given dominion over the earth, and over the lower animals, but not over one another. Although human wisdom throughout the ages has made many attempts to establish world governments, or empires, none of these attempts have fully succeeded, and to the extent that they have, the people have been oppressed.

Man Has Tried

Throughout the centuries of human experience the Lord has permitted man to try every conceivable form of government he could devise for the betterment of his condition, but none have worked out satisfactorily. God even gave the Jewish people an opportunity to gain life through obedience to his law, but in this they failed on account of their inherited imperfections.

It has been said that almost any form of government would work well if those in control were the right sort of people—capable, unselfish, kind, understanding, and just. But this is where the difficulty has been. There have been none to occupy the seats of authority in government who have possessed these traits to a sufficient degree to assure all the people under their control that justice would be meted out to them under all circumstances, and that they would be treated as though they were fellow humans with their rulers. Most of those who have been in positions of authority have been more anxious to rule than to bless.

There have been monarchies, and dictatorships. There have been republics. There have been church-state governments. In ancient Israel God established a theocracy, and

even this failed—more miserably, perhaps, than many other forms of government by which segments of the human race have been ruled. Certainly it is safe to say that none of the rulers of earth have had the vision to exercise dominion over the earth and subdue it, rather than to dominate and subdue their fellow men.

Science and Invention

Coming down to the era of science and invention, that period in human experience characterized by the prophet, "increase of knowledge," we find that the story of human failure continues. True, man has accomplished a great deal along some lines. The standard of living has been raised in a small portion of the earth. Through the use of improved hygienic methods of infant care and increased knowledge in medical skills in other fields, the average length of human life has been considerably increased.

In the field of communication great strides have been made, so that now millions can sit in their own homes and watch opposing armies slaughter each other thousands of miles away; and, of course, witness other important events. But due to human selfishness the radio and television have failed to contribute to the betterment of human minds, which might have been accomplished under different conditions. It is a sad commentary, but true, that culturally and spiritually, humanity has not been enriched by the modern-day systems of communication.

In the field of travel there are also marvelous achievements, but here again the dreadful truth is dawning upon the minds and hearts of the people that automobiles and airplanes are polluting the air to the point where, if something drastic is not done about it, the health, and even the life of the human race will be in danger. Already the automobile is contributing to the ill-health of millions, especially in the areas of the large cities.

And while on the subject of pollution we should men-

tion what is now known to all, which is that not only is the air we breathe being polluted, but the land and water too—also as a result of the increasing knowledge of these last days in which we live. Within the last few months it has been discovered that even the oceans are being polluted, and it has been necessary to remove certain ocean fish from the market because of pollution from mercury which found its way into the oceans probably from the waste of factories.

Efforts are being made to do away with pollution of human environment, but the progress is slow, and many scientists are warning that it might very well be too late to prevent the impairing of the health of humanity for generations to come, and perhaps even the destruction of the human race. The slow progress that is being made is not keeping pace with the exploding population, and now many ecologists are of the opinion that the doubling of the population in thirty or forty years will more than offset the gains that are being made in cleaning up the environment. The logic is simple—the more people there are the more pollution there is bound to be.

Human Selfishness

Human selfishness stands in the way of solving the problems of pollution; and human selfishness throughout the ages has sabotaged all the efforts of the noble-minded to make the earth a better place in which to live, and to insure also that all the people could enjoy the bounties of earth as provided by the Creator. This fact becomes more and more apparent with increasing knowledge. For example, man can now travel to the moon, and he can also blow up the world with nuclear fission, but selfishness prevents him from making proper provision of food and shelter for millions of people who are much more in need of a meal, and a place to sleep, than to be told that the United States and Russia are in a position to blow each other off the face of the earth.

Billions are spent for armament and for war, while millions starve. And let us not think that the starving millions of earth all live in so-called backward countries. Millions of them are living (or dying) right here in the United States. Actually, throughout human experience it has never been any different. We call attention to it here simply to emphasize that science and invention have not changed the hearts of men, and with all the increase of knowledge, man is unable to solve his own problems, the main one (aside from his dying) being the problem of human selfishness.

Man was commanded to multiply and fill the earth; and while he has done this, because of disobedience to divine law his progeny is sick and dying, their minds and hearts twisted by selfishness; and the vast majority unbelievers in God who is their Creator. The Lord has permitted his human creatures to discover some of the secrets of his creation, such as electrical and atomic energy, but he is misusing these, and through their misuse there arises the possibility that the human race might be destroyed altogether.

Man was commanded to subdue the earth, and to make it a garden spot in which the human species, created in the image of God, could live in peace, love, and joy; but instead of this he has now succeeded in polluting the home provided for him. Surely, when we take the whole situation into consideration, we can easily see that God is permitting his human creatures to realize that apart from him and the spirit of love which motivates him, they cannot continue to live. Yes, before it is over all mouths will be stopped so far as claims of wisdom and greatness are concerned.

God's Plan

God knew from the beginning that man would fail—that he would disobey divine law, come under condemnation to death, and through his own folly and selfishness

would become extinct unless provision was made for his recovery, and the all-wise and loving Creator made a plan to save his human creatures from the result of their rebellion against him. That plan centered in the provision of a Redeemer, which was God's own beloved Son.

It was God's love that provided redemption through his Son, for he was under no obligation toward sinful man. But in his wisdom God knew that the experience with sin would be of lasting benefit to man, so he permitted him to fall into sin and death. But it was God's love which sent his only begotten Son into the world, that "whosoever believeth in him should not perish, but have everlasting life."—John 3:16

Father Adam was perfect and created in the image of God. And it was this perfect man who decided, willfully, to transgress his Creator's command. This resulted in death, for "the wages of sin is death." But, as Paul explains, "the gift of God is eternal life through Jesus Christ our Lord." (Rom. 6:23) Jesus came into the world as a perfect man, and when he gave up his perfect life as a voluntary sacrifice it was as a substitute for the life of father Adam. The Bible calls it a "ransom," and Paul explains that the knowledge of this "ransom for all" will be made known to all in due time. (I Tim. 2:3-5) Paul also wrote that "as in Adam all die, even so in Christ shall all be made alive."—I Cor. 15:21, 22

The provision of the ransom by divine love opens the way for the release of the human race from death in God's due time. The first to be released are the dedicated followers of Jesus. But this is merely upon the basis of faith. By faith they come out from under condemnation to death. This is called justification, and these yield up their justified humanity in sacrifice, following in the sacrificial steps of Jesus. They are "planted together in the likeness of his death." (Rom. 6:5) They follow Jesus, the sacrificial Lamb, into death, and in the resurrection they are exalted to

reign with him a thousand years for the uplifting and blessing of the remainder of mankind.—Rev. 14:1-4; 20:4, 6

It will be during the kingdom reign of Christ and his chosen and faithful followers that the human race in general will be recovered from sin and death. To begin with, those who are living when the kingdom begins to function will be the first to be blessed. And in what a sorry plight the world will be by that time! We do not know how far in the future that may be, but the rapid fulfilment of prophecies today indicates that the kingdom is not far away. But one thing we know, that whatever length of time yet remains before this divine intervention in the affairs of men, the conditions of the world will continue to worsen.

Despite the efforts of men to prevent it, the pollution of our surroundings will become more deadly. The human heart, with the continuing dwindling of faith in God, will continue to harden; crime, war, rioting, and other evils will continue to plague the globe, and the hearts of the people will become more and more filled with fear. In addition to this, destruction by hydrogen bombs will remain a constant threat to the people of all nations. Jesus said that if these days of tribulation were not shortened no flesh would survive.—Matt. 24:21, 22

But Jesus assured us that those days would be shortened, and this will be by the power of the exalted "Elect"—Jesus, and his glorified church, those who have proven worthy by faithfulness in laying down their lives as Jesus did, which was sacrificially. Divine power will make this intervention possible and a success. First it was divine power which raised Jesus from the dead, and it is divine power that raises all his faithful followers from the dead. These will be the invisible, spiritual rulers in that kingdom.

These will be represented on the earth by what the Scriptures refer to as "princes in all the earth." (Ps. 45:16) These will be those faithful servants of God who laid down

their lives prior to the first advent of Jesus—Abraham, Isaac, and Jacob, and all the prophets. Divine power will also raise these from the dead (Heb. 11:35, 39, 40), in what is described as a “better resurrection.” It will be “better” in the sense that they will be raised to perfection, already having proved their fidelity to righteousness, and thus will be qualified to represent the spiritual rulers of the new kingdom.

With the living generation started on their return road to full restoration of health and life, and oneness with God, the powers of the kingdom will begin to awaken those asleep in death, that they too might share in the blessings of that kingdom. The ultimate blessing of that kingdom will be the changing of the selfish heart of man to a loving heart of obedience to God and with this, of course, a desire to be a blessing to others instead of exploiting them. And how thoroughly this will solve the basic problem which is now so rapidly leading mankind into chaos and destruction.

This blessing is described in Jeremiah 31:33-34: “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.”

Thus restored to the divine image, with love welling up in every heart and meeting a kindred response in every other heart, the earth will be filled with a perfect and happy human family enjoying the benefits of health and life forever. Mankind will then also have his dominion over the earth restored, and the earth will be subdued in keeping with God’s original design. And how wonderful to realize that this, the divine plan for solving earth’s problems, will not fail! □

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SPANISH RADIO BROADCASTS

SUNDAYS UNLESS OTHERWISE NOTED

ARIZONA

Nogales XEHF 1370 kc. 9:00 a.m.

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TEXAS

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PANAMA

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ARIZONA

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ARKANSAS

Jonesboro KBTM 1230 12:05 p.m.

CALIFORNIA

El Centro KICO 1490 10:30 a.m.
 Los Angeles KBIG 740 9:30 a.m.
 Redding KVCV 600 7:45 a.m.
 Sacramento KGMS 1380 8:30 a.m.
 San Diego XERB 1090 9:45 a.m.
 San Francisco KNEW 910 8:15 a.m.

COLORADO

Fort Collins KZIX 600 9:00 a.m.
 Montrose KUBC 580 8:15 a.m.

CONNECTICUT

Southington WNTY 990 12:05 p.m.

DELAWARE

Wilmington WTUX 1290 10:15 a.m.

FLORIDA

Lakeland WWAB 1330 12:05 p.m.
 Orlando WTLN 1520 8:15 a.m.
 Tampa WFLA 970 9:30 a.m.

HAWAII

Kealahou KKON 790 11:30 a.m.

