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Highlights of DAWN

Coming Back from Hell Soon

ACCORDING to the creed of the Dark Ages, hell was a place from which those who entered would never return. But then, there are many differences between the teachings of the Bible on the subject of hell and the teachings which have come down to us from a darker past, and unsupported by the Bible. This is only one of those differences. According to the man-made teachings of the past, for example, hell was a place of excruciating torment from which there would never be any release; but according to the Bible hell is the condition of death, and the Bible tells us that the dead know not anything. "The living know that they shall die: but the dead know not anything."—Eccl. 9:5

Let us for a moment examine what the Bible really does say about hell. In the Old Testament the word "hell" is a translation of the Hebrew word "sheol." This Hebrew word appears in the Old Testament sixty-five times. Thirty-one times it is translated hell, thirty-one times it is translated grave, and three times it is translated pit. The good patriarch Jacob is the first one to use the word sheol, and he uses it to describe death. He had just been informed that his son Joseph, as he then believed, had been slain by wild beasts, and he said, "I will go down into the grave [sheol] unto my son mourning." (Gen. 37:35) Here the word grave could just as properly be translated hell, and the text indicates that in Jacob's understanding his beloved, righteous son, Joseph, had gone to sheol, or to hell, in death.

Jacob also used the word sheol when referring to the possibility that his beloved son Benjamin might lose his life.

Joseph had been sold into slavery in Egypt instead of being killed, and was now a virtual ruler in Egypt, especially over the agricultural department. The family, with the exception of the father and Benjamin, visited Egypt for food, where Joseph recognized them and demanded that the next time they came they bring Benjamin with them. To this Jacob replied, "My son shall not go down with you; for his brother is dead, and he is left alone: if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave [sheol—the Bible hell].—Gen. 42:38

And here we are reminded of another difference between the teachings of the Bible on the subject of hell and the teachings of the Dark Ages, the difference being that according to the Bible both the righteous and the wicked go to hell when they die, whereas according to the theory of the Dark Ages only the wicked go to hell. This important truth, as well as other information concerning sheol, is found in Job 14:13-15. Great calamity had come upon Job. His flocks and his herds were destroyed; his family was destroyed; he lost his health—breaking out with boils from head to foot—and his good wife turned against him, saying, "Curse God, and die." Poor Job wished he could, and in the agony of heart, mind, and body he asked God to let him die. Job prayed, "O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me! If a man die, shall he live again? all the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands."

According to the teachings of the Dark Ages, sheol, or hell, was a place where God visited his wrath upon his enemies. But here we find Job, a righteous servant of God, asking God to let him go to sheol—the Bible hell—in order to escape his wrath! Job asked to be hidden in sheol until God's wrath was past.

No one who believed the teachings of the Dark Ages on the subject of hell expected that God would ever remember them

favorably once they died and were consigned to the alleged "regions of the damned." But Job did not have that viewpoint. Job, one of God's prophets, asked to be hidden in hell only until God's wrath be past, and then he prayed, "That thou wouldest appoint me a set time, and remember me." Job realized that in this prayer he had asked God to let him die, and then he asked the question, "If a man die [if I die], shall he live again? all the days of my appointed time [in death] will I wait, till my change [from death to life] come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands."

Job, having asked whether or not a man who dies shall live again, answers his own question and assures us that this is to be the experience of humankind, that those who die—and all die—shall live again, and that they shall be called forth from death in the resurrection; that the Creator, having created them to inhabit the earth, will exercise his power to restore them to life, that they might, in harmony with his glorious arrangement, be given an opportunity to live on the earth forever. Here, then, is one of the Old Testament's different assurances that those who go into the Bible hell shall return; that they do not go to hell to be tortured forever, but to rest in death until the Lord's time comes to carry out this final great feature of his plan of human redemption and salvation.

Job's experience of suffering continued for a long time, and before he reached the point of asking God to let him die that he might be free from his suffering, he expressed the thought that it would have been better for him had he died when he was a baby. This thought is expressed in chapter 3, verses 11 to 22. We quote verses 11 to 13, "Why died I not from the womb? Why did I not give up the ghost when I came out of the belly? Why did the knees prevent me? or why the breasts that I should suck? For now should I have lain still and been quiet, I should have slept: then had I been at rest."

This is most revealing, indeed, in view of the creeds of the Dark Ages. In most instances it is believed that babies go

instantly to heaven when they die, but this was not Job's expectation. He declares that, had he died when he was a baby, he would have "lain still and been quiet." Also, "I should have slept." And concluding this description of what would have resulted from having died as a baby, he says, "Then had I been at rest." Briefly, Job is here saying that had he died as a baby he would have been still and quiet, that he would have slept and been at rest. This does not seem like the description of a happy infant in heaven, or of a tortured one in a credal hell.

But Job does not leave the thought by describing what it would have meant to die as a baby. In verse 14 he adds that in this condition of dead babies there are also "kings and counselors of the earth, which built desolate places for themselves." The kings and counselors of the earth, which built desolate places for themselves, could well be a reference to the custom of Job's day to prepare one's own tomb in advance and to fill it with treasures which it was hoped could be used by the dead king or counselor. But in any case, it is here made plain that kings and counselors of the earth in death are in exactly the same condition as those who die as babies. They are quiet, they sleep and are at rest.

In verse 15 Job adds to the category of those who would be quiet and sleep and be at rest; namely, the princes of earth that had gold and who fill their houses with silver. If it is a sin to be rich, then these rich men referred to by Job did not go to a place of torment when they died, but to a condition of quietness and rest.

In verse 16 he adds another category, "Or as an hidden untimely birth I had not been; as infants which never saw light." Here, Job seems to be agreeing with those who claim that an unborn child is still a human and deserves to live. He implies by this statement that they are in the same condition as he would have been had he died when he was a baby, or as kings and counselors and princes that had gold. As we have already seen from Job's own testimony, he expected for

these, and for himself, an awakening from the sleep of death—a resurrection—and so we may expect that for those who experience an untimely birth.

In verse 17 of this narrative we find a most surprising statement—surprising, that is, to those who believe in the Dark Age creeds. Job says that “there the wicked cease from troubling.” This indicates beyond a doubt that, in Job’s estimation, even the wicked are asleep and are at rest in death. And to this Job adds, “And there the weary be at rest.” Yes, death is a state of unconsciousness, a state which you could liken to rest, where babies and kings and counselors and princes and the wicked all rest in death.

In verses 18 and 19 Job continues, “There the prisoners rest together; . . . and the servant is free from his master.” There is no exception in death. All are in the same state or condition. They are all resting, waiting, although unconsciously, for the resurrection.

Then Job sums up his soliloquy by adding, “Wherefore is light given to him that is in misery, and life unto the bitter in soul; which long for death, but it cometh not; and dig for it more than for hid treasures; which rejoice exceedingly, and are glad, when they can find the grave?.” The creeds of the Dark Ages insist that life and misery and bitterness of soul are the heritage of those who go into death, into the Bible hell. But this is not true, as we have already noted. Job prayed to go to the Bible hell in order that he might escape suffering.

Hell in the New Testament

In the New Testament the word hell translates two Greek words which apply to the death condition of humans. One of these is the word “Gehenna.” One reference to this should be sufficient to prove that hell as translated from this word does not mean a place of torture. It is found in Matthew 10:28: “Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both

soul and body in hell.” Here we are distinctly informed that hell is a place in which humans are destroyed, not tormented.

The other Greek word translated hell in the New Testament is Hades. Hades has exactly the same meaning as sheol in the Old Testament. We know this because the Apostle Peter, in his pentecostal sermon, quotes a text from the Old Testament in which the word sheol appears, and in his quotation he uses the word Hades as a translation of sheol. The text he quotes is Psalm 16:10, which reads, “For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.” This is a prophetic utterance by David concerning Jesus declaring his faith in the promises of God to restore him to life in the resurrection. Commenting on it Peter said, “Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses.”—Acts 2:29-32

Here we have direct assurance not only that the hell of the Bible is not a place of torment, but also that those who go into this Bible hell, which is the condition of death, do not necessarily remain there. Of Jesus we are told in the Bible that he was holy, harmless, undefiled, and separate from sinners. Yet when he died he went into the Bible hell. Isaiah stated that “he poured out his soul unto death.” The reason for this was that he took the sinner’s place in death. As a result of the original sin of our first parents the whole world was plunged into condemnation to death, and Jesus took that condemnation upon himself and took the world’s place in death. The Apostle Paul wrote, “For as in Adam all die, even so in Christ shall all be made alive.”—I Cor. 15:22

Here, then, is one instance in which one who was in hell returned, even Jesus. He was held captive in death from the

time of his crucifixion until he was awakened on the third day. And according to the Apostle Paul, Jesus was not alone involved in the fulfilment of this prophecy. Paul wrote concerning Jesus that "when he ascended up on high, he led captivity captive, and gave gifts unto men." (Eph. 4:8) According to the marginal translation of this, instead of the expression "captivity captive" we are informed that a better translation of the Greek is "a multitude of captives." This would harmonize with Paul's explanation concerning the resurrection that "as in Adam all die, even so in Christ shall all be made alive."—I Cor. 15:22

We find, then, that what actually took place in connection with the resurrection of Jesus was not only the fact that he was restored from the Bible hell, but that through him the whole multitude of the dead world of mankind will be awakened from death, or will come back from hell. This is emphasized in Revelation 1:18 where Jesus declared, "I am he that liveth, and was dead; and, behold, I am alive for evermore, and have the keys of hell and of death."

Keys are here used as symbolic of the authority to open what Jesus himself referred to before his death as "the gates of hell." When the Apostle Peter testified to Jesus that he believed him to be the Christ, the Son of the living God, Jesus replied, "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.—Matt. 16:17,18

The thought is not that members of Christ's church ever will storm the gates of hell to gain admittance. The reverse of this is the true thought. The whole world of mankind are held prisoners in the Bible hell, in Hades. The only chance they have of escaping is that the symbolic gates which enclose this place of incarceration will be opened and the prisoners set free. What Jesus is saying is that the gates of hell will not prevail against the church in their divine mission to accomplish this great boon of behalf of all mankind.