IDAHO

Boise KATN 950 10:05 a.m.
 Coeur d'Alene KVNI 1240 9:15 a.m.
 Lewiston KRLC 1350 9:35 a.m.
 Payette KYET 1450 9:05 p.m.
 Sandpoint KST 1400 10:15 a.m.

ILLINOIS

Chicago WJJD 1160 10:00 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 8:45 a.m.

IOWA

Clinton KROS 1340 7:15 p.m.

KANSAS

Goodland KLOE 730 7:45 a.m.

KENTUCKY

Bowling Green WLBJ 1410 12:05 p.m.
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 Newport WNOP 740 9:10 a.m.
 Winchester WWKY 1380 10:30 a.m.

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MAINE

Bangor WABI 910 10:30 a.m.

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MICHIGAN

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 Grand Rapids WAFT 1480 8:45 a.m.
 Saginaw WSGW 790 10:15 a.m.

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Minneapolis KQRS 1440 11:30 a.m.

MISSISSIPPI

Biloxi WLOX 1490 12:00 p.m.
 Meridian WDAL 1330 2:35 p.m.

MISSOURI

Farmington KREI 800 9:00 a.m.
 St. Louis KWK 1380 8:00 a.m.

MONTANA

Baker KFLN 960 8:00 a.m.
 Great Falls KKGf 1310 9:15 a.m.
 Miles City KATL 1340 9:15 a.m.

NEBRASKA

Grand Island KRGI 1430 10:05 a.m.

NEW JERSEY

Newark WJRZ 970 8:15 a.m.

NEW MEXICO

Silver City KSIL 1340 10:05 a.m.

NEW YORK

Buffalo-Niagara Falls

WHLd 1270 12:00 noon

Kingston WBAZ 1550 9:45 a.m.

Mineola (Sat.) WTHE 1520 9:00 a.m.

New York WJRZ 970 8:15 a.m.

Patchogue WPAC 1580 9:45 a.m.

Rochester WBBF 950 10:00 a.m.

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 Columbus WBNS 1460 10:30 a.m.
 Piqua WPTW 1570 11:30 a.m.
 Zanesville WHIZ 1240 6:40 a.m.

OKLAHOMA

Oklahoma City WNAD 640 8:10 a.m.

OREGON

Lebanon KGAL 920 9:00 a.m.
 Portland KLIQ 1290 9:30 a.m.
 The Dalles KODL 1440 9:15 a.m.

PENNSYLVANIA

Allentown WHOL 1600 10:45 a.m.
 Connellsville WCVI 1340 12:05 p.m.
 Pittsburgh WARO 540 12:00 noon
 Pottstown WPAZ 1370 12:45 p.m.

PUERTO RICO

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

SOUTH DAKOTA

Yankton KYNT 1450 9:15 a.m.

TENNESSEE

CUnion WYSH 1380 12:45 p.m.

TEXAS

Lubbock KDAV 580 9:45 a.m.
 Pampa KPDN 1340 12:00 p.m.
 Pleasanton KBOP 1380 7:15 a.m.
 San Antonio KMAC 630 12:00 noon
 Shamrock KBYP 1580 10:15 a.m.
 Sherman KRRV 9:10 11:45 a.m.

UTAH

Logan KBLW 1390 10:06 a.m.
 Ogden KVOG 1490 10:35 a.m.
 Salt Lake City KSOP 1370 9:30 a.m.

VIRGINIA

Richmond WLEE 1480 10:05 a.m.

WASHINGTON

Bellingham KPUG 1170 9:30 a.m.
 Centralia-Chehalis

KELA 1470 10:35 a.m.
 Olympia KGY 1240 10:35 a.m.
 Quincy KPOR 1370 10:35 a.m.
 Seattle KAYO 1150 10:30 a.m.
 Spokane KUDY 1280 9:30 a.m.
 Tacoma KMO 1360 9:45 a.m.
 Yakima KUTI 980 7:15 a.m.

WISCONSIN

Fond du Lac KFIZ 1450 11:05 a.m.
 Milwaukee WEMP 1250 8:45 a.m.
 Milwaukee WNUW-FM 99.1 7:15 a.m.
 Milwaukee WYLO 540 7:45 a.m.
 Neillsville WCCN 1370 9:15 a.m.

WYOMING

Cheyenne KVWO 1370 10:05 a.m.
 Sheridan KWYO 1410 12:00 noon

CANADA

Calgary, Alta. CKXL 1140 10:30 a.m.
 Corner Brook, Nfld.

CFCB 570 10:30 a.m.
 Oshawa, Ont. CKLB 1350 9:45 a.m.
 Portage La Prairie, Man.

CFRY 920 11:15 a.m.

Prince Albert CKBI 900 10:30 a.m.

St. Thomas, Ont.

CHLO 1570 10:45 a.m.

VIRGIN ISLANDS

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

MALDIVE ISLANDS

Radio Maldives 4740 9:00 p.m. Tue.

AUSTRALIA

Geelong 3GL, 222m. 10:00 a.m.

CYPRUS

Nicosia (Mon.) 602 kc. 10:00 p.m.

PORTUGUESE EAST AFRICA

Lourenco Marques (Thurs.) 10:15 p.m.

RADIO TOPICS FOR MARCH

7—"Creation and Resurrection"

14—"Coming Back from Hell"

21—"Has God No Pity?"

28—"Evolution Only a Theory"

Bible Study

LESSON FOR MARCH 7

Living by the Law of Love

MEMORY VERSE: "Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law."

—Romans 13:8

LUKE 10:25-37

THE "lawyer" referred to in the first verse of our lesson was one skilled in religious law. In other words, this man was one of the religious leaders of Jesus' day. When he asked Jesus, "What shall I do to inherit eternal life?" he may have merely been testing his knowledge, or he may have been sincerely seeking information.

Jesus' reply was, "What is written in the law?" This is essentially the answer Jesus gave to the rich young ruler who asked a similar question. (Matt. 19:17) The law promised life to those who would keep it perfectly, but of course this was beyond the ability of any member of the fallen and dying race.

In the lawyer's reply to Jesus' question, he quoted Moses' summary of the intent of the law, both as it applies to our relationship with God and our at-

titude toward our fellow men: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself."

Jesus replied to the lawyer, "Thou hast answered right: this do, and thou shalt live." The lawyer knew that he was not obtaining life by keeping the law, for he realized that just like everybody else he was aging and dying. So, "willing to justify himself" the lawyer asked, "Who is my neighbor?" It was in reply to this question that Jesus related the Parable of the Good Samaritan.

In the parable a man journeying from Jerusalem to Jericho "fell among thieves, which stripped him of his raiment, and wounded him, and departed." The lonely road from Jerusalem to Jericho passed through nearly seventeen miles of incredibly desolate country.

Robberies were frequent. On this road, at least, the "law and order" issue was prominent even in Jesus' day. In the instance narrated in the parable the robbed man would have been in desperate need if help had not reached him.

There were occasional travelers on the road, and the first of these to appear and note the robbed and wounded man was a priest, evidently of the Jewish faith. The priest did not choose to help the man in need, but instead deliberately ignored him, passing by on the other side of the road, perhaps to give the impression that he had never seen the man.

Next came a Levite, a member of the tribe of Israel which was specially dedicated to religious service. He also noted the man in distress, but like the priest, chose to pass by on the other side. The parable thus stresses that those who profess to be religious do not always possess and manifest the true spirit of love, the spirit of the Lord, toward those who are in need. This priest and Levite simply did not want to become involved in that which, to their callous minds, was none of their concern.

Then, according to the parable, a Samaritan appeared on the scene. Samaritans were ostracized and hated by the Jews, and if this man had fol-

lowed the too common selfish instinct engendered by racial prejudice, he also could have passed by on the other side of the road. But he did not. He possessed a spirit of compassion and love which superceded any racial bitterness which might naturally have been his, and he ministered to the man who had been beaten and robbed.

After relating the parable, Jesus asked the lawyer which one of the three he thought had been neighbor to the beaten and robbed man. There was only one answer. It was the "good Samaritan." What a different world it will be when, as a result of the rulership of Christ's kingdom, the people of all nations thus become neighborly to one another, each one seeking the well-being of his fellow.

We could also think of the distressed man of the parable as being a neighbor in need. In this application we could think of anyone who is in need as being a neighbor to whom it is our privilege to extend a helping hand.

QUESTIONS

Quote Moses' summary of the intent of the Law.

Relate, in your own words, the Parable of the Good Samaritan, and explain the lesson it teaches.

Forgiven and Forgiving

MEMORY VERSE: "Forgive us our debts, as we forgive our debtors."—Matthew 6:12

MATTHEW 18:21-35

IT HAS been said that to err is human, and to forgive is divine! Certainly the spirit of forgiveness is one of the characteristics of God. It is one of the manifestations of God's love. To be like God in this respect we also must exercise the spirit of forgiveness, and it must be a forgiveness from the heart, and not expressed merely in words.

Peter asked Jesus how many times he should forgive one who sinned against him, asking if seven times would be sufficient. The Talmud placed the limit at three. Probably Peter knew about this, and reasoned that his suggestion of seven would be very liberal and probably pleasing to Jesus. But the true spirit of forgiveness cannot be measured in this manner.

Jesus' reply to Peter was that he should be willing to forgive seventy times seven. This is just like saying that he should be willing to keep right on forgiving, regardless of the number of times. And this is

truly the spirit of the Heavenly Father, for do we not go to him daily, and often many times a day, asking for his forgiveness of our shortcomings? The Bible speaks of this as going to the throne of grace, there to obtain mercy and find grace to help in every time of need.

Then Jesus gave a parable to illustrate the point. In the parable is a "king" and his "servant." The servant owes the king a huge sum of money—estimated in our currency as being ten million dollars. This tremendous sum is used perhaps to illustrate the servant's impossibility of paying the debt, just as it is impossible for us to settle our debt with the Heavenly Father.

At first the "king" refuses to do anything about the servant's debt, but to demand payment, and this would entail the selling of all that he had, even to the selling of his family into slavery. "The servant therefore fell down, and worshipped him [the king], saying, Lord, have patience with me,

and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt."

This is a moving story, and certainly we cannot help being touched with the compassion of the "king" or "lord" of the parable. How like our Heavenly Father, who, through the provision of grace he has made in Christ Jesus, assures all who go to him in the spirit of faith, obedience, and worship that they will be forgiven.