But why should this be the work of the church—the future work, we should say? God promised to Father Abraham that through his seed all the families of the earth would be blessed. The Apostle Paul, commenting in Galatians 3:16, tells us that Jesus is this promised Seed. Paul also tells us in verses 27-29 of this same chapter that the true followers of Jesus are also a part of this promised seed, destined in the plan of God for the saving of the world from death—to be joint-heirs with Jesus in the future great privilege of restoring mankind to life.

When God made the promise to Abraham that he would bless all the families of the earth through his seed, many of those families were already dead. All the families of the earth who have lived since that time have died, and continue to die. How, then, can they be blessed? Only by being restored to life. And Jesus assured Peter, and he assures us, that when God's time comes for the church, the true seed of Abraham, to extend God's promised blessings to all mankind, not even death, not even the Bible hell (Hades) will be able to prevent this. Even the gates of hell shall not prevail to interfere in the carrying out of God's great and glorious design. Yes, the dead are to be restored from death—from hell.

The Hope of the Kingdom

In the 20th chapter of Revelation we are presented with a very comprehensive view of the work of the Lord's kingdom in the earth when that kingdom is established. The opening verses tell of the binding of Satan, and in verse 4 the Apostle John tells of seeing those who were "beheaded for the witness of Jesus, and for the Word of God." And he states that they "lived and reigned with Christ a thousand years." In verse 6 of the chapter this same group of faithful followers of the Master—those who are to live and reign with him in his kingdom—shall be, he says, "priests of God and of Christ, and shall reign with him a thousand years."

It is toward the end of this wonderful kingdom chapter that we are given assurance of the resurrection of the dead. We quote verses 13 and 14: "And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death."

It is hard to understand, in view of this plain statement of the Bible, how the view ever found acceptance that hell would retain its dead forever; because the plain assertion is that hell—that is, Hades—will give up its dead. And it is interesting to note in passing that those who are in hell are said to be dead. They are not alive and in torture, but dead. The fact that hell gives up its dead is simply one of the Bible's ways of assuring us that there shall be a resurrection of the dead.

It is also interesting to note at this point that here we have one of the last uses of the word hell in the Bible. This means, obviously, that here we have what we might call the Bible's last word on the subject of hell, and that word is that hell gives up its dead. Yes, there is one more appearance of the word hell, which is in the next verse, and here we are told that "death and hell were cast into the lake of fire. This is the second death." The expression "lake of fire" is simply a symbol of death. There is nothing more deadly or destructive than fire. Certainly we do not throw that which we wish to preserve into a burning fire. Fire does not preserve; fire destroys and is used here to denote the fact that one of the things which it will destroy, in God's due time, is hell.

This is in keeping with the promise of the Old Testament where the Lord, through his prophet, declares, "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes." (Hosea 13:14) Here it is plainly stated that the Bible hell will be destroyed, and it is this that is depicted for us in Revelation by the statement that hell is cast into a lake of fire.

Another interesting point appears in this wonderful Old Testament promise. The Lord says, "O death, I will be thy plagues." When the time came for the Lord to deliver the Israelites from bondage in Egypt, the Pharaoh who was then ruling refused to release them. Because of this the Lord sent a series of plagues upon Egypt until the king would agree to let God's people go. This thought is introduced into the promise concerning those who are held captive in death. God says that in order to obtain the release of these he will plague death. What a wonderful assurance that is!

One of the illustrations used a number of times in the Old Testament concerning the resurrection of the dead is that it is a release from their captivity. They are prisoners in death. They are prisoners shut up behind the gates of hell (Hades), but these gates will be thrown wide open in God's due time, and its prisoners shall be set free. First there will be the release of those who have proved faithful as followers of Jesus. These will be exalted to glory, honor, and immortality, to live and reign with Christ. But all the dead, as prisoners of death, will be released. The Apostle John says, in the kingdom chapter already mentioned, verse 12, "I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works."

We are not to understand this thought of standing before God in too literal a sense. The reference is that in being brought forth from hell they have a standing before God through the redemption which is in Christ Jesus, and upon the basis of this standing they are judged. They were not judged worthy of eternal death when they died; but as this wonderful explanation shows, when they are restored from death the books of knowledge concerning God will be opened and their worthiness of everlasting life will be determined upon the basis of their obedience to the will of God as expressed in the open books.

To this the Apostle John adds that another book was opened, which is the book of life. The thought here is, as clearly indicated, that when those restored from the Bible hell prove faithful to God by obedience to things written in the open books, their names will then be entered in the book of life. The purpose of hell giving up its dead is that all during that time, when Satan is bound and no longer able to deceive them, may respond favorably to the revelation of God's will to them and thereby obtain worthiness of everlasting life.

This will be the world's judgment day, when Christ, and associated with him his faithful church, will judge the world in righteousness. Those who obey the righteous laws of the kingdom during that judgment period will be restored to the original perfection enjoyed in the Garden of Eden and will thereafter live upon this perfected earth forever as humans. What a glorious hope the Bible holds out to us in God's Word!

And Soon

The glorious hope of life beyond the grave which the Bible presents to us is an encouragement under any circumstances, but is especially so now in view of the disturbed and chaotic conditions in the world around us; for the prophecies of the Bible reveal the fact that these very conditions through which we are living are themselves a clear indication that the fulfillment of God's kingdom promises is indeed near at hand; that the dead are soon to come back from hell.

One of these prophecies is found in the 12th chapter of Daniel, particularly verses 1 to 4. In the first verse of this chapter we are told of "a time of trouble, such as never was since there was a nation." This time of trouble is said to arise from the fact that one called Michael shall stand up who, as described by the text, is a "prince which standeth for the children of Thy people." It would be hard to deny that we are now living in a time of trouble such as never was since there was a nation. It is trouble unlike any other, because of its severity and of its worldwide characteristics. It is a trouble

unlike any other which has ever visited mankind in that its causes are so many and varied. Jesus described it as a time of distress of nations with perplexity, and this word "perplexity" which Jesus used is a translation of a Greek word which means "no way out." And how true it is that today the world is unable to find a way out of the trouble.—Luke 21:15

Jesus again refers to this prophecy found in the Book of Daniel. (Matt. 24:21,22) He partially quotes, in fact, from the prophecy, saying, "Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." This statement by Jesus is part of his answer to the disciples as to what would be the sign of his second presence and the end of the age. Here he indicates clearly that he is the Michael referred to in the prophecy, and that this time of great tribulation, or trouble, would be one of the signs of the end of the age and of his presence.

And here again the accuracies of the prophecies are revealed. At no time in the history of mankind has the destruction of the whole human race been threatened until now. How wonderful that Jesus, by the power of the Holy Spirit, should be able to forecast this and to identify the meaning of the time in which it occurs, the time when Michael would stand up and there would be a time of trouble such as never was since there was a nation!

In verse 4 of the prophecy of Daniel 12, he identifies this period as the time of the end, and he declares that in this time of the end there would be much running to and fro on the earth and a great increase of knowledge. It surely is not difficult to identify the accuracy of this prophecy. If seventy-five years ago someone would have said that the time would come when you could pick up a gadget on your desk and talk to your friends or business associates across the ocean and in distant continents, someone would have said, "I admire that man's enthusiasm, but there is a place for people like that."

But this great increase of knowledge is upon us, and running to and fro, that is, much and rapid travel. Based upon this prophecy, Sir Isaac Newton predicted that the time would come when people would be able to travel at the rate of fifty miles per hour. How far short of reality was the prediction! And yet rapid travel, and much of it, is the common experience of civilized man.

Why Not the Resurrection?

One reason we are calling special attention to these two particular prophecies is the fact that in them there is not only a prediction of a time of trouble such as never was since there was a nation and the prediction of much and rapid travel which we have noted, but that midway between the two illuminating prophecies respecting the time in which we are living is the assurance that at that same time the people of God shall be delivered—from death. It says, “Many of them that sleep in the dust of the earth shall awake.” The prophecy continues to give some of the details of the resurrection, but what we want to note here particularly is that it is at the time in the world’s history when there shall be worldwide tribulation, when there shall be much and rapid travel throughout the earth, then those who sleep in the dust of the earth shall awake. In other words, this is not only a time for great tribulation and much and rapid travel, but ere it is culminated it is the time also for the people to come back from hell. We are witnessing two-thirds of this prophecy being fulfilled. Shall we say that what it declares concerning the resurrection shall not also be fulfilled?

It is abundantly evident that we are indeed living in the time when it can be truthfully said that the dead will soon be returning from hell. This prophecy refers to the dead being asleep in the dust of the earth. This is beautiful pictorial language, and it takes us back to the time of creation and the transgression of our first parents. When Adam was sentenced to death the Lord said, “Dust thou art, and unto dust shalt thou return”; so the use of this similar statement in

Daniel's prophecy clearly gives us assurance that all who lost life through Adam will have life restored through the redeeming power of Jesus Christ, who gave himself a ransom for all.

Do any of your friends or relatives fear the supposed torments of hell? Tell them to fear not; that hell is not a place of torment, but the state of the dead, and that we are rapidly approaching the hour when God's due time will have arrived to begin the restoration of the dead to life. They will not all be restored in one day, for it will take most of the entire kingdom age. But the brightness of this hope lies in the fact that the beginning of this glad time of restitution, as the Bible calls it, or resurrection, is nigh at hand. Let this be our hope and our strength in this time when man's world is falling down around him. God has his own world, a new world, a world to come "wherein dwelleth righteousness." And in that world we will meet our loved ones who have died and will forever rejoice in God's loving-kindness in sending his Son to be our Redeemer and Savior.



Weekly Prayer Meeting Texts

APRIL 3—"The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light."—Romans 13:12 (Z. '03-122 Hymn 13)

APRIL 10—"Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time."—I Peter 5:6 (Z. '93-7 Hymn 50)

APRIL 17—"The anointing which ye have received of Him abideth in you."—I John 2:27 (Z. '03-223 Hymn 90)

APRIL 24—"Let every one of us please his neighbor for his good to edification."—Romans 15:2 (Z. '03-406, 407 Hymn Appendix K)

Christian Life and Doctrine

The Lord Our Helper

**“With him is an arm of flesh; but with us is the Lord our God to help us, and to fight our battles. And the people rested themselves upon the words of Hezekiah king of Judah.”
—II Chron. 32:8**

THE setting of our text is very revealing and encouraging. The circumstances occurred during the time of the reign of Hezekiah, and we are informed that he “wrought that which was good and right and truth before the Lord his God. And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart, and prospered.”—II Chron. 31:20,21

At the same time “Sennacherib king of Assyria came, and entered into Judah, and encamped against the fenced cities, and thought to win them for himself. And when Hezekiah saw that Sennacherib was come, and that he was purposed to fight against Jerusalem, he took counsel with his princes and his mighty men to stop the waters of the fountains which were without the city: and they did help him. So there was gathered much people together, who stopped all the fountains, and the brook that ran through the midst of the land, saying, Why should the kings of Assyria come, and find much water? Also he strengthened himself, and built up all the wall that was broken, and raised it up to the towers, and another wall without, and repaired Millo in the city of David, and made darts and shields in abundance. And he set captains of war over the people, and gathered them

together to him in the street of the gate of the city, and spake comfortably to them.”—II Chron. 32:1-6

Sennacherib, king of Assyria, made many threats against Israel. He said, for example, “Doth not Hezekiah persuade you to give over yourselves to die by famine and by thirst, saying, The Lord our God shall deliver us out of the hand of the king of Assyria? Hath not the same Hezekiah taken away his high places and his altars, and commanded Judah and Jerusalem, saying, Ye shall worship before one altar, and burn incense upon it? Know ye not what I and my fathers have done unto all the people of other lands? Were the gods of the nations of those lands any ways able to deliver their lands out of mine hand? Who was there among all the gods of those nations that my fathers utterly destroyed, that could deliver his people out of mine hand, that your God should be able to deliver you out of mine hand?”—vss. 11-14

But this threatening did not frighten Hezekiah. This good king and the Prophet Isaiah, the son of Amoz, prayed and cried to heaven and, as we shall see, the Lord answered their prayer and delivered the Lord's people from the hand of these wicked aggressors. Knowing that the God of Israel was on their side, Hezekiah said to the people, “Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him: for there be more with us than with him: with him is an arm of flesh; but with us is the Lord our God to help us, and to fight our battles. And the people rested themselves upon the words of Hezekiah king of Judah.”—II Chron. 32:7,8

The marginal translation here says that they leaned upon the words of Hezekiah, king of Judah. In other words, they recognized in King Hezekiah the Lord's help, and they believed that with his leadership they would be delivered from Sennacherib and his army.

A Miracle

While Hezekiah did what he could to defend the people against Sennacherib, he realized that they would be in the

same unhappy position as all the other nations of the area unless their God, the God of Israel, came to their rescue. That is why he, together with the Prophet Isaiah, prayed and cried to heaven. And this prayer received a remarkable answer from the Lord. We read that "the Lord sent an angel, which cut off all the mighty men of valor, and the leaders and captains in the camp of the king of Assyria. So he returned with shame of face to his own land. And when he was come into the house of his god, they that came forth of his own bowels slew him there with the sword. Thus the Lord saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of all others, and guided them on every side. And many brought gifts unto the Lord to Jerusalem, and presents to Hezekiah king of Judah: so that he was magnified in the sight of all nations from thenceforth."—vss. 21-23

The Christian's Battle

Paul says of the Christian's battle (II Cor. 10:4) that "the weapons of our warfare are not carnal, but mighty through God." Our battle is largely against deceptions of Satan in his efforts to destroy us as new Creatures in Christ Jesus. But we can be just as certain as Hezekiah was that "with us is the Lord our God to help us, and to fight our battles." The Lord had provided us with an armor—the armor of truth as outlined in Ephesians, chapter 6—and the truth today—this evil day—is more important than ever before.

King Hezekiah expressed a vitally important fact to the people under his leadership when he said concerning Sennacherib and his army that "with him is an arm of flesh; but with us is the Lord our God to help us, and to fight our battles." As Christians we are in a very vulnerable position before our adversaries if we overlook this vital fact that only by the Lord's strength can we be victorious. If we depend upon the arm of flesh, that arm of flesh will fail us. Only through the Lord's help, and because he is greater than all that be against us, can we hope to be victorious. Let us, then,

remember the importance in every time of crisis, in every threatening situation, to be reminded of Hezekiah's words, "With us is the Lord our God to help us, and to fight our battles." May we, like God's ancient people, lean upon these words, trusting in them as one of the reassuring promises of the Word of God that if we put our trust in him, he will bring us forth conquerors, yea, more than conquerors, through our Lord Jesus Christ.

CHRISTIAN LIFE AND DOCTRINE — Continued on page 28

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SUNDAY, April 20

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Bible Study

LESSON FOR APRIL 6

God's Glory in Creation

MEMORY VERSE: "O Lord, how manifold are thy works! in wisdom hast thou made them all."—Psalm 104:24

PSALM 104

PSALM 104 is a stirring hymn of praise to God as the Creator of the world; and in both its opening and closing verses the call is heard, "Bless the Lord, O my soul."

Within the framework of the first verse the psalmist draws our attention to three of God's attributes—greatness, honor, and majesty. And are we not lost in wonder, love, and praise as we consider the Creator of the universe whom we are privileged to call our Heavenly Father, and of whom the psalmist states, (vs. 2, Leeser), "[Thou art he] who wrappeth himself in light as a garment," suggesting a further dimension of the invisible greatness of his Divine Being?

Then we read in picture language of God's creation of the heavens, "who stretchest out the heavens like a curtain," and he "layeth the beams of his

chambers in the waters; and he "maketh the clouds his chariot," and "walketh upon the wings of the wind." Can we not feel God's greatness, majesty, and power in these expressions?

The creation of the earth is also described in simple terms, and we are told that it will never be destroyed. This thought is further substantiated by King Solomon, as he explains (Eccl. 1:4), "One generation passeth away, and another generation cometh: but the earth abideth for ever." Provisions of food and water were made for the beasts of the field, the fowls of heaven, and grass-eating cattle. Later, when man was placed on the earth, his provisions for food and drink were amply supplied from the bounty of God's hand. Birds are given trees in which to build their nests, and wild goats make their home in the hills. The phases of the moon come to

mark the seasons, and the sun, the succession of days so that man may order his life; night is provided so that animals can hunt for their food, and daytime is given so that man may labor. Nature becomes a beautiful symphony in which God has matched the needs of the creation with the proper environment.

Next we find God's creative work expressed in the sea, which teems with a variety of living things "both small and great." It carries the ships, which the psalmist had seen sailing westward from the Holy Land. In verses 27-30 there is testimony that all living creatures must look to God for the good things which they have. Their food, the many joys of life that they experience—and indeed their very life and breath—depend upon God's providence and keeping, which he graciously bestows upon them; for (vs. 31), "The glory of the Lord shall endure for ever: the Lord shall rejoice in his works."

The awesome power of God is reflected in the psalmist's words in verse 32, "He looketh on the earth, and it trembleth: he toucheth the hills, and they smoke." We need have no fear, however, that the God we worship, the great God of the universe whose existence is from

everlasting even unto everlasting, will use his tremendous and unlimited power to destroy this beautiful earth which he has brought into existence. No, he has created this earth for a purpose, and although some "men make his love too narrow by false limits of their own, and magnify his vengeance with a zeal he will not own," they will in due time come to realize and appreciate that the almighty God is a loving Creator whom they may worship as their Heavenly Father. In that beautiful world of tomorrow, when the Sun of Righteousness will arise with healing in his beams for the eventual recovery from sin, sickness, and death of the whole human family, then mankind will learn that their loving Heavenly Father is the fountain of all blessing, the source of all that is good and true, and the Giver of every perfect gift. There will be no need to fear him then, for all shall come to know him.

In that day there will be nothing to hurt or destroy, as we read (vs. 35), "Let the sinners be consumed out of the earth, and let the wicked be no more." (See also Isa. 11:9) All who desire to make progress in that kingdom may live and enjoy its blessings; there will be no place for those who do otherwise. —Acts 3:23 □

Man's Responsibility for Creation

MEMORY VERSE: "Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet."—Psalm 8:6

GENESIS 1:26-31; PSALM 8

AMONG the various orders of animal life—the beasts of the field, the fish of the sea, and the fowl of the air—man stands out as the highest of all earthly creatures whose position over the lower creation is likened to that of God's position over the entire universe. As God is Ruler over all things, even so was man made ruler over all earthly things.

The Psalmist David's testimony agrees with that of the Genesis account of creation, where we read, "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." (Gen. 1:26) And we know that this arrangement was a good and proper one because God said that it was

(Gen. 1:31): "And God saw every thing that he had made, and, behold, it was very good."

Psalm 8 is one of reverence and grateful praise to God as emphasized in its opening and closing words of praise: "O Lord our Lord, how excellent is thy name in all the earth!" And additionally, in the first verse the following words are added, "Who hast set thy glory above the heavens." So we see that God's incomparable greatness extends far beyond the realm of this earth to the outer reaches of the universe. He is Lord of all! The psalmist wishes to convey the thought that God's very name is majestic and glorious, and one which brings honor and praise to the whole creation.