But then an unusual circumstance develops in the parable. It seems that the servant who owed ten million dollars to his lord, and had his debt forgiven, had a small amount owed to him by one of his fellow servants—a paltry twenty dollars, in our currency—and he demanded full payment, and failing to receive it had his friend committed to prison.

Obviously this man who had owed the huge sum, although he had greatly benefited by being forgiven, had failed to gain the real lesson of his experience, for he had not himself learned to exercise the spirit of love and compassion. Had he learned this lesson he would have been more than happy to extend forgiveness to the man who owed him so little compared to his own debt, which had been forgiven.

The lord of the parable, after hearing of what had happened, summoned his servant before him, and said, "O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldest not thou also have had compassion on thy fellow servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, [jailers] till he should pay all that was due unto him."

Finished with the parable, Jesus then makes the application. He said, "So likewise shall my Heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." (vs. 35) It is this same thought which is contained in our memory verse: "Forgive us our debts, as we forgive our debtors."—Matt. 6:12

This is part of our Lord's Prayer, and how meaningful that our forgiveness by the Heavenly Father is made dependent upon our forgiveness of those who trespass against us! How many times do we think of this when we are inclined to withhold forgiveness from others.

QUESTIONS

What is implied by forgiving seventy times seven?

What lesson did Jesus draw from the parable of today's lesson?

Preparing for His Coming

MEMORY VERSE: "Watch therefore: for ye know not what hour your Lord doth come."—Matthew 24:42

MATTHEW 25:1-13

THE Parable of the Wise and Foolish Virgins is part of Jesus' reply to the disciples' question, "What shall be the sign of thy coming [Greek, presence] and the end of the world [Greek, age]?" (Matt. 24:3) One of the main lessons of the parable is the one given in our memory verse; namely, that the Lord's people, represented by the virgins, would not be informed in advance of the day and hour of the Lord's return, hence that it would be necessary for them to be alert and watching that they might enjoy the blessings provided when he did return and was present with them.

The last verse of the lesson conveys the same thought; that is, the importance of faithfully watching in order to be aware that the "Bridegroom" had arrived and that it was due time for the great feast of truth which was to take place at that time to begin. In the parable the Bridegroom tarries. This evidently expresses the viewpoint of those who were wait-

ing for his return, for actually none of the great features of the divine plan ever tarry. God is an exact timekeeper, and his plans and purposes move forward exactly according to the "due time" which he designed. His people, in their limited understanding of the divine plan, may err in their endeavor to establish dates for important events in the Creator's grand design, and this often is a great test upon their faith if they fail to realize that it is their timetable that has failed, not the Lord's.

There are time prophecies in the Bible, but these are given by the Lord, not always to inform his people in advance when the events to which they apply are to take place, but to strengthen their faith in the Word of God when they can look back and see how accurately the time features of the divine plan are being fulfilled. Apparently no one knew in advance of the return of the Lord, but the signs of the times today indicate clearly that he is already present.

The parable is in harmony with this thought. When the Bridegroom finally arrives, the cry of the "virgins" was, according to the Revised Standard Version "Behold the Bridegroom." (vs. 6) They did not see him coming in advance, but recognized his presence after he arrived. This is in keeping with all the prophecies, both of the Old and New Testaments concerning our Lord's return and second presence.

Commenting on an ancient wedding in Israel, Edward W. Bauman says, "The climax of the celebration comes when the bridegroom takes his bride from her home to his. A great festal procession occurs, usually at night, amid a swirl of joyful laughter and burning torches. In the parable ten maidens, . . . were waiting to welcome the procession and participate in the ceremonies in the house."

In the parable only five of the ten virgins were ready to enter the house where the marriage took place. These had been prepared for the long wait for the bridegroom in the sense that they not only had oil in their lamps, but an extra supply in their "vessels."

The foolish virgins did not have an extra supply of oil, and when their lamps went out they hastened to the market

place to obtain a supply. But by the time they returned it was too late. They cried, "Lord, Lord, open to us." The answer was, "Verily I say unto you, I know you not." According to the teachings of the denominational churches, this was indeed a harsh reply, for it would imply that for these "foolish virgins" there was no hope of salvation; that the door of divine grace and opportunity had been forever closed to them.

But, thank God, this is not the lesson of the parable! The closed door merely implies the end of the opportunity of becoming associated with Jesus in the work of his thousand-year kingdom, that happy work of blessing all the families of the earth. It will be then that the heavenly Bridegroom, Christ Jesus, and his faithful church, who will then be the "bride," will "lavish blessings all around"—blessings of happiness, peace, and life—everlasting life to humans on the restored earth.

QUESTIONS

What is one of the main lessons in the Parable of the Virgins?

Does the "closed door" of this parable denote the end of all opportunity for salvation?

When will mankind in general be given an opportunity to gain life?

Use It or Lose It

MEMORY VERSE: "Moreover it is required in stewards that a man be found faithful."—1 Corinthians 4:2

MATTHEW 25:14-30

THE title of this lesson, "Use It or Lose It," is very appropriate in connection with the Parable of the Talents, which is the scriptural basis for the study. The Scriptures are clear that if the Lord's people do not use that which has been entrusted to them they will lose it. This is especially true with respect to the main gift with which we have been blessed; that is, a knowledge of the truth, the Gospel of the kingdom.

Our memory verse is to the point. The Lord's stewards are indeed required to be faithful. The preceding verse reads, "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God." It is our stewardship over these "mysteries" to which the Lord requires faithfulness, and a failure to be faithful stewards will eventually lead to the loss of the truth.

The first verse of the lesson makes it plain that what was delivered to the servants were the Lord's "goods." Whatever

of natural talents the Lord's people possess have a bearing on the extent to which they are able to promote the truth; but without the truth, which has been given to them by the Lord, they could not participate in his Gospel-age program at all.

Naturally there is a variation of talents among the Lord's people, and the Lord expects us to use all that we have, and faithfully, in his service. Whatever we might possess in the way of natural abilities is a stewardship over which we should also strive to be faithful. It is a human failing to decide that because there is not much that we can do it is not important that we do anything.

But our important stewardship, as we have seen, is over the "mysteries of God." These mysteries are revealed, or delivered, to us through the power of the Holy Spirit, and it was the Holy Spirit, described by Jesus as "the Spirit of truth," that he promised to give to his disciples when he left them.

Jesus fulfilled this promise. Ten days after he returned to his Heavenly Father the gift of the Holy Spirit was poured out upon the waiting disciples at Pentecost. They knew in advance what this was to mean, for Jesus had instructed them to wait at Jerusalem until they were endued with power from on high—the authority and power of the Holy Spirit.

And in the power of the Holy Spirit of truth Jesus' disciples were to be his witnesses, beginning at Jerusalem and Samaria, and unto the uttermost parts of the earth. This was their commission—the great enterprise in which they were to be engaged. This has been the work of the Lord in the earth from then until the present, and it still continues. Our responsibility is to be faithful stewards of the truth which we have received through the Holy Spirit; for it is only those who are faithful to this stewardship who will live and reign with Christ in his kingdom.

We should remember that in a parable the thing said is seldom, if ever, the thing meant. Actually no literal talents, or money, were given to the disciples by Jesus. The Lord's work for the Gospel Age has not been the making of money by trading with finances that the Master gave them. The Lord's work has been the call-

ing and preparation of those who will share the rulership of Christ's kingdom, and this is being accomplished by our faithful use of the truth.

But the parable does illustrate principles involved in connection with the faithfulness or unfaithfulness of his people to their stewardship over the mysteries of God, the great gift of the Holy Spirit of truth which has reached them through Jesus, who is represented as the One who bestowed his "goods" to those in the parable.

The parable reveals that there is a wonderful reward for those who are faithful to their stewardship. We read, "His lord said unto him, [who had five talents] Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make you ruler over many things: enter thou into the joy of thy Lord." (vs. 21) This same statement was made to the one with two talents.

QUESTIONS

What are the "mysteries of God" over which his people have been made stewards?

Are we also stewards over our earthly possessions and abilities?

What does the Bible teach concerning the reward of those who are faithful to their stewardship?

Christian Life and Doctrine

The Afflictions of Christ

"And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins."—Matthew 26:26-28

IT IS the great joy and blessing of the Lord's people regularly to meet together to consider the beauties and instruction of God's Word, and to be refreshed and encouraged in the Christian way. But it is their special privilege once a year to commemorate, with grateful hearts, the death of our Lord as the antitypical Passover Lamb—the Lamb of God which truly taketh away the sins of the whole world. All who love the Lord, and who trust in the merit of that sacrifice, will ever rejoice in the privilege and blessing of following his suggestion, "This do in remembrance of me." (Luke 22:19, 20) The date this year will be Thursday evening, April 8.

As we read again the account of that perplexed little gathering in the upper room, our minds inevitably go back, as probably did the Lord's, to an event which occurred some sixteen hundred years earlier in the life of the young nation of Israel—a hope-inspiring shadow of better things to come. This was the inauguration of the Passover, which was so directly related to the release of Israel

from bondage in Egypt. We recall the gathering on that fateful night of each little household of Israelites; the slaying of the already prepared lamb without blemish, the head and members to be roasted together and entirely consumed during the night; the bitter herbs and the unleavened bread; the sandals and staff; the blood that was sprinkled on the doorposts of the houses for the protection of the firstborn within; and the long-awaited, long-hoped-for deliverance from the hosts of Egypt in the morning.

So important was this event, from both a literal and a symbolic standpoint, that the Lord instructed them, "This day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance forever." (Exod. 12:14) But the central figure in this picture of the deliverance of a nation from bondage was the lamb—the lamb that had to be slain, and whose blood had to be shed—everything depended on that.

Important as it was in the life of the nation of Israel, that event merely foreshadowed another deliverance from bondage—a deliverance on a vastly grander scale. And an appreciation of the significance of that earlier deliverance increases our faith and deepens our understanding of the events surrounding that solemn ceremony in the upper room. As Jews born under the Law, it was incumbent upon the Lord and his disciples to celebrate the type, to keep the feast of the Passover; but after having kept the Passover Supper according to the Law, our Lord introduced a new memorial.