The enemies of God, spoken of as "the enemy and the avenger" in verse 2, may attempt to defeat his purpose, but we may rest assured that God has all

things under control and that the forces of evil cannot prevail against him.

Then the writer is awed and deeply impressed by the majesty and splendor of the heavens, which are a manifestation of God's greatness and power. The moon and the stars are examples of that work. But what about man? We are told that he was created a little lower than the angels, as far as his nature in connection with the earth is concerned. We know, too, that angels are more excellent so far as their nature is concerned, being spiritual creatures. But man was given a dominion and in that respect is superior even to the angels, who have no dominion, either over other angels or over any other of God's creatures. All are subject to God alone. Man, however, in the likeness of his Creator, has been given a dominion over the lower creatures, and God "crowned him with glory and honor."

He then goes on to enumerate some of those creatures, which include the sheep and oxen, the beasts of the field, the birds of the air, the fish of the sea, and whatever passes along the paths of the sea. And although man was appointed by God as a steward over these lower orders, he must learn to appreciate that he,

too, is a part of nature and is responsible not only for the animal life, in all of its varied forms, but also for the natural resources of the earth. It is only in recent years that there has been an awakening to the responsibilities in this connection. He is now faced with staggering problems throughout most of the world, with polluted streams, eroded soil, vanishing wildlife, and unhealthy air. It has become of serious concern for many as they contemplate the compounding problems of the future, which are indeed most perplexing.

But we believe that the Scriptures teach us that this condition will not continue always, but will, with the inauguration of Christ's millennial kingdom, give way to a reconstruction work that will include man's relationship to his natural surroundings. The whole situation will be reversed in that future time of blessing when he learns to co-operate with nature and once again regains his God-given dominion over the lower creation. □

—oOo—

God and Man in Covenant

MEMORY VERSE: "He took the book of the covenant, and read in the audience of the people: and they said, All that the Lord hath said will we do, and be obedient."—Exodus 24:7

EXODUS 19 and 20; 32; 34

FOR over three thousand years the children of Israel have held the writings of Moses as a special gift to them from God. Indeed, he was the one who led them out of Egyptian bondage, and he was successful in organizing them as a nation under the laws that are set forth in "The Books of Moses." These laws came from God, and therefore provide us with a glimpse of the divine character, being a marvelous display of justice and wisdom.

This system of laws given to Moses and set forth for the people of Israel in the Hebrew Scriptures of the Old Testament is without equal in the history of the world. It is, in fact, common knowledge among those who frame the laws of our present society that the principles of the Mosaic Law were of divine origin, and are therefore a basis of

many of the laws we know today.

The "Ten Commandments," for example, are well known among men and women the world over, and although disregarded to a large extent by the pleasure-seeking "free society" of our day, they do, nevertheless, continue to be the standard of justice and righteousness. The first four commandments center on the responsibilities that the covenanted people have toward God. They were to have no other gods but the one true God before them, not tolerating or seeking after any others; they were prohibited from worshiping any image or likeness of any man-made object; the third commandment forbids the taking or making of any oaths in God's name that are not intended to be kept; and Israel was commanded to keep the sabbath day holy by not doing any work on that day.

The last six of the Ten Commandments emphasize man's relation to his neighbor and his responsibility toward others. They contain prohibitions against disrespect for parents, killing, committing adultery, stealing, lying, and coveting. And when these laws are regarded from a positive viewpoint, they might sound something like this: respect parents, respect the sacredness of all life, respect the marriage relationship, respect the right of ownership, respect the truth and the value of a straightforward answer, and respect the material and spiritual status of others. These are important principles, and represent the laws of God concerning the way that man is to conduct himself toward other men. There are few indeed who could argue against the reasonableness of these laws.

In addition, we must consider the government that was instituted by Moses for the covenanted people of God as being from God and in harmony with his perfect character. The children of Israel were held accountable to their Creator, and the laws and institutions that formed the framework of their society were all of divine origin. One of the outstanding features of this law was that it was made

public for all to see and know. Also, it provided for a complete restitution every fiftieth year—known as the jubilee year—which guarded against the accumulation of wealth and power in the hands of an elite class. There was no distinction made between the rich and poor, for all stood before God in their own right. Additionally there were many provisions concerning the manner in which the children of Israel were to live, their treatment of enemies and strangers, their treatment of animals and others.

Space does not permit a discussion of each of these articles of God's Law as given to the Israelites; however, those who are interested in knowing them may easily find them in the Scriptures for their own study. The Mosaic Law is of divine origin, contains features that manifest God's righteous character, and has within it provisions and safeguards for all.



The Steadfast Love of God

MEMORY VERSE: "For the Lord is good; his mercy is everlasting; and his truth endureth to all generations."—Psalm 100:5

PSALM 136; ISAIAH 55

HAVING considered in this month's three previous Sunday Bible lessons something about God's glory in creation, man's responsibility toward creation, and God and man in covenant, we now turn to the overwhelming climax of God's love to us as his human creatures.

As the title of this lesson suggests, we are assured of the continuing and steadfast love of God—our Heavenly Father. And when we read the inspiring passages of this psalm we are exhorted to praise God for his abundant mercies to us. As an evidence of the psalmist's heart condition when writing these verses, we are immediately made aware of the expression "for his mercy endureth for ever," which appears at the end of each of the 26 verses in the psalm.

In the first three verses we are reminded to give thanks to God, for indeed his mercy surely does endure forever. In verses 4 through 9 we are given a glimpse of the creative power of God, for he alone designed all this great work—having existed alone during the countless ages of the remote past. As a display of his great wisdom we are reminded to consider the heavens, which his hands have made, and to look to the earth, which he stretched above the waters. This word "stretched" is an interesting one, as used in the 6th verse; and, as either of the complete Bible concordances that are available suggests, this word means "to spread forth, or over," and has been so translated in the Revised Version of the Bible. As an interesting comparison the Septuagint

Translation renders the verse "to him who established the earth on the waters." This well describes for us the early stages in the preparation of the earth as a home for man, as it points out to us the gradual manner in which the layers of the earth's crust were laid down, keeping in mind that as the crust cooled, the weight of the waters buckled it in some places, creating the ocean beds, and thereby forcing other areas up to form the mountain ranges. Then in verses 7, 8, and 9 the psalmist tells us of the great lights that God placed in the sky—the sun to rule by day, and the moon and stars to rule by night.

Verses 10 through 16 give an account of God's dealings with his people—the children of Israel. As a manifestation of his power the firstborn in Egypt were slain that Pharaoh might let the Israelites leave Egypt, thereby ending their long period of enslavement. This God did with "a strong hand, and a stretched out arm." In this passage the word "stretched" has a different meaning; this is, to lend emphasis to God's inclination of favor to his people. And as a further corroboration of the Israelites' safe passage across the Red Sea, the psalmist provides another brief account. Modern skeptics have cast

doubt on the authenticity of this display of divine intervention on behalf of the children of Israel, but this account provides another inspired witness concerning it. Further, it was the same God who led his people through the wilderness, even as verse 16 proves.

Then, verses 17 through 20 tell of the great and famous kings, Sihon of the Amorites, who refused to let the children of Israel pass through his land even after they had agreed not to "turn into the vineyards, . . . [or] drink of the waters" (Num. 21:22); and Og of Bashan, "a remnant of giants," (Deut. 3:11) who were both slain by the hand of the Lord.

The account continues with Israel being brought into their own land, the land of Canaan which was their "heritage," as an evidence of God's steadfast love for them; for, even as the psalmist explains, it was God "who remembered us in our low estate . . . and hath redeemed us from our enemies." (vss. 23, 24) To complete the praise to God for all his abundant mercies verse 25 gives thanks for temporal provisions; then in closing we are inspired with the final exhortation: "O give thanks unto the God of heaven: for his mercy endureth for ever." □

The Spirit of Action

THE Spirit of God is the power of God. For the followers of Jesus it is a power which touches their lives in various ways. Through the Word of truth they are begotten by the Holy Spirit to a new hope of life. They are baptized by the Spirit. The Spirit of God witnesses to them that they are the children of God, and if children, then heirs—heirs of God and joint-heirs with Jesus Christ in the glorious kingdom of promise, when they are assured that if they are faithful in following in Jesus' footsteps, they will live and reign with him in that kingdom. The Lord's consecrated people are sealed by the Holy Spirit, and by this Spirit they are anointed, or authorized, to be his servants in sounding forth the glad tidings of the kingdom.

Jesus referred to the anointing of the Holy Spirit when delivering a message in the synagogue in his own home town of Nazareth. The account of this is set forth in Luke 4:16-22.

“And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the Prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in

the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth.”

The word anointed, as used by Jesus, is symbolic of the impartation of authority. It is based upon the custom of the Old Testament era when kings and priests were anointed to office. The anointing ceremony signified the authority that was invested in them to occupy the position they held—in the government if they were kings, and in the religious services of the nation if they were anointed to be priests. So Jesus used this word to indicate that he had been given authority to proclaim the Gospel of the kingdom. In doing this Jesus quotes from an Old Testament prophecy in which the anointing of the Spirit to preach good tidings is foretold. It is the prophecy of Isaiah 61:1-3, which we quote:

“The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified.”

The anointing authority of the Holy Spirit came to Jesus through the written Word of God. He knew from that Word that one of the important missions of his life was to bear witness to the truth of God’s great plan, that plan which embodied the coming of the Messiah to be the Redeemer and Savior of the world. And Jesus was faithful to this responsibility which was placed upon him by his Heavenly Father. We read concerning him that “he went throughout every city and village, preaching and showing the glad tidings of the

kingdom of God: and the twelve were with him.”—Luke 8:1

The Gospel of the kingdom in Jesus’ day was good tidings indeed, even as it is still good tidings today. And when Jesus proclaimed the Gospel of the kingdom under the authority of the Holy Spirit’s anointing, the people heard a message of good tidings. It was the same good tidings which the angel proclaimed on the night when Jesus was born, saying to the shepherds, “Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord.” We are told that the Lord had anointed Jesus to “preach good tidings unto the meek,” and it merely emphasizes that in his ministry he enlarged upon the message of the angel. The angel announced that the promised Messiah and Deliverer had been born. Jesus revealed that now this child had grown to maturity and was himself reiterating the fact that his coming and ministry was indeed good tidings unto the meek.

The Prophet Isaiah also explained that Jesus had been sent to bind up the brokenhearted. Since sin and death entered the world through the transgression of our first parents, there have always been many brokenhearted ones, and there is nothing that is more potent in healing these brokenhearted than to proclaim to them the good tidings of the kingdom. Many do not have the faith to accept such a message of hope, but for those who do, what a changed outlook in their life is given to them—instead of hopelessness and despair over the loss of their loved ones in death or because of other misfortunes in their lives, they are filled with hope, realizing that their sad experiences in life are only temporary, lasting merely during what the Scriptures declare is a time of darkness, or night, and that joy will come in the morning.

The text which we quote (Luke 8:1) explains that Jesus not only preached the good tidings, but also showed, or illustrated, the full meaning of his message, and this is what was involved in his performing of miracles. Not only was Jesus anointed to proclaim good tidings, but the Holy Spirit had

given him authority as the Messiah actually to accomplish that which he proclaimed. In due time Jesus will heal all the sick and raise all the dead; and how this will wipe away the tears from the faces of all who have suffered throughout this present nighttime of sin!

Liberty to the Captives

Isaiah 61:1 declares further that Jesus was anointed “to proclaim liberty to the captives, and the opening of the prison to them that are bound.” As the Scriptures so clearly reveal, not only was Jesus anointed to proclaim the message that the captives and the prisoners would be released in God’s due time, but was given the authority actually to accomplish this on behalf of all the captives and prisoners when God’s due time arrives. There are, as we know, many types of captives, and various ways in which one can be in prison. The Lord created humans not to be captives, not to be in prison—either by their ignorance, or by those who rule over them, or in death—and in his glorious plan of salvation Jesus will release all from the captivity, no matter what form it may have.

“A Time Accepted”

Proclaiming the Gospel involves more than announcing the glorious future time of blessing for all the families of the earth. Isaiah wrote of Jesus that he was anointed “to proclaim the acceptable year of the Lord.” The Apostle Paul referred to this matter when in II Corinthians 6:2 he writes, “I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.”

The words “acceptable” and “accepted,” as used in these texts by Isaiah and Paul, are very appropriate, because the reference is to a period of time in the divine plan when God accepts the sacrifices of his people in the outworking of his plan. That period of time began with the first advent of Jesus, and it is still continuing today. Jesus, in conducting

(Continued on page 36)

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Lima	WLIO	Salt Lake City	KUTV
Ashland	ACTV-CATV	VIRGINIA	
Cincinnati	WCPO-TV Channel 9	Richmond	WIKI 7:45 a.m.
Thursdays, 1:58 a.m.		WASHINGTON	
Louisville	WJAN	Seattle	KTVW-TV Channel 13
Zanesville	WHIZ-TV Channel 18	1:30 p.m.	
Canton	WJAN	Tacoma	CATV as Programed
Wed. 8:30 p.m.		WASHINGTON DC	WHFV
OKLAHOMA		WEST VIRGINIA	
Tulsa	CATV	Bridgeport	WDTV
Muskogee	CATV	Huntington	WMUL & WCHS
Mondays, 8:00 p.m.		6:30 a.m.	
OREGON		Oak Hill	WOAY-TV Channel 4
Salem	KVDO	Wednesdays, 9:30 a.m.	
La Grande	KTVR	Wheeling	WSTV
PENNSYLVANIA		8:30 a.m.	
Du Bois	CATV	WISCONSIN	
Huntingdon	CATV	Eau Claire	WEAU-TV Channel 13
Philadelphia	WPVI	Fridays 6:30 a.m.	
Pittsburgh	WTAE	Rhinelanders	WAE0
Sun. 9:30 a.m.		CANADA	
SOUTH CAROLINA		Sault Ste. Marie, Ont.	CATV
Anderson	WAIM-TV Channel 40	Toronto, Ont.	Cable
Mondays, (Time to be announced.)		WEST INDIES	
Ashville	WANC	St. Kitts	ZIZ-TV Channel 5
7:00 a.m.			
SPANISH RADIO BROADCASTS			
TEXAS		URUGUAY	
San Antonio	KUKA 1250	Montevideo	Radia El Espectador
ARIZONA		810 kc.	Saturdays, 1:30 p.m.
Tucson	KXEW 1600 kc. 8:30 a.m.		

“FRANK and ERNEST”

SUNDAYS UNLESS OTHERWISE NOTED

ALABAMA

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

CALIFORNIA

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

COLORADO

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

DELAWARE

Wilmington WTUX 1290 10:15 a.m.

FLORIDA

Tampa WFLA 970 9:30 a.m.

IDAHO

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

ILLINOIS

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

INDIANA

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

KANSAS

Goodland KLOE 730 7:45 a.m.

KENTUCKY

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

MICHIGAN

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

MISSOURI

Farmington KREI 800 9:00 a.m.

MONTANA

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

NEW JERSEY

Salem WJIC 1510 9:45 a.m.

NEW YORK

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

NORTH CAROLINA

Beaufort WBMA 1400 9:00 a.m.

OHIO

Zanesville WHIZ 1240 6:40 a.m.

OKLAHOMA

Oklahoma City WNAD 640 10:00 a.m.

Radio Broadcast Schedule

OREGON

Portland KLIQ 1290 9:30 a.m.

PENNSYLVANIA

Allentown WHOL 1600 10:45 a.m.

Pittsburgh WARO 540 12:00 noon

Pottstown WPAZ 1370 12:45 p.m.

PUERTO RICO

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

SOUTH CAROLINA

Hemingway WKYB

TEXAS

Hamilton KCLW 10:00 a.m.

Lubbock KDAV 580 9:45 a.m.

Pleasanton KBOP 1380 7:30 a.m.

Shamrock KBYP 1580 10:15 a.m.

UTAH

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

VIRGINIA

Richmond WIKI 7:45 a.m.

WASHINGTON

Bellingham KPUG 1170 9:30 a.m.

Seattle KAYO 1150 7:15 a.m.

Spokane KUDY 1280 9:30 a.m.

Tacoma KMO 1360 9:45 a.m.

Yakima KUTI 980 7:15 a.m.

WISCONSIN

Milwaukee WEMP 1250 8:45 a.m.

Neillsville WCCN 1370 9:15 a.m.

WYOMING

Sheridan KWYO 1410 12:00 noon

CANADA

Camrose, Alberta CFCW

Corner Brook, Nfld.

CFCB 570 10:30 a.m.

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

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

Port aux Basques, Nfld.

CFLW 1230 10:30 a.m.

Prince Albert Sask.

CKBI 900 10:30 a.m.

Stephenville, Nfld.

CFGN 910 10:30 a.m.

St. Thomas, Ont.

CHLO 1570 10:45 a.m.

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

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

VIRGIN ISLANDS

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

MALDIVE ISLANDS

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

PANAMA

Panama City HOQ 1250 10:30 a.m.

SOUTH AFRICA

Johannesburg SWAZI

LUXEMBOURG

Luxembourg Wed. 10:30 a.m.

NIGERIA

Ibadan WNBS Wed. 10:45 p.m.

CEYLON

Radio Srilanka Sat. 9:45 p.m.

URUGUAY

Montevideo Radio El Espectador

MEXICO

Mazatlan XEACE 9:00 a.m.

RADIO TOPICS FOR APRIL

6—"The Bread and the Cup"

20—"The Unquenchable Fire"

13—"A World Transition"

27—"The Birth of a Nation"

(Continued from page 31)

the proclamation of the good news, laid down his life in sacrifice, that sacrifice being consummated at Calvary. But in proclaiming the message to those who had a hearing ear, he extended the invitation to them to join him in the privilege of sacrifice. His invitation bade them to deny themselves and to take up their cross and follow him unto death. It was not until the Holy Spirit came upon the waiting disciples at Pentecost that they really understood what this invitation meant.

It is a high honor to have any part in God's plan of salvation, and this is especially true if there has been extended to us the privilege of laying down our lives in the ministry of the glad tidings. In referring to this the Apostle Paul is discussing the privilege we have of being workers together with God. (II Cor. 6:1) Then follows his explanation, "I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation."

Many have misconstrued this statement to mean that the present life of the individual is the only one in which there is an opportunity to accept Christ and be saved. We know, however, that other scriptures testify abundantly to the fact that in the kingdom age, the times of restitution, the whole resurrected race of mankind will have full opportunity of accepting Christ, obeying the laws of the kingdom, and gaining everlasting life here on earth.

But Paul is not here referring to that future opportunity for the world to gain life. He is referring to this great present period in the plan of God during which some are called, or invited, to lay down their lives in sacrifice following in the footsteps of Jesus, inspired by the hope that if they do this they will have the privilege of living and reigning with him. Paul refers to this as the "great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him."—Heb. 2:3

Church Also Anointed

Not only was Jesus anointed by the Holy Spirit to "preach good tidings unto the meek," but his footstep followers share

in this anointing and are also thereby authorized to be ministers of the Gospel. Not only are they authorized to be ministers of the Gospel but they are given the assurance in the Word of God that they will share with Jesus in his kingdom in restoring the world of mankind to life. Jesus said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." (John 14:12) Jesus explained that the "greater" works that his followers would do would result from his going unto the Father, which means that the work he is referring to is the future work of the kingdom—healing the sick and raising the dead.