Long before, under the guidance of the Holy Spirit, Jesus had recognized his place in God's plan of salvation for the release of mankind from bondage to sin and death. He had recognized himself as the central figure in that plan—as the Lamb without blemish, the antitypical Passover Lamb who now was about to be slain, that all man-

kind might have life. "Christ our Passover is sacrificed for us." (I Cor. 5:7) Since the type was about to be fulfilled, it would no longer be proper for believing Jews to observe it. It would no longer be proper to slay a lamb without blemish, to roast and eat it with unleavened bread and bitter herbs, to sprinkle their doorposts with the blood. Henceforth the proper course for all believers in Jesus as the true Passover Lamb, as the Lamb of God which taketh away the sins of the whole world, would be the sprinkling of their hearts, and by faith feeding on the merit of his sacrifice. What the Lord here instituted in place of the Passover Supper was a memorial of the antitype—a memorial of his own sacrifice as the antitypical Passover Lamb. And he instructed his followers that they were to keep this memorial: "This do in remembrance of me."

In the new memorial, however, the symbol is changed from that of the slain lamb which effected the deliverance of the nation of Israel, to bread which cometh down from heaven and giveth life to the whole world. We recall that, earlier, the people chided Jesus, asking for a sign, that they might see, and believe; reminding him that, in the desert, Moses had given them bread from heaven to eat. Jesus replied, "Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world. He that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world." (John 6:32-33; 47-51) And now, in the upper room, "he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you."—Luke 22:19

And then there was the cup. "Likewise also the cup after supper, saying, This cup is the New Testament in my blood, which is shed for you." (Luke 22:20) Or, as our text puts it, "This is my blood of the New Testament, which is shed for many for the remission of sins." Like the broken bread, the cup pictured a life which must be poured out for the propitiation of the sins of the world.

How clearly, and yet how beautifully, in this simple ceremony, the Master impressed upon their minds the fact of his messiahship—that he must give his flesh, his body; must pour out his life as a ransom sacrifice for the sins of the world. Thus in simple fashion, and in simple words, the Lord pictured for that little gathering that great sacrificial transaction whereby those who are dead might live. And his followers were to partake of the bread and the cup with which he illustrated that sacrifice, as a memorial. This they were to do in remembrance of him.

There is, of course, no merit in the literal bread whereof we eat, the literal cup whereof we drink. These are but symbols. The merit is in him who gave his flesh, and shed his blood, that all who in their hearts believe and trust in him might have everlasting life.

It is truly wonderful merely to know that God so loved the world that he gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life. The hope of life, however dimly understood, has ever been a blessing to mankind. But to those who are privileged by God's abounding grace to enter into the Holy, feeding on the Word of life, and who are enlightened by the Holy Spirit of truth, there is yet another and important lesson to be drawn from the illustration.

Jesus was indeed that true bread which came down from heaven, that a man might eat thereof and not die. But Jesus died on Calvary's cross almost two thousand years ago as man's Redeemer. The antitypical Passover Lamb

which taketh away the sins of the world has long ago been slain. And yet sin reigns, and man continues to go down into death. To many earnest souls who have not fully understood God's plan of salvation this fact has been a severe test of faith. But to those who have been given to know the mysteries of the kingdom of heaven, the long period of time ensuing since Christ's death on the cross is but another evidence of God's unlimited grace. For these long years have been given over to the accomplishment of another portion of God's plan of salvation—to the selection of a little flock whose privilege it will be, when the kingdom is finally established in glory and power, to be associated with their Lord in bestowing the promised blessings of the kingdom on all mankind.

Peter speaks of these in Acts 15:14-17, where he tells us that "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 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 might seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord, who doeth all these things."

In carefully studying his Word we find that God, in his wisdom and grace, has purposed that there should be associated with the Lord Jesus in the heavenly phase of the kingdom, on the divine plane, those who would assist in bringing the glorious life-giving blessings of the kingdom to dying humanity. These, because of their high station, and because of the high standard required of them, would be a relatively little flock, and are referred to by the Revelator as the bride, the Lamb's wife. They are also spoken of in the Scriptures as the "seed of Abraham." We recall God's promise to Abraham that "in thy seed shall all the nations of the earth be blessed." (Gen. 22:18) This promise

clearly indicates that there would be those who would be blessed, and those who would do the blessing. This latter class is identified by the apostle in his letter to the Galatians, third chapter, where, speaking to the consecrated footstep followers of the Lord, he tells us first that Christ is that seed of blessing, and then, that those who are Christ's are also part of that seed. "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. . . . And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

This oneness of his faithful followers with Christ is also illustrated by the apostle in the 12th chapter of his first letter to the Corinthian brethren, where he tells them, and us, that "as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many. . . . Now ye are the body of Christ, and members in particular."

Thus we find our Lord, in that Gethsemane prayer to his Father, praying not "for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one; I in them, and thou in me, that they may be perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am, that they may behold my glory." (John 17:21-24) Whereas this will be a oneness in glory

with the Lord in his kingdom, the prospective sharers of that glory and oneness must prove their worthiness by their willingness to share his sacrifice in this present life—prove it by a oneness in his sufferings.

Those who entertain this hope find here no continuing city. They surrender all earthly hopes and ambitions, and find themselves as pilgrims, with staff in hand, sandals on their feet, partaking of the antitypical Lamb, trusting in the merit of his blood, while awaiting their final passing over.

These, because of their love for righteousness, because of their desire to be made in the image of their Lord, find themselves out of harmony with the world, although, like their Lord, they lay down their lives in sacrifice. "If the world hate you, ye know that it hated me before it hated you. If you were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you." (John 15:18-20) Thus spake the One who laid down his life for the world. And the apostle tells us that we will be joint-heirs with Christ "if so be that we suffer with him, that we may be also glorified together." (Rom. 8:17) What a glorious hope is ours!

So the apostle, referring to that gathering in the upper room, explains the matter to us when he says: "The cup of blessing which we bless, is it not the communion of the blood of Christ? For we being many are one bread, and one body: for we are all partakers [partners] of that one bread." (I Cor. 10:16, 17) The word which is here translated "communion" carries the thought of common union, common participation, or sharing; and the apostle points out that the Lord's people, as the wheat class (through whom, in association with our Lord, all the restitution blessings

shall flow) are counted in as parts of that sacrificial loaf. And the Apostle Peter encourages us, saying it is well, if the will of God be so, that we "suffer for well-doing, for Christ also hath once suffered for sins, the Just for the unjust; . . . rejoice, therefore, inasmuch as ye are partakers [or sharers] of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy."—I Pet. 3:17, 18; 4:13

In speaking of our privilege of sharing in Christ's sacrificial sufferings, Peter writes in his first epistle that "Christ also suffered for us, leaving us an example, that ye should follow his steps." (I Pet. 2:21) Our Lord's love for the Father, and his faith in Him, and his compassion for fallen humanity led him into death, even the death of the cross. And although it was death most painful and ignominious, yet was he obedient; for such he knew to be the will of the Father in the accomplishment of his plan of salvation. "Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God; yea, thy law is within my heart. I have preached righteousness in the great congregation: lo, I have not refrained my lips, O Lord, thou knowest. I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy loving-kindness and thy truth from the great congregation." (Ps. 40:7-10) In the Father's plan, our Lord must needs lay down his life as a ransom sacrifice; but he was delivered to the cross because he preached the truth. He hid it not within his heart. It was, as the Prophet Jeremiah said of himself, like a burning fire within his bones. And this, the apostle tells us, is our example, that we should follow his steps.

Few of the Lord's people, today, die as martyrs, as did our Lord, as did Stephen, Paul, and others. But nonetheless, all who would walk in the Master's steps must prove

(Continued on page 34)

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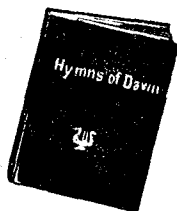
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(Continued from page 31)

their loyalty and love for the Lord, the brethren, and the truth. Our Lord explains that this is a matter of daily laying down our lives in sacrifice. "If any man will come after me, let him deny himself, and take up his cross daily, and follow me."—Luke 9:23

To take up one's cross daily is to renew daily our consecration; to embrace daily the opportunities which come to us, to serve the Lord and tell out the glad tidings; to endure with patience the trials which may come to us; to grow a little more, each day, in the image of our Lord. This requires of each follower of the Lord that he deny himself, using in the Lord's service, as a faithful steward, all that the Lord has entrusted to him of time, talents, strength. We should own that same love, that same zeal and devotion; that same spirit of unwavering consecration that possessed the hearts of those earlier faithful servants of the Lord: so much so that, if it were required of us, we too would be ready to lay down our lives, as they did. As with the bullock, so also must the sacrifice of the Lord's goat class be entirely consumed. "Be thou faithful till death, and I will give to thee the crown of life."—Rev. 2:10, Diag.

Thus, while the breaking of the bread and the drinking of the cup are recognized primarily as symbolizing our Lord's death on behalf of all the world, of which sacrifice we are again reminded, yet it also represents the sacrificial suffering and death of his body members, the church, in "filling up that which is behand of the afflictions of Christ." And we are reminded, once more, of our covenant to be dead with him, that it might be our glorious privilege of living and reigning with him, for the blessing of all the families of the earth. □



The Leaven of Corruption

"The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened."—Matthew 13:33

THE Bible's first references to leaven is in connection with the Lord's instructions concerning the original passover supper, which was eaten by the Israelites the night before they were delivered from their bondage in Egypt. The bread used at the feast of the passover was to be unleavened. At this time the Lord gave instructions concerning a seven-day feast—"Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses; for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel."—Exod. 12:8, 15

The use of leaven was prohibited by the Lord in connection with all the sacrifices which the Israelites offered to him. We gather from this that he considers leaven as illustrating sin in all its various corrupting aspects. This thought is borne out by Jesus. We quote:

"Then Jesus said unto them [the disciples], Take heed and beware of the leaven of the Pharisees and of the Sadducees. And they reasoned among themselves, saying, It is because we have taken no bread. Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread? Do ye not understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?

Neither the seven loaves of the four thousand, and how many baskets ye took up? How it is that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and the Sadducees.”—Matt. 16:6-12

False Doctrine

From this quotation it is evident that Jesus used leaven as a symbol of the false doctrines or teachings of the Pharisees. The Scriptures do not indicate in detail a great deal concerning these false doctrines. However, we do know that the Sadducees taught that there is no resurrection of the dead, and this teaching alone corrupts and destroys one of the main doctrines of Christ.

Jesus said, “Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell [Gehenna] than yourselves.” (Matt. 23:15) How this emphasizes the corrupting influence of false doctrines! Surely it makes clear to us the importance of being sure that the doctrines which we believe and teach are fully in harmony with the Word of God.

The scribes and Pharisees without doubt held to some of the truths set forth by the Law and the prophets, but they had gone beyond these inspired sources of truth, and had accepted and allowed themselves to be influenced by the teachings of tradition—largely those, no doubt, set forth in the Talmud. It was these teachings which had corrupted them in belief and in practice to the extent that their efforts to serve the Lord were not acceptable to him.