As we know, Jesus, by the power of God which had been imparted to him, healed the sick and raised the dead. But these blessings at that time were not permanent. The healed ones, with advancing age, became ill again, and those who had been awakened from the dead went back into death. Besides, while Jesus' work was fairly widespread, he did not heal all the sick or raise all the dead. But it will be different when his kingdom of blessings is functioning in the earth. Then Jesus, and associated with him those who prove to be his faithful followers, will heal all the sick, and they will raise all the dead; and this will not be a temporary blessing, for those who are thus blessed, if they obey the laws of the kingdom, will remain well forever, and those who are restored from the dead will remain alive forever. Thus the church, together with Jesus, will perform greater works than he did during the course of his earthly ministry.

The Day of Vengeance

When Jesus, in the synagogue in Nazareth, quoted the prophecy of Isaiah 61:1,2 concerning the fact that he had been anointed by the Spirit, he did not quote the segment concerning the "day of vengeance of our Lord." This is a reference to the time of great tribulation with which the present age ends. It is referred to in the Bible as the day of Jehovah—a period in which there is a "time of trouble such

as never was since there was a nation." This day of vengeance was not upon the earth in Jesus' day, so he omitted that part of the prophecy of Isaiah which mentions it.

But now it is different. We are in the very midst of this time of trouble, and the Holy Spirit authorizes us to make this a part of our message. This does not mean that we are authorized to declare vengeance upon the people, but merely to explain what this time of great trouble means in connection with the plan of God, and that it is to be followed by the blessings of Christ's kingdom.

Closely associated with this reference to the day of vengeance is the further instruction "to comfort all that mourn." Millions throughout the earth are even now mourning because of this great time of trouble, and to explain to as many as have a hearing ear what it means in connection with the divine plan of salvation should be, and is, a comfort to them. In Isaiah 35:3,4 we have what seems to be a reference to this declaration concerning the day of vengeance. Here the Lord's people are instructed to "strengthen the weak hands, and confirm the feeble knees"; also to "say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; he will come and save you."

It is a privilege to explain, to the fearful of earth who will listen, that the trouble with which we are surrounded is indeed a part of God's day of vengeance, and we are also to explain that the purpose of this manifestation of God is that he comes to bring salvation—to "save you." Then follows a description of the blessings of Messiah's kingdom, culminating with the assurance that "the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."—Isaiah 35:10

How wonderful, then, it is to share with Jesus in the great work of proclaiming the Gospel of the kingdom! How glad we are for all the evidences that Christ's kingdom of blessings is

so near at hand! In proclaiming its imminence our message should indeed remove fear from the hearts of the people and give them comfort and joy. And we know that this is God's will for us because he has anointed us for this purpose by his Holy Spirit. May we never grieve the Spirit by lack of faithfulness in fulfilling this marvelous commission.



General Convention Bulletin

THE General Convention Committee is preparing to meet in Detroit to finalize the program for the General Convention to be held in Albion, Michigan, at Albion College, August 2-7, 1975. We do, however, know some of the highlights of the program at this writing.

The theme text for the convention is II Peter 1:10,11, "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall." This wonderful text will set the tone for many of the talks of the convention, and of course the theme discourse is always one of the highlights of the convention.

This year the theme text is going to have an additional influence on the tone of the program because the "these things" of the complete text are going to be the subject of two group discussions. The first group discussion will consider four of "these things": faith, virtue, knowledge and temperance. The second group discussion will consider the remaining four "things" of our text: patience, godliness, brotherly kindness; and love.

Competent and well-qualified brethren will be selected to participate in these discussions, with the result that there will be many spiritual blessings.

Make your plans now to attend the convention and be a participant with us in the receiving of the outpouring of the blessings that are being prepared.

Encouraging Letters

Gives New Hope

Gentlemen: Just a few lines to let you know that your magazine has been an inspiration to me, and gives me new hope in a world where there doesn't seem to be any hope. I am seventy-one, and can't remember anything that approaches the chaotic conditions prevailing throughout the world, as well as in our great country. And the conditions seem to be worsening every day all over the world. I cannot see how we are going to survive as a great nation—or even survive at all. So keep up your good work in informing and alerting the people regarding the coming kingdom of God! —Pa.

Co-operative Efforts

Dear Brethren: Greetings of Christian love in the name of our dear Lord and Master! The Orlando Class, at its annual business meeting, voted to express to all our brethren at The Dawn our appreciation for the many ways you have assisted us in the past year and for the continued interest you have in our prayers. We have been greatly blessed by the services

of the pilgrim brethren, by The Dawn magazine, and by the many ways in which you have served us during the year. We desire to continue our co-operative efforts in serving the Lord and the truth, and assure you that we have remembrance of all of you in our prayers that the Lord's spirit will continue to guide the hearts and actions of each one, and that our mutual efforts to serve him will bring praise and honor to his name. We look forward to the privileges that the year 1975 may bring of serving the Lord here in our own ecclesia, and to whatever extent possible in a co-operative effort with our brethren at The Dawn. By his grace. —Fla.

Ardent Student

Dear Friends: Thank you for your wonderful book, "The Creator's Grand Design," and the booklets you so kindly sent me. I believe you are right in your understanding of the Bible. I am really hungering and thirsting after biblical knowledge, and would love to receive more booklets from you, as I have herewith listed, and I assure you that I do study and

pray over your literature. Thank you, and may God bless you.
—Tex.

Interested Pastor

Dear Brothers: I have recently been made aware of the works of Charles T. Russell and would like to purchase a complete set. Also, I will need a price list of the other items available. I am the pastor of a small flock, for which I may need to procure a number of copies. Thank you, and may God bless you in the precious name of Jesus.—N.C.

Has Mental Upheaval

Sirs: I'm a Lutheran—but since reading the little booklet "Life After Death" and the literature I since ordered, I'm no longer sure that I have believed the "right things." Have already had an upheaval in my mind. I like what I read because I understand it, and it makes me feel good. It's wonderful! I can't believe what I've been taught any longer!—Ariz.

From a Dear Friend

Dear Dawn Friends: Greetings in our dear Redeemer's name!

Please send The Dawn to the list enclosed. I miss not being able to attend the Sunday meetings as I used to. I'm sure many in our class recall the Sunday afternoon when our dear Brother Sexton informed us, over forty years ago, of the wonderful news about the start of The Dawn magazine; also that these brethren planned to work together just as they did in dear Brother Russell's time. By God's grace the joyful news still continues to reach us each month, increasing our faith, courage, and hope in the truth, which is shining brighter and brighter unto the perfect day in these perplexing times. "Praise God from whom all blessings flow!"—Calif.

New Hope Gratifying

Gentlemen: Thank you so much for your booklet, "Hope." Having recently lost my beloved wife I asked for the booklet. I have read it twice, and it is indeed gratifying to feel a new hope, and that there will soon be a new day—a new dawn—when we shall meet our loved ones again, and happiness for all will reign supreme. Please send me a copy of "God and Reason." Your kindness is greatly appreciated. Sincerely.—Fla.

New Reader

The Dawn: I drive a bus during the day, and as I was relieving another driver I found a copy of The Dawn on the bus. I glanced through it and was amazed at the information it contained. I had never seen The Dawn before, but now I request that you send it to me, and please bill me.—Calif.

Still Needs Help

Dear Sirs: I have not missed a copy of The Dawn since I subscribed to it, and I would prefer to pay for it again rather than lose one copy! Many years ago my father, who was unhappy with religion as it was being taught, heard about your books, and managed to get a set, of which I have all but one, together with his Bible. So you see that I am of the generation who grew up in the hope of the coming kingdom. In these troublous times I still need the helps that I receive in The Dawn, and I try to pass them along to others who are becoming desperate in this mad age. Yours truly.—Calif.

Appreciated Film

Gentlemen: I saw the film "Life After Death" at your

showing in the Waldorf Astoria Hotel recently, and it made a deep impression on me, as I am a devout believer in the Bible. Please mail me the booklet offered. I do hope you will oblige me, and I thank you and remain gratefully and respectfully yours.—N.Y.

Dawn Renewal

Dear Dawn: I do want to renew my subscription! I first received The Dawn as a gift from someone unknown to me. I've had so much pleasure in reading it and feel that I now know some things better that are in the Bible. Scriptures are explained so clearly, and I just love reading The Dawn. Yours truly.—Wisc.

Source of Comfort

Dear Sirs: For some time I have wanted to write and thank you for the many monthly issues of The Dawn. I have been receiving it for a number of years, and it has been a great source of comfort, and happy reading. Through the years I have learned to look for it to come. Each copy has meant so much. I always save them to give to people who would enjoy them. I hope this year many

people will be helped to find God through The Dawn. Most sincerely.—Fla.

Not Long Enough

Dear Frank and Ernest: I want to thank you for your program. It explains many things that a lot of folk don't understand, and I think the program is not long enough! Again, thank you so very much.—Ind.

Seeking, and Finding

Dear Friends in Christ: Please mail to me at your earliest convenience the six-volume cloth-bound set of "Studies in the Scriptures." I deeply appreciate having found out where I could obtain these works. It was a friend in Albany, New York, who told me where I could get them and gave me your address. I thank you most kindly for this great favor you are doing me in presenting to me and to the people the great works of this truly beautiful servant of Jehovah God and his beloved Son Jesus. Yours in Christian appreciation.—Miss.

Desires Knowledge

Dear Sirs: Please send me the booklets "God's Plan," "The

Judgment Day," and "Hope Beyond the Grave." And if you have any literature as to where the people will be, here on earth, and what will be the reward of the righteous, please send them to me. I watch your program regularly, and it has given me hope for the people I have lost, when before I had very little. Thank you so much.—Ky.

Questions Answered

Dear Friends: Thank you for the booklets in answer to my questions. It is comforting to know that God has everything under control. I appreciate The Dawn magazine and the cassette tapes. I almost never fail to establish some point of truth that I was not really sure of. Thanks for all your help.—Mo.