In Practice Also

Not only had the scribes, Pharisees, and Sadducees leavened or corrupted the teachings of God’s words by

their traditions, but they had also, symbolically, permitted leaven to enter into their hearts and to influence their course of action with respect to their service of God. Although technically they still "sat in Moses' seat," Jesus advised his followers not to follow their example, their way of life. Jesus said:

"The scribes and the Pharisees sit in Moses' seat; all therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi."—Matt. 23:2-7

In verse 13 of this chapter Jesus continues his denunciation of the corrupt practices of these religious leaders of Israel. We quote again: "Woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. Woe unto you, scribes and Pharisees, hypocrites! for ye devour widow's houses, and for a pretense make long prayer: therefore ye shall receive the greater damnation [condemnation]."—vss. 13, 14

Jesus continues to denounce these "blind guides" for their hypocritical ways, but we have quoted sufficient to establish the point that in character as well as in doctrine they were corrupted by symbolic leaven. In Mark 8:15 Jesus speaks of "the leaven of Herod." Herod was not a teacher in Israel, but a ruler representing Rome. His "leaven" was in the fact that he tried to please Rome, and at the same time curry favor with the influential among

Israelites. This was a double-minded condition of hypocrisy, and illustrated by Jesus as leaven which had entered and was influencing him.

We do not need to conclude that all of Israel's religious leaders had been corrupted by symbolic leaven. There was Nicodemus, for example, who went to the Lord in sincerity to learn more of the truth concerning this man whom his associates so generally opposed. There was also Joseph of Aramathea, who actually at last became a full believer in Jesus as the Messiah. There were probably others.

And certainly among others not leaders in Israel there were those who served the Lord with sincerity of heart and purpose. Jesus identifies one of these. When speaking of Nathanael, he said, "Behold an Israelite indeed, in whom is no guile!" (John 1:47) Here was a man pure of heart. He was straightforward, having no guile, no "leaven" of the Pharisees. There were others in Israel who likewise were without guile, who became the followers of Jesus.

For Personal Consideration

In the church at Corinth there was an individual who was not deporting himself in harmony with the principles of righteousness, and Paul instructed the brethren "to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." To this Paul added: "Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?"—I Cor. 5:5, 6

Here the unfaithful brother in the church is likened to leaven, who, if allowed to remain in the assembly, could lead to the corruption of the entire congregation. A similar use of leaven as an illustration of a corrupting influence is found in Galatians 5:9. In the context Paul refers to one or more who had come in among the brethren with teachings contrary to the truth, specifically, that they should be

circumcised. Some apparently had been influenced by this false teaching, and had ceased for a time to "obey the truth." Paul emphasizes that this false teaching they had accepted did not come from the Lord, and then adds, "A little leaven leaveneth the whole lump."

Here again is a proper use of leaven as a symbol. Turning again to I Corinthians 5, we find Paul elaborating further: "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth."—vss. 7, 8

Notice the expression, "leaven of malice and wickedness." This is a true explanation of what is represented in the Scriptures by leaven—"malice and wickedness". Nothing good or noble or praiseworthy is ever symbolized by leaven; but as we have seen, it does represent false doctrine and hypocrisy. And although Paul is giving his admonition that the brethren might be properly prepared in their hearts for the memorial season, it is a lesson which all the consecrated should take to heart and apply through every day of the year. May this be the determination of all of us.

The "Kingdom of Heaven"

The parable in which Jesus said that the kingdom of heaven is like leaven which a woman put in three measures of meal until it was all leavened, furnishes another interesting study regarding the symbolism of leaven. To understand this lesson, however, it is essential to know what Jesus means in this parable by the expression "kingdom of heaven."

This expression is sometimes used in the New Testament with respect to the preparatory aspects of that kingdom, rather than to the kingdom established in power and great

glory. Paul wrote that the Heavenly Father "hath delivered us from the power of darkness, and hath translated us into the kingdom of God's dear Son." (Col. 1:13) Here the Lord's consecrated people are said to have already been translated into the kingdom. This obviously is the kingdom in preparation, and that work of preparation has proceeded through the Gospel Age, and it will continue until the harvest work is completed at the end of the age.

Jesus said, "From the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force." (Matt. 11:12) Here the Lord's people, called to follow in the footsteps of Jesus and to live and reign with him in his kingdom, are referred to as "the kingdom of heaven." The "violence" referred to, and the taking of the kingdom by force, are an obvious reference to the persecution of the kingdom class, beginning with Jesus, and continuing throughout the Gospel Age. After that the kingdom class, established in authority and power, will rule the nations with a rod of iron, and as the vessels of a potter shall those nations be broken to pieces.

In another parable Jesus said, "The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat." (Matt. 13:24, 25) Jesus explained later that the good seed are "the children of the kingdom," and the tares are "the children of the wicked one." (Matt. 13:38) Here the kingdom class, described as "the kingdom of heaven," is shown to have had evil introduced into its midst. The parable shows, in other words, that in the development of those who will live and reign with Christ in his kingdom, they become subjected to efforts by the Devil to divert them from their goal of joint-heirship with Christ.

The Three Measures of Meal

In the short parable concerning leaven being put into three measures of meal until the whole was leavened, we

are presented with another aspect concerning the development of the kingdom. And here, as universally throughout the Scriptures, leaven is used as a symbol of corrupting influence. In this case the corruption takes place in the spiritual food, the doctrines, which are originally supplied by the Lord for the nourishment of his people as new creatures in Christ Jesus.

Jesus said, quoting Moses, "Man shall not live by bread alone, but by every word of God." (Luke 4:4) The words of God recorded in the Bible for us, set forth his plan of salvation for both the church and the world. They also include an expression of his will for the guidance of his people, especially those of the Gospel Age who are following in the footsteps of Jesus, and who have been made partakers of the heavenly calling. This is their food, their "meal" which was given to the apostles by Jesus, and through them to the entire company of saints, that they might be nourished as new creatures in Christ Jesus, and thus made ready for their glorification with Jesus in his kingdom of power and glory through which all the families of the earth will be blessed.

But it was not long after the apostles fell asleep in death that error [leaven] began to be injected into this pure food which the Lord furnished. It was almost imperceptible to start with, but this leavening continued, and to such an extent that the whole body of truth from the Lord became corrupt. Largely responsible for this, of course, was the great deceiver, Satan, but he used human instrumentalities, and finally a counterfeit church system, which Jesus identifies in the parable as a "woman," to complete the corrupting work.

This "woman" is identified in the Book of Revelation as "Babylon." We quote: "He carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet-colored beast, full of names of blasphemy, having seven

heads and ten horns. And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication." (Rev. 17: 3, 4) This is the false church which, throughout the Dark Ages, was united with the civil powers of Europe.

Doctrines Corrupted

In the parable Jesus speaks of three measures of meal being corrupted. One of these might well represent the teachings of the Bible with respect to the condition of the dead and the penalty for sin. God told Adam that if he partook of the forbidden fruit he would die. (Gen. 2:17) The Apostle Paul wrote, "The wages of sin is death."—Gal. 6:23

But this simple truth was corrupted by the "leaven" put into the "meal." The erroneous theory of the immortality of the soul developed, which means that when a man dies his soul remains alive; that actually there is no such thing as death. Out of this error came the false teaching of purgatory and eternal torture as "the wages of sin" instead of death. And if, according to this corrupting theory, no one really dies, then there can be no resurrection of the dead, so the hope of the resurrection thus became corrupted.

Even more fundamental was the manner in which this particular false theory corrupted the doctrine of the ransom as set forth in the Word of God. According to the Scriptures, Christ died for the sins of the people, being a substitute in death for father Adam, and through him for the entire race. But if there is no death, this beautiful doctrine of redemption through Christ Jesus is corrupted and destroyed.

Another of the "measures" of meal might well be the teachings of the Bible with respect to God's messianic kingdom arrangement for the blessing of all the families of the earth. According to the Scriptures this kingdom in

power and great glory was to be set up following the second advent of Jesus, with Jesus as its Head, and those who had suffered and died with him as associate rulers.

But this simple truth became corrupted. Instead of awaiting for this development in the plan of God the teaching developed that the union of church and state was in reality the kingdom of Christ, and that there was no future kingdom to look forward to. This cast a shadow over the promises of God with respect to the blessings of the people through the agencies of the kingdom. And if the church was reigning with Christ in this life, the promises of future glory with him in the kingdom were made meaningless.

Man's Eternal Home

Perhaps the third measure of meal corrupted by leaven was the teaching of the Bible with respect to God's provision of the earth to be man's eternal home. The teaching developed that when people "die" they are merely transformed to another place of abode, or plan of life, for, according to the corrupted teachings of the "woman" there is no death. So as the corrupting influences continued the false theory developed that one day the earth would be destroyed, and man could no longer enjoy it as his home.

But the truth is, as set forth by the Lord, that he created the earth not in vain, but formed it to be inhabited. (Isa. 45:18) The hope of the restoration of man to live on the earth forever, described in the Scriptures as "restitution," was completely corrupted. This purpose of our Lord's return was thus made void, and millions of the professed followers of Jesus left in darkness so far as the real plan of redemption was concerned.

Of course, there was always the one here and there whom the Lord specially protected against this leaven, but the masses of professed Christians were led almost com-

pletely away from the real teachings of the Bible. In this end of the age the Lord has furnished his faithful people with meat in due season. In this we rejoice!

We have seen that leaven is symbolic of that which corrupts. There is the leaven of false doctrine; the leaven of hypocrisy; the leaven of malice. Let us be on the alert lest "leaven" in any form should find its ways into our hearts and lives to corrupt our hope and destroy our faith. □

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Weekly Prayer Meeting Texts

MARCH 4—"Whatsoever things are pure, lovely, and of good report, . . . think on these things."—Philippians 4:8 (Z. '03-9 Hymn 198)

MARCH 11—"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us."—Hebrews 12:1 (Z. '03-54 Hymn 20)

MARCH 18—"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 (Z. '03-54 Hymn 266)

MARCH 25—"Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace and in the knowledge of our Lord and Savior Jesus Christ."—II Peter 3:17, 18 (Z. '03-70 Hymn 183)

Your Questions

The Resurrection

Why do you say that all the dead will be raised?