Recent Students

Dear Sirs: Enclosed is a money order for two sets of "Studies in the Scriptures." My brother and I have just recently become interested in the Bible. But the more we read, the more confused we became until we read "The Divine Plan of the Ages," which my mother has had for years. It answered so

many of our questions that I decided to purchase a set for each of us. My mother and grandmother have a set and have believed no one else since they heard a Frank and Ernest program years ago. After reading this book and some small ones of yours I can see why no one could sway them. And by the way, it was some of your tracts that my mother gave me that caused me to start reading the Bible in the first place; then I started my brother reading it, and now he has others interested. I'm sure we will enjoy these books very much, and will learn more than we could from any other source. Sincerely yours.—Ill.

A Special Use

Dear Sirs: I work at a funeral home as a funeral director. I am also helping with a class on death in our church. Your booklet "Hope" will be of great help. Thank you.—Ga.

Searching for Truth

Dear Gentlemen: I watched your program this morning on television and found it very interesting. I am a Christian, but I haven't given much thought to what really does happen to us after we die. I've

always assumed that we who are Christians go to heaven to be with the Lord, and the unsaved go to hell. But now I would like to find out more about it, so would you please send me your book "Hope Beyond the Grave." Thank you, and God bless you.—Va.

"The Bible Is Right"

Dear Sirs: Please send me the booklets "Judgment Day" and "God Has a Plan." I'm very happy to say that since I've been watching "The Bible Answers" on TV you have answered a lot of questions I had about the Bible. I was a strict evolutionist until I saw your program about a year ago, about evolution and the Bible, and you showed me how the Bible is right. That started the ball rolling. Now I am going to hand out literature to help other people find the way. God bless you!—Calif.

"Divine Plan" Precious

Dear Friends of The Dawn: On a separate sheet I am ordering two copies of The Divine Plan of the Ages. This book has been in our family since I was a small child. I am now 85 years old, and the book has grown dearer with the years—the best book I

ever read except the Bible. Without it I would have known very little about the Bible. My copies are most all very worn. I want these for my children. As the time of trouble deepens and darkens they will need it more and more. I wish that all would read and be strengthened by its wonderful truths. I seem to learn something new from it every day. May the Lord bless and keep you is in my prayer. —Va.

Programs Supply Explanations

Dear Friends: Enclosed is a money order for the Frank and Ernest program. Their talks on the Bible are so reasonable and understandable. The churches give moral stories, but do not explain what the Bible teaches or what is in the future for us. But the Frank and Ernest programs supply these explanations on the Bible. Sincerely. —Canada

Forming a Study Class

Dear Friends: We enjoy reading and studying your publication "The Creator's Grand Design" and now wish to press forward to better spiritual knowledge of Jehovah and his Son, Jesus Christ. So we desire

to order some of your literature and form a Bible study class. I am enclosing a list of what we need. In addition, we would like a copy of the book "Behold Your King." The proper amount is herewith enclosed.—Ohio

Faith Revived

Dear Christian Friends: simply couldn't carry on if accepted your wonderful booklets "Hope," "Why God Permits Evil," "When a Man Dies," and "Life After Death" without an effort to let you know how much their contents mean to me. I cannot find words to fully express my gratitude to you for sending them. My lonely heart has been tremendously relieved, and my faith revived, after reading these booklets, and I thank you with all my heart. Will you also send me your booklet "God and Reason"? I will ever pray for your work. Yours for Christ.—Miss.

The Dawn Helps in Study

Dear Sirs: I wish to renew my subscription, and I thank you for sending me The Dawn. It helps me so much in my Bible study. It explains the Word of God in a way I can understand it better. If we ever needed the Word of God, we surely need it now! With love.—Wash. □

For Me to Live Is Christ

THE great Apostle Paul wrote the words of our text while he was a prisoner in Rome. The passage in the Revised Standard Version reads as follows: "I want you to know, brethren, that what has happened to me has really served to advance the Gospel, so that it has become known throughout the whole praetorian guard and to all the rest that my imprisonment is for Christ; and most of the brethren have been made confident in the Lord because of my imprisonment, and are much more bold to speak the word of God without fear. Some indeed preach Christ from envy and rivalry, but others from good will. The latter do it out of love, knowing that I am put here for the defense of the Gospel; the former proclaim Christ out of partisanship, not sincerely but thinking to afflict me in my imprisonment. What then? Only that in every way, whether in pretense or in truth, Christ is proclaimed; and in that I rejoice. Yes, and I shall rejoice. For I know that through your prayers and the help of the Spirit of Jesus Christ, this will turn out for my deliverance, as it is my eager expectation and hope that I shall not be at all ashamed, but that with full courage now as always Christ will be honored in my body, whether by life or by death. For to me to live is Christ, and to die is gain."—Phil. 1:12-21

The Apostle Paul suffered while in prison—and he was willing to suffer, for he says, "The things which happened unto me have fallen out rather unto the furtherance of the Gospel." Some of the Apostle Paul's trouble came from an unexpected source—it came from his brethren—brethren who were envious, or as the New English Bible puts it, who

were “jealous” of the way the Lord had blessed him. For even though he was in prison, the Gospel prospered in Rome, the capital of the pagan world, and in spite of prison, the apostle also prospered spiritually.

The record states that some preached of envy and strife, of contention—not sincerely, not from pure motives—as one puts it, “seeking to add affliction to his bonds, seeking to build themselves up.” The Apostle Paul was in prison. He was getting old. It appeared that he had come to the end of his work, and thus personal rivalry raised its head, seeking the illusive bubble of self-gain. When this epistle was written, about A.D. 63, it is thought that the Apostle Paul was about sixty-four years old. It would appear that personal ambition and party spirit existed even in apostolic days. It is difficult for one who is actuated by the spirit of ambition to think that another who is without that spirit can think always and only of the truth, and of how the Lord alone may be exalted.

But Paul did not judge those who would hinder him, even though their actions could have been to his disadvantage. He extended to them Christian liberty, both of opinion and expression, leaving in the Lord’s hand whatever the results would be. This is the way we may leave things to divine providence when faith is strong. Paul’s attitude toward his sufferings strengthened the majority of his brethren. His brethren in the Lord were helped. They waxed confident. They courageously preached the Word of God without fear. Some had been holding back through fear, but by his faith and his example, they boldly preached the Gospel of the kingdom. If Paul could stand imprisonment, so could they. They would be in good company, they figured, if Paul was there. They no doubt had heard him say, “For me to live is [to live for] Christ, and to die is gain.” Life or death was of no matter to Paul as long as the cause of Christ and his kingdom was advanced.

It took courage to preach the Gospel then—no doubt about that—more courage than it takes now. Then, one’s very life

was in danger. A carving in Rome, uncovered in 1857, is repulsively indicative of what the Romans of Paul's day thought of Jesus Christ. It is a carving of a man on a cross, except that while he had a man's body he had the head of a donkey. Then there is a figure of a young man kneeling in adoration. No wonder Paul had to speak courageously in defense of the Gospel!

The Colosseum in Rome, built by 25,000 Jewish slaves, is where thousands died, paying the price of their belief in Christ. Yes, it took courage to preach the Gospel then, but it also takes courage today—not because of fear of death, or even imprisonment, but for fear of what someone might think: our brother, Mrs. Jones next door, our business associates. Ultimate courage is the courage of the mind, the courage to think and then to express our thoughts. No greater bondage exists than fear to express one's opinion lest it might not be popular. Fear of the opinions of men is a snare.

The message of the truth of God's love is the most wonderful thing that has ever come to us. We all know and acknowledge that this is true. The truth means everything to us. Why, then, is it so hard to talk about it? Oh, we can talk about politics. We can talk about foreign affairs even though we may not be well informed. We can talk about international finance, little as we may understand it. We can talk about our troubles. But why is it so hard to tell our neighbors about the kingdom? Let us not be ashamed of the Gospel of Christ. It is the power of God unto salvation!

We can all preach the Gospel—every one of us. Every time we put out a tract we are preaching the Gospel, just as much as those of us who stand on the platform. There are some who cannot put out tracts from door to door who put them out by mail—effectively, too; and besides, everyone can pray for God's blessing upon his work and those sending out his message. Let us rejoice in every opportunity to show forth his love. The kingdom message is of primary importance. These are the simple ways in which we all can live for Christ.

The Apostle Paul said in verse 20, "That in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body." (A.V.) Paul did not want to be magnified. He was not seeking his own popularity. He wanted Christ to be magnified, and so do we. Our boldness in speaking that which we believe to be true is our endeavor to magnify Christ. Those who sincerely desire that Christ be magnified in their body, that is, in their lives, have a holy indifference whether it be by life or by death, by living and working in the vineyard, or by finishing their course as a faithful servant of God. For the treasure of truth which the Lord has given us we will endeavor to keep inviolate so long as we live, for thus we live for Christ. "For me to live is [to live for] Christ, and to die is gain," the Apostle Paul said, and so do we all.

For we know, as he knew, that the one who lives for Christ has a present joy and peace and communion. "And to die"—if faithful, then that in his providence—"will be gain"—gain through a cessation of the sacrifice, and also the gain of eternal life, of immortality, in the first resurrection, with the assurance of the privilege to live and reign with Christ for a thousand years.

But we all must learn how to live for Christ just as we must learn to suffer and die with him. And we have been given instructions. These instructions are found not in the writings of uninspired men, but in the Word of God. Others have been used to point us to the Word, and we appreciate and we honor such servants of God. But our one source of authority must be the Word of God. And certainly no needed instruction has been omitted from this authority. For "All scripture given by inspiration of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect [mature] thoroughly furnished unto all good works." (II Tim. 3:16,17) "Sanctify them through thy truth: thy Word is truth."—John 17:17

And so in order to learn how to live for Christ we turn to the tabernacle in the wilderness. Our lesson is found in Leviticus, chapter 8. It is shown in the consecration of the priesthood. Here Moses represents God. Aaron represents the Lord Jesus, and Aaron's sons represent the church. Moses puts the blood of the ram of consecration on the right ear, on the thumb of the right hand, and the great toe of the right foot of Aaron and his sons. Through the favor of God and through our consecration we have the hearing of faith. For faith cometh by hearing, and hearing by the Word of God.

The blood on the right thumb and big toe represents our dedication under the blood to do with our might what our hands find to do in God's service; to do what our consecration demands of us, and also that we must walk in the light. Never should we get to the point where we feel that we have all the light. The truth is a movement, as well as a condition. It is a voyage, as well as a harbor. The blood on the toe represents our dedication to walk, to make progress in the path of truth. Remember the text: "Thy Word is a lamp unto my feet, and a light unto my path." (Ps. 119:105) How dear that text is to all those who have a love for and zeal for the clarification and elucidation of the truth!

We have learned that the tabernacle in the wilderness was the sanctuary of God. Exodus 25:8,9 reads, "And let them make me a sanctuary; that I may dwell with [among] them. According to all that I show thee, after the pattern of the tabernacle . . . even so shall ye make it." Only the sanctified dwell in the sanctuary. Only the consecrated are pictured here. The holy represents the spirit-begotten condition of the consecrated. The court represents the justified condition of the consecrated—their justified humanity. From consecration until glorification two processes continue in our lives:

1. The new creature grows—develops as we feed upon the showbread, God's Word. The light of the candlestick illuminates our mind, our hearts, to understand spiritual truths. On the golden altar we offer the incense of prayer and the sacrifice of praise to God, the fruit of our lips, giving thanks

in his name. That all went on in the holy of the tabernacle. That all goes on in our Christian life.

2. There is also the court, where our justified humanity is sacrificed—our restitution rights willingly and daily yielded, as stated in Romans 6:13: “Yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness.” Time, talent, money, hopes, aims, desires, all proper for the world, but all yielded because old things have passed away, and all things are become new. This is one of the great lessons of the tabernacle—the lesson of the sacrifice of our humanity. It is shown in the court; and only as we learn this lesson can we say, “For me to live is [to live for] Christ.”

In Philippians 1:20 of our text the Apostle Paul said, “Christ shall be magnified in my body, whether it be by life, or by death.” And that which should be true of our individual bodies should also be true of our composite body, the body of Christ. As members of his body we also should seek to magnify the Lord. I Corinthians 12:12 reads, “For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.” And verse 18 continues, “But now hath God set the members every one of them in the body, as it hath pleased him.” Verse 27: “Now are ye the body of Christ, and members in particular.”

This is a lesson in anatomy—not human anatomy, but that of the body of Christ, the church. Each member of this body is necessary. Each member of this body has a duty to perform. Each member of this body supplies what other members need. Our text mentions by name only a few members. The foot is mentioned. The foot bears much weight. It carries us forward. It assists over obstacles and, thank God, there are those who are “foot” members in the body of Christ. The hand is mentioned. It has ability to perform. It has a part in most things we do. It can be placed on the brow in need of comfort. Thank God, there are those who are “hand” members in the body of Christ.

The ear is mentioned. A good ear is able to catch the harmony of the song of Moses and the Lamb. It can separate theory and philosophy from the true notes of the harp of God. None should create discordant notes in the body of Christ. And thank God for our Head. It may not be necessary that we know who is an ear or a hand, but it is necessary always to honor and obey the Head, our Lord.

God sets the members in the body. He knows where we can do the most good. He is careful in placing the members, "that there should be no schism"—no discord—no disunion in the body, "that the members should have the same care one for another." Nothing demonstrates co-ordination, co-operation better than a healthy human body. Just consider your hands. Watch them as they tie a knot in your tie. They have to co-ordinate in movement to get the job done. But they are not both the same, are they? One is left, the other is right, but they work together. One may be stronger than the other, but they work together. One is usually more dexterous than the other, but they work together. They perform in unity, as healthy members of the same body should. Does this simple illustration teach a lesson to the members of the body of Christ? Can we perform and co-operate in unity? Can we wash one hand without help from the other? Can we exercise Christian liberty to our left hand or to our weaker member?

There are fundamental doctrines, and there should be unity of thought in those doctrines which are plainly and specifically supported by plain and definite statements of Scripture, and which pertain to our salvation. We all should contend earnestly that these truths be not violated.

But there are other subjects that are opinions; that are based on interpretations, and these vary on subjects less essential to salvation. Let us not bend the Scriptures to fit our opinions. Rather, let us bend our opinions to fit the Word of God. Sometimes that hurts, but it can and should be done. Of course we can contend that our view is right. We can withhold fellowship and service from any who may not agree with

us. But then we could never tie a tie together, and that tie is the tie that binds our hearts in Christian love.

But apart from the fundamentals, is unity based upon unvarying uniformity? Let us be honest. It never has been, even in apostolic days, and we know it never will be. Is it exact conformity that we demand of others or do we each have the right of opinion? On this rests the hope of Christian liberty. On this rests the hope of true fellowship, when we all learn the apostle's lesson to keep the unity of the spirit in the bonds of peace. For we are all members of the body of Christ, and there should be no schism in the body, but all co-operating in the defense of the Gospel.

This is urged in I Corinthians 12:12-27 (Moffatt's translation). "For by one spirit we have all been baptized into one body. We have all been imbued with one spirit. Yes, God has tempered the body together so that there may be no disunion in the body, but that the various members should have a common concern for one another. Now you are Christ's body." Therefore let us not permit differences of opinion to divide us. What can it fully profit us to study the truth, to know the truth, if we do not fathom the real spirit of the truth and if we do not let the spirit of the truth hold full sway in our lives?

Whatever of time, of strength, of life that we have left, it belongs to Christ. Christ is the sole object for which we live. Finally, brethren, let us be rejoicing Christians! Let us be mature, of good comfort, of one mind. Let us live in peace, and the God of love and peace shall dwell in our hearts. (II Cor. 13:11) It is the spirit of the truth that will save us.

What are we really looking for? Do we want the truth of God's Word at any cost? Do we want truth to prevail, even though we must sacrifice some of our opinions? Do we want the unity of the spirit, with no schism in the body? If that is what we want, we will find what we are looking for, and together as one body we will say, Yes! And we will shout, "For to me to live is [to live for] Christ, and to die is gain." □

The British Section

Oneness with Christ

ONENESS with Christ is somewhat of a mystery, or secret, but is revealed to those who are in the condition of consecration. Figuratively speaking, those who are in "the secret place of the Most High," typified by the Holy apartment of the tabernacle, are in Christ, and can therefore understand and appreciate something of this oneness.

To be introduced into this oneness with Christ it is necessary to have experienced a justification by faith and to have entered in at the "strait" gate of consecration; to have become footstep followers of Jesus along the narrow way of self-denial and self-sacrifice. And having entered this way, it is necessary to continue walking therein unto the end of our earthly course.

There are various figures given in the Scriptures to convey to our minds this oneness with Christ, and the illustration which is perhaps used more than any other is that which compares "The Christ" to a human being, of which Jesus is the Head and the church the

body. Paul wrote, "Now ye are the body of Christ, and members in particular." (I Cor. 12:27) Ephesians 4:15 and 5:23 describe Jesus as the Head. Just as the human head is the controlling power of the human body, and all the members of the body serve one another in obedience to the head, so it is with Jesus and the church.

This figure teaches us very convincingly that the true church is a part of "The Christ." It also shows that its relationship to our Lord Jesus is a very intimate one, just as intimate as the relationship of the human body to the human head, and reveals that the relationship of its members one to another and to the Head is that of servants.

Just as the various members of the human body serve one another in obedience to the head, so the various members of the true church serve one another in love and obedience to their Head, Christ Jesus. One is our Master, even Christ, and we are to ever remember that our

Head, or controlling power, is the Lord Jesus Christ. It is from Ephesians 1:22,23 that we learn that God "gave him to be the Head over all things to the church, which is his body." And in harmony with Colossians 2:19 we should hold firmly the Head, Christ Jesus, "from which all the body by joints and bands [ligaments], having nourishment ministered, and knit together, increaseth with the increase of God."

Our identification and oneness with Christ, together with all that this involves, should be our constant theme in life. And as we feed daily upon the inspired Word we are to lose our natural minds, and get the mind of Christ. We should definitely yearn for Christ to be "formed" in us, also in all others whom God is still drawing to his beloved Son for that purpose.

To have Christ formed in us now is to have a Christlike character distinctly developed, as a result of the begetting power of the truth. Just as a genius expresses himself through his work, whether it be painting, music, or literature, so Jesus desires to express himself through his followers; and we are to let his Spirit work in us. We are to speak as Jesus would speak, and act as he would act.

Our oneness with Christ will include a drinking of the cup that he drank of, and being baptised with the baptised with which he was baptized. This will involve our being "dead with Christ" to earthly hopes, aims, and ambitions, and being risen with him by faith to heavenly hopes and ambitions, walking in newness of life, doing our Father's will. It will also mean hoping and longing for the future glorious heavenly inheritance, with its stupendous kingdom work. It also means to partake so thoroughly of the Holy Spirit that, as intimated in Romans 8:11, our mortal body will, here and now, be alive and active in God's service and delighting to do his will.

"For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." (Romans 6:5) If we are faithful, the consummation will be wonderful. Partakers of the divine nature, joint inheritors with Jesus in glory, outworking a oneness of purpose with our Lord, including the raising of earth's dead millions, the bringing in of blessing and benefit to all the families of the earth, and establishing fully and completely the glorious kingdom of God in the earth—a kingdom of life, joy, and peace which shall never pass away.

To all the Lord's people this side of the veil there is the exhortation, "Be thou faithful unto dead