We say that all the dead will be raised because Jesus said, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment [Revised Version]." (John 5:28, 29) The general testimony of the Bible on the subject of the resurrection is in harmony with this statement by Jesus.

In the Bible Hell

Where did Jesus go after his crucifixion? The Apostle's Creed declares that he descended into hell. Could this be right?

There is much in the Apostles' Creed which is not in harmony with the Bible, but its statement that at

death Jesus descended into hell is well supported by the Word of God. Psalm 16:10 refers to Jesus while in death as being in the Bible hell. This text reads, "Thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption." We know that this applies to Jesus because on the Day of Pentecost Peter quoted it, and applied it to him.—Acts 2:25-27, 31

The word "hell" in the Old Testament translates the Hebrew word **sheol**, and in the New Testament Greek it is translated **hades**. Sheol of the Old Testament simply means the condition of death. Jesus went into sheol, or hell, to take the sinner's place, and thus provide redemption from death for the condemned and dying world of mankind. Isaiah 53:10 and 12 informs us that Jesus "poured out his soul unto death," and that his soul, his life, was made an offering for sin. It is because of this redemption, or "ransom," that all mankind will be

awakened from death and given an opportunity, through faith and obedience, to live forever.

Destruction of False Gods

Isaiah 26:14 reads, "They are dead, they shall not live; they are deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish." Does this not prove that the wicked dead, those who have died in unbelief, will never be resurrected?

No, and for the reason that this text is not discussing wicked people, but false gods, including incorrigible fallen angels, who have deceived and misguided the people. This is apparent from the preceding verse, which reads, "O Lord our God, other lords beside thee have had dominion over us; but by thee only will we make mention of thy name." It is these "other lords" that perish and are forgotten.

The Israelites were continually confronted with the temptation to worship and serve false gods. Frequently they yielded to this temptation, and when they did the false

gods took dominion over them. Throughout the Christian era the Lord's professed people have also frequently been worshipers of false gods who have made slaves of them. There have been, for example, the torture deity, the trinity god, and others. Many have worshiped the god of gold and silver, others the god of pride, or the god of pleasure.

Then, throughout all the ages, there have been the various heathen gods which have been worshiped by millions who have been enslaved by them. Actually, of course, none of these false gods have been other than figments of imagination in the minds and hearts of the people who have worshiped them—fantasies to which, in many instances, idols of wood and metal have been erected in an effort to make them seem real.

All these "other lords" are to perish from the minds and hearts of the people. Their destruction will be brought about by the fact that the knowledge of the true God will, through the agencies of Christ's kingdom, be caused to fill the whole earth as the waters cover the sea. (Isa. 11: 9) Through the "pure lan-

guage," or message, which will then be turned to the people, they will "call upon the name of the Lord to serve him with one consent."

—Zeph. 3:9

It is because the teeming millions of earth have, throughout the ages, been deceived by the myriads of false gods which have plagued them, that they are to be awakened from the sleep of death and enlightened concerning Jehovah, the true God, and the loving provision of life he has made for them through the redemptive sacrifice of Christ.

Let us rejoice that God, in his love, understands the situation, and knows that those who have been held in restraint through deception and fear have not had a real opportunity to know and serve him; and therefore has provided such an opportunity beyond the sleep of death. Then, with his "judgments" abroad in the earth, the "inhabitants of the world will learn righteousness."—Isa. 26:9

Salvation Through Christ

Is it necessary to belong to some particular group or denomination in order to be saved?

No. Christ Jesus, our Redeemer, is the One who makes salvation possible. No one can be saved simply by belonging to a certain group of professed Christians. Salvation is obtainable only on an individual basis, and through faith in the redeeming blood of Christ, and obedience to the divine will as set forth in the Word of God.

Those during the present Christian era who accept Christ and walk faithfully in his footsteps of sacrifice will, in the first resurrection, come forth to life on the divine plane, and will live and reign with Christ a thousand years. Those in the next age who accept Christ, and obey the laws of the messianic kingdom will be restored to perfect human life, and will live on the earth forever. □

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OUR HEART DESIRES ACCEPTABLE

"God is pleased to accept the heart desires of his people, both in prayer and in service, notwithstanding the imperfection of their flesh—their earthen vessels."—Volume 5

The British Section

Examine Self

“EXAMINE yourselves, whether ye be in the faith; prove your own selves.” (II Cor. 13: 5) Weymouth’s (third edition) translation reads: “Test yourselves to discover whether you are true believers; put your own selves under examination.” Later in the chapter, verse 11, we read: “Brethren, be joyful, secure perfection of character, take courage, be of one mind, live in peace. And then God who gives love and peace will be with you.”

A companion scripture in II John, verse 8: “Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.” The true church is very near the end of her earthly pilgrimage, and there are deceptive, subtle influences around us opposing the truth; the hour of the final conflict is at hand. Therefore “we ought to give the more earnest heed to the things which we have heard, lest at

any time we should let them slip.”—Heb. 2:1

When Jesus walked this earth it was a wicked world in which he lived, but he fought a wondrously good fight of faith. For a time it seemed that the enemy had completely defeated him, but in due course he proved that he had triumphed over death and the grave. His victory was complete; his reward the highest of all. Through him God brought life and immortality to light, and had made known his marvellous plans and purposes to those who have imbibed his spirit.

Since Pentecost, God has been selecting the church, the members of which are called to be footstep followers of their great Master, fighting as he fought; doing not their own will, but the will of the Heavenly Father. And the Apostle Paul further exhorts us: “Let the lives you live be worthy of the Good News of the Christ, [the Gospel] . . . that ye stand fast in one spirit, with one mind striving to-

gether for the faith of the gospel."—Phil. 1:27, Weymouth and AV

Call to Remembrance

Memory is a most wonderful gift, without which there would be no personality; life itself would be a blank, a dreary void. We habitually "call to remembrance" former things, as exhorted in Hebrews 10:32. We recall our varied experiences, including the many wonderful lessons learned, and rich blessings received.

We cannot, of course, recall when we actually first saw the light of day; but many of us can easily recall and relate the marvellous blessings which were ours, by divine grace, when we first saw the light of truth. And having been thus called out of darkness into God's wonderful light, we continually remember and thank him for his wondrous keeping power, also that his sacred holy Word of truth is still, figuratively speaking, a precious lamp unto our feet, and a light unto our path.—Ps. 119:105

For our edification the Scriptures have quite a lot to say about "memory," which should be carefully trained

and used in a manner pleasing to God.

Never Tired of

Calling to Remembrance

We are to be specially on guard lest our faith, our faithfulness, our steadfastness, become unreal. In view of this danger, we should ever keep in memory all the many rich blessings of divine grace and favour we have received. Truly, it is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning; great is his faithfulness.—Lam. 3:22, 23

We have already noted the exhortation, "Test yourselves; look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward." The question arises, What have we received that we should not lose? The Apostle Paul has said (II Pet. 1:3): "Divine power hath given unto us all things that pertain unto life and godliness."

This "divine power" is energized by God's Holy Spirit and has no connection whatever with the unprofitable, unholy, and injurious thoughts and influences which may impinge themselves upon our

mind, and which come to us from the world, the flesh, and the Devil. We, as faithful new creatures in Christ, and being recipients of the Holy Spirit and divine truths, do not entertain and act upon such harmful influences.

Let us notice briefly a few of the wonders of divine grace and favour that are ours, if faithful:

(1) The great privilege of our being able to accept Jesus as our beloved Lord and Redeemer, and of consecrating ourselves to do the will of the Heavenly Father; justification; sanctification; purification.

(2) The impartation of the Holy Spirit, being begotten by that holy influence; being filled with the Spirit; and divine assistance also to develop a goodly fruitage of the Holy Spirit.

(3) Provision to be new creatures in Christ Jesus.

(4) An increasing understanding of the Holy Scriptures.

(5) A growing knowledge of God's wonderful and all-embracing divine plan of the ages, including the joyous realization that our Lord has returned as promised, in this

our day, and is doing a great work in the interests of his kingdom.

(6) The privilege of being children of God; also heirs of God, and joint-heirs with Christ.

(7) We are given exceeding great and precious promises to a heavenly inheritance, even to the divine nature.

(8) In a growing sense we are granted intimate, sweet fellowship with the Heavenly Father and his dear Son, both of them having made their abode with us.

Self-Examination

Our opening text exhorts, "Test yourselves to discover whether you are true believers; put your own selves under examination." (Weymouth) We do well, therefore, to ask ourselves a few questions, under the heading, "What are some of the evidences that the Holy Spirit is dwelling and working in me?"

(a) As a branch of the true Vine, am I being pruned (cleansed); continually passing through such experiences, as are removing from me, more or less speedily, the fleshly tendencies — anger,

malice, jealousy, strife, selfishness; and all other qualities contrary to the Holy Spirit?

(b) Am I developing more and more the beautiful fruitage of the Holy Spirit—love, joy, peace, forbearance, kindness, goodness, fidelity, meekness, self-control?—Gal. 5:22, Diaglott

(c) Is Christ being formed in me—am I becoming more and more conformed to his image?

(d) Am I rejoicing in the experience that every trial of faith, patience, and perseverance—together with every victory in such trials—means growth as a new creature, and a fuller measure of the Holy Spirit?

(e) As indicated in Romans 5:5, is the love of God shed abroad in my heart by the Holy Spirit? Do I find my heart so in love with the Lord and his Word that I take pleasure, on every suitable occasion, in giving a faithful witness?

(f) Am I complying with Romans 8:13, "If ye through the Spirit do mortify the deeds of the body, ye shall live"? Also, am I strengthening myself in the Lord, and

in his mighty power?—Eph. 6:10, Diaglott

Take Special Heed

Jesus, when referring to the days in which we now live, as recorded in Luke 21:34,36, would similarly warn us in these words: "Take heed to yourselves; . . . Beware of slumbering; and every moment pray that you may be fully strengthened to escape from all these coming evils, and to take your stand in the presence of the Son of Man." Weymouth

Looking abroad in the earth today we find that strictly in accordance with divine prophecy, world-wide conditions are becoming increasingly chaotic. The foretold "day of trouble" is gathering momentum. Mankind, worldwide, are fighting and struggling hard for what they call freedom. Shouts for liberty; noisy, determined demands and demonstrations for freedom abound. Powerful, evil influences are at work in practically every land, urging individuals and groups of individuals to form and force their own opinions and their own selfish will upon others, without respect for their neighbours, and against the authority of others.

Such people could be rightly termed "free-thinkers." The dictionary meaning of this word is, "One that forms his opinions independently of the authority of others." The word also means, "One who spurns orthodox religious beliefs." This behaviour, without a proper code of living such as taught in the Holy Scriptures, is highly dangerous. Today, moral standards and established teachings are yielding to the pressure of hate and anarchy, and we are to take special heed, lest the spirit of change and lawlessness prevailing in the world should become our spirit.

Our day is certainly one of strange and difficult trials, and we realize that the Adversary is very alert to take advantage of every opportunity to lead us away from the truth. We are assured that Satan was the first free-thinker when, as Lucifer, he determined to act independently of God's authority, saying, "I will exalt my throne above the stars of God; . . . I will be like the most High."—Isa. 14:13, 14

Around us today the cry of liberty and freedom of thought is everywhere. Sad to say, some have turned toward this

cry and seem to rejoice that now their thinking can be unfettered. We are to take special heed that we are not led away from present truth and the "narrow way" of self-sacrifice, by the spirit prevailing in nominal Christendom and the world.

The School of Christ

As fully consecrated children of God, we are pupils in the school of Christ, and it is important to remember that to be a disciple of his means to be taught and trained by him. This marvellous school is to be considered as a school of divine instruction; of discipline; of self-denial; of self-sacrifice; everything functioning by divine love, and order maintained by the full devotion of every pupil.

It should be remembered also that a worldly-minded person is not at first called to discipleship, but is called to repentance, meaning "to change the mind"; and also to "conversion"—in other words, "to turn about." Here are two essential prerequisites; two vital steps to be taken so that we may, by a full consecration to the Lord, become his disciples, his pupils in the school of Christ;

and Jesus has clearly indicated that if we love self and our possessions more than we love him and his teachings, we cannot be his disciples.—Luke 14:26, 27, 33

Indeed, he again clearly stated, "If any will come after me, let him deny himself [utterly, per Young], and take up his cross daily, and follow me." (Luke 9:23) We may know quite a lot about God's plan, and this is essential, but to be taught and trained by the Lord Jesus we must deny self utterly.

It is as "new creatures" that we enter into the school of Christ. It is the new mind, the new will, that is being specially taught and trained; not the fallen fleshly natural mind, because that cannot understand the things of the Spirit (I Cor. 2:14); that mind is to be put to death. (Rom. 8:13) It is the new creature that is being developed, completed, and brought into full accord with the divine will, even to be a copy, or likeness, of the Lord Jesus.—Rom. 8:29

Faithfulness

In proportion as we develop as new creatures we will relax no efforts to keep the body under, with its possible

motions of sin. Surely, no spirit-begotten child of God could allow sin to reign in his mortal body. Should, however, sin to any degree influence him, it could surely be but momentarily—until the new mind, the new creature, seeing the uprising of the flesh, would definitely conquer it, obtaining from the Lord forgiveness, and the promised grace and strength to help in time of need.

At one time our bodies were slaves to sin. Now we say, "I have the right to control this body; I am a new creature, and seeing that this is my body, and my responsibility, I shall increase my power over it, and use it more and more in accord with the will of God. Under the guidance of the Holy Spirit, and God's Word, and through the Holy Spirit's power, I will get out of my body all I can in the service of the new Master, Christ Jesus."

Not merely are we to be taught, but also we are to be trained by him, and all this is necessary for our development in character. God has called the church to glory, honour, immortality: joint-heirship with Christ; and if

we do not prove to be overcomers, we shall never be ready for so great an exaltation. "Be thou faithful unto death," said Jesus, "and I will give thee a crown of life."—Rev. 2:10

For our encouragement, we can be assured that as we, on our part, work out, by divine help, our own salvation with reverence and great carefulness, our Heavenly Father will, on his part, work in us "to will and to do of his good pleasure." This portion of Scripture continues: "Do all things without murmurings and disputings; that ye may be blameless and sincere, the

sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life."—Phil. 2:12-16

It is interesting to note that the Diaglott rendering of Hebrews 12:5, 7 gives us a helpful reminder by asking a question: "Have you forgotten the exhortation which reasons with you as with Sons? My Son, slight not the discipline of the Lord, neither be discouraged when reproved by him. . . . If you endure discipline, God deals with you as with Sons." And may our prayer ever be:

"Deepen all thy work, O Master,
Strengthen ev'ry downward root;
Only do thou ripen faster,
More and more thy pleasant fruit;
Purge me, prune me, self abase—
Only let me grow in grace.
"Let me, then, be always growing,
Never, never standing still;
List'ning, learning, better knowing
Thee, and thy most blessed will;
Lighted in thy holy place,
Daily let me grow in grace."

BRITISH SPEAKERS' APPOINTMENTS

C. A. CORNELL	Mar. 21	Dublin	E. T. NADAL	Apr. 3, 4
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Welling

PORTRUSH CONVENTION, May 29-31—For further particulars and accommodations please write to Mr. T. Lang, 31 Hawthorne Terrace, Londonderry, North Ireland.

Spring Holiday May 31, 1971

Vineyard Echoes

Reports from the Field

IT IS always a joy to hear from our brethren—ecclesias and individuals—who are actively engaged in the service of the Lord in building up the body members of Christ in the most holy faith, and in making known the glad tidings of the kingdom to all who may have a hearing ear. It is a pleasure on our part to co-operate with our brethren in the field, and to render such help as may be possible, by supplying literature, speakers, etc.

The Dawn has thus been co-operating with the brethren of present truth for more than thirty-eight years, but never with the thought of telling how the ecclesias should be managed, or how the service of the truth should be conducted in their local areas. We are still serving in this manner, and are happy, when requested, to supply what we can as needed to help make the local efforts of the brethren possible.

Lithuanian Report

It has been a joy to note the zealous efforts of our Lithuanian brethren to bear witness to those who speak the Lithuanian language. There are communities of these in various places, and we were happy to receive the following interesting and encouraging report of what is taking place in the Pittsburgh area:

“Dear Brethren: Our Lithuanian ‘Frank and Ernest’ radio programs are going strong in Pittsburgh, Pennsylvania, and we are getting many responses. Pittsburgh radio has carried them for a year and a half. We are

planning to start another year because of the many responses. We had a very interesting response from a woman's club. It mentioned the fact that they meet every Sunday and before the meeting they all listen to the Lithuanian 'Frank and Ernest' program, then start their own meeting. They believe that this is a wonderful message for the Lithuanian people, and they would like to see it continued. Individuals are putting in small amounts of money to help pay the cost. We are very pleased. May the Heavenly Father bless you dear ones at The Dawn, and your efforts to serve the Lord, the brethren, and the truth. Your brother in Christ, Charles Zubowsky."—
Illinois

Report from Finland

"Dear Brethren in Christ: Grace and peace be unto you. Our convention was held in Tampere. Only a small group was able to attend this year because of sickness. We received many rich blessings from our Heavenly Father for which we give heartfelt thanks to him. The brethren that served with discourses came from Pori, Turko, Orivesi, Helsinki, and Tampere. We also had a testimony meeting. May our loving Heavenly Father continue to pour out rich blessings upon you all through our Lord Jesus Christ. Please accept love and greetings from us all. Yours sincerely in Christ, Brother Jalo Virtanen."

Although small in number, the brethren in Finland are very active in publishing the glad tidings. Translations of some of The Dawn booklets have been made and printed, and articles from The Dawn are used in their magazine. It is a pleasure to co-operate with them, and we thank God for the encouragement they give us by their kind words and example of faithfulness.

From the Orlando Ecclesia

The following letter from the Orlando Ecclesia is much appreciated. In presenting it we take occasion to remind

the brethren of the annual winter convention which is held in Florida. This convention is jointly sponsored by the Miami, Orlando, and St. Petersburg Ecclesias. This year the convention will be held in St. Petersburg. See convention announcements for details. Here is the letter from the Orlando Ecclesia:

"Dear Brethren: Greetings of Christian love in the name of our dear Lord and Savior! Last Sunday the Orlando Ecclesia held its annual business meeting and once again we called to mind the privilege we have enjoyed of co-operating with our brethren at The Dawn for another year. It was unanimously voted to express to you our appreciation for all your labors of love and to assure you of the continuance of our prayers on behalf of each and all of you.

"We thank our Heavenly Father for the blessing we have had of being co-laborers with you in the harvest work, and are mindful of the many, many ways in which you have made our efforts to let our light shine possible. We appreciate so much, too, the services of the pilgrim brethren throughout the year, and realize the sacrifices made by them and their families that the brethren might be blessed.

"It is our earnest prayer that the Lord will continue to use you at The Dawn in the service of the truth, to bring praise and honor to his name and to build up one another in the most holy faith. May he sustain and bless each one of you daily, even as he has promised: 'The Lord will give strength unto his people; the Lord will bless his people with peace.'—Ps. 29:11

"Pray for us that we, as individuals and as an ecclesia, will remain faithful to him and continue to rejoice in the bonds of love that unite us in the Lord. Your brethren by his grace, The Orlando Ecclesia, Sister Helen Jeuck, Secretary."

Other Items of Interest

From time to time we have reported to the friends the wide circulation among churches that is being given to The Bible Answers television films. They have been shown in literally thousands of churches, scattered throughout every state in the union. Recently we learned that one of the films—"Archeology Proves the Bible"—was shown in a church within a stone's throw of The Dawn headquarters in East Rutherford.

The agency arranging for this wide distribution is obtaining quite a number of bookings in South Africa, and we are receiving interesting reports from there. In South Africa there are already a number of Dawn subscribers, resulting largely from the "Frank and Ernest" broadcasts, which for a considerable time were heard in that part of the world.

—oOo—

The brethren in Germany continue to be active in the service of the Lord, and the truth, and in serving one another in every way possible. Arrangements are now being made there to advertise one of the booklets in the German edition of "Reader's Digest."

—oOo—

Brethren in Great Britain are also active and zealous. There, also, good use is being made of the public press for announcing truth literature.

—oOo—

The annual Whitsuntide conventions (this year the last week-end of May) will be held as usual in Portrush, Ireland, and in Germany. Brother and Sister F. S. Wassmann are making their plans to attend these conventions, and to serve the brethren additionally in both Germany and

the British Isles. Serving both conventions will be possible through the use of the airplane.

—oOo—

As a result of the Spanish radio programs, considerable interest in the truth has developed in certain sections of South America, and brethren there, new in the truth, are working together to help further the Gospel of the kingdom.

—oOo—

Important to all the consecrated is the fact that on April 8 dedicated people of God throughout the world will observe the "Memorial Supper," which is in remembrance of the death of Jesus as the Redeemer and Savior of the world. Let us, as usual, seek to partake, "not with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth."

—oOo—

Because of a decision handed down by the Supreme Court in Greece, the brethren there are enjoying a little more liberty in connection with their efforts to make known the glad tidings of the kingdom. The Greek Dawns, which are printed at the Dawn plant in East Rutherford, are getting through to Greece, and being delivered there better than in the past; although, on account of religious prejudice—and sometimes fear—the ruling of the Supreme Court is often ignored.

—oOo—

The truth continues to go out in Italy. The Italian Dawn is published in East Rutherford and mailed directly to the subscribers. In Italy there are two brethren who are

spending essentially all their time in distributing truth literature, and the Lord is blessing their efforts.

—oOo—

If all the details can be worked out, a 13-week experimental series of 4-minute Bible Answers radio programs will be broadcast Monday through Friday, beginning about March 15. The agency arranging for these broadcasts expects to place the programs over a minimum of 200 radio stations throughout the country. This means that there would be at least 1,000 of these radio broadcasts going out every week.

A more detailed report and a listing of stations will appear in the April issue of The Dawn. □



HAS GOD NO PITY?

To be discussed by

'FRANK and ERNEST'

WBBF—950 kc.—10:00 A.M.

Sunday, March 21

Tune in this Informative discussion and send for a free copy of the booklet, "Why God Permits Evil." Address:

"FRANK and ERNEST"
Box 60, Dept. N. General Post Office
New York, N.Y. 10001

For Your Newspaper

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

APRIL SPECIAL: On Sunday, April 18, "Frank and Ernest" will discuss the topic "Where Are the Dead?" This is a subject that most people are interested in and free circulars will be available advertising it. Send for as many of these as you can use. Address: The Dawn, East Rutherford, New Jersey 07073.

Encouraging Letters

Company Reads It

Dear Sir: I now receive The Dawn and I enjoy it very much. I never dreamed it was as wonderful as it is. It explains things so clearly that even a child could understand it. I am just thrilled with it. When I have company they always like to read The Dawn.—West Virginia

"At Last"

Dear Bible Students: I am a widow, confined to my house with a shutin. My daughter ordered some of your literature and passed it along to me, which I have enjoyed so much that I have decided I would order some of it to pass on to others. So long I have searched for truth and understanding and feel that at last I have found it.

The Right Time

Dear Sirs: I would appreciate very much if you would send me a free copy of "God and Reason" as some one sent me a copy of "Hope," and it came at the right time as I just lost my dear husband. The booklet was a great help to me, and I feel sure the booklet "God and

Reason" will explain more things to me, and help me.—California

A Wide Showing

Dear Sirs: I am indeed very grateful for the use of the film, "Life After Death." I regret holding it for so long. I have shown it to thousands of people in Bermuda and the Virgin Islands. It was much appreciated, and I am very grateful for its use—New York

Appreciates Light

Dear "Frank and Ernest": Words cannot express my gratitude to you for the everlasting light on the Scriptures you have made it possible for me to receive through you. I am unable to get out but I anxiously await every Sunday to hear your precious explanations. I would be so pleased to receive your talk of this morning—"Paradise Without Pollution."—Wisconsin

"My Church"

Dear Sirs: I watch your TV program very often and find it greatly inspiring. Your program is in fact my church.—California ☐

Speakers' Appointments

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

EDWARD E. FAY		Allentown, Pa.	23.
New York, N. Y.	Mar. 28	York, Pa.	24.
A. H. KRUMPOLT		Pottstown, Pa.	25.
Allentown, Pa.	Mar. 21	New York, N. Y.	28.
R. J. KRUPA		West Newton, Pa.	29.
Baltimore, Md.	Mar. 14	ROY E. POLAND	
Philadelphia, Pa.	14	Nashville, Tenn.	Mar. 1
GEORGE PASSIOS		Birmingham, Ala.	2.
New Haven, Conn.	Mar. 14	Louisville, Ala.	3
HARRY PASSIOS		St. Petersburg, Fla.	6-8
Washington, D. C.	Mar. 1	Miami, Fla.	14.
Richmond, Va.	2	Orlando, Fla.	17
St. Petersburg, Fla.	6-8	St. Petersburg, Fla.	21
Orlando, Fla.	9	G. R. POLLOCK	
Miami, Fla.	10, 14	New York, N. Y.	Mar. 28
Mobile, Ala.	18	LEO POST	
Columbus, Ga.	19	Paterson, N. J.	Mar. 21
Louisville, Ala.	21	H. W. PRICE	
Birmingham, Ala.	22	Kelowna, B. C.	Mar. 7
Memphis, Tenn.	23	Winfield, B. C.	9
Nashville, Tenn.	24	Wenatchee, Wash.	11, 12
Indianapolis, Ind.	25	Seattle, Wash.	14
Columbus, Ind.	26	Tacoma, Wash.	15
Cincinnati, Ohio	28	Bremerton, Wash.	16
Muncie, Ind.	29	Salem, Oreg.	17
Toledo, Ohio	30	Lebanon, Oreg.	18
Pontiac, Mich.	31	Portland, Oreg.	19
E. K. PENROSE		The Dalles, Oreg.	21, 22
Knoxville, Tenn.	Mar. 1	Clarkston, Wash.	23, 24
Lynchburg, Va.	2	Sagle, Idaho	25, 26
Hendersonville, N. C.	3	Spokane, Wash.	27, 28
St. Petersburg, Fla.	6-8	Boise, Idaho	30, 31
Orlando, Fla.	10, 11	H. J. TIEMEYER	
Miami, Fla.	14	New London, Conn.	Mar. 21
St. Petersburg, Fla.	16	F. S. WASSMANN	
Virginia Beach, Va.	19	Sayville, N. Y.	Mar. 7
Richmond, Va.	21	C. R. WEIDA	
Washington, D. C.	22	York, Pa.	Mar. 14

The Testimony Meetings

THE testimony meetings will be among the inspiring features of the General Convention this year. There will be six of these. Paul described the intent of such meetings when he wrote, "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord: giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ."—Eph. 5:19, 20

The unique feature of these General Convention testimony meetings is that the friends from all over the country participate. One hears brethren testify from Florida, California, Canada, the New York area, the Middle West, the Northwest, the Southwest—all in one meeting. Only at the General Convention can one enter into and be inspired by fellowship of this kind. What experience, or message of praise to the Lord—or perhaps a special request for prayer—will you have for the brethren in Bloomington this year?

INDIANA UNIVERSITY, BLOOMINGTON, INDIANA

SATURDAY, JULY 31 through THURSDAY, AUGUST 5

Conventions

An asterisk (*) indicates an immersion service is being planned.

BOISE, IDAHO, Mar. 6, 7—Owyhee Hotel, City Center, Eleventh & Main Sts. Mrs. Elton N. Pigg, 1503 Sunrise Rim Rd.

ST. PETERSBURG, FLA. Mar. 6-8—Florida Bible Students Annual Convention. Heilman's Mobile Home Park, 8300 Seminole Blvd., Seminole, Fla. Mr. Lloyd Hagensick, 518 81st Ave. N., St. Petersburg, Fla.

MINNEAPOLIS, MINN., Mar. 7—2601 Fillmore St., N. E. Mrs. C. R. Newham, 678 40th Ave., N. E.

MIAMI, FLA., Mar. 13, 14—Simpson Memorial Garden Club, 55 S. W. 17th Rd. Mrs. Don Roark, 6482 S. W. 39th St.

COLUMBUS, OHIO, Mar. 14—N. W. Gardens, Independence Hall, N. W. Blvd. & N. Star Rd. Mrs. Lois Smith, 4294 Ellery Drive.

FRESNO, CALIF., Mar. 20, 21—2540 Floradora Ave. Mrs. Larry Smith, 4648 N. Bonadelle.

CINCINNATI, OHIO, Mar. 21—Brotherhood of Railway Clerks Bldg., Court and Vine Sts. Mrs. Edith M. Harp, 3908 S. Madison Ave.

CHICAGO, ILL., Mar. 28—Masonic Temple, 5352 W. Chicago Ave. Mr. Albert Sheppelbaum, 5739 S. Northmady Ave.

NEW YORK, N. Y., Mar. 28—The Biltmore Hotel - Bowman Room, Madison at 43rd St. Mr. G. M. Jeuck, 81 Blauvelt Rd., Nanuet, N. Y.

SALEM, OREG., Apr. 2-4—VFW Hall 630 Hood St., N. E. Mrs. L. L. Moore, Rt. 1, Box 616, Turner, Oreg.

DETROIT, MICH., Apr. 3, 4—Mr. Frank Niemczak, 18937 Murray Hill.

*WILMINGTON, DEL., Apr. 3, 4—Brandywine Junior College, Rt. 202 near Talleyville, Del. Mrs. Peter Kollman, 404 W. 31st St.

WINNIPEG, MAN., Apr. 10, 11—Garden City Collegiate, Jefferson and Airlies. Mrs. William Rozmus, Box 4, Highland Glen, Man.

CLEVELAND, OHIO, Apr. 18

BOSTON, MASS., Apr. 24, 25

PITTSBURGH, PA., Apr. 25

KANSAS CITY, MO., May 1, 2

PORCUPINE PLAIN, SASK., May 1, 2

GRAND RAPIDS, MICH., May 8, 9

HARTFORD, CONN., May 9

ALLENTOWN, PA., May 16

PATERSON, N. J., May 22, 23

VANCOUVER, B. C., May 22-24

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

LONACONING, MD., May 30

SAYVILLE, N. Y., May 31—Memorial Day.

BIBLE STUDENTS GENERAL CONVENTION

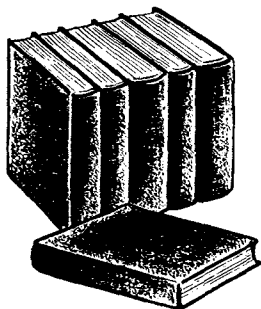
Indiana University, Bloomington, Indiana

July 31—August 5

THE MEMORIAL SUPPER

The proper date for the Memorial Supper in 1971 is Thursday evening, April 8.

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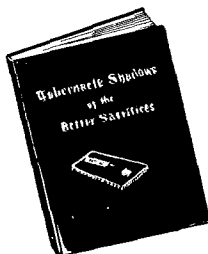
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To us the SCRIPTURES CLEARLY TEACH...

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

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

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

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

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

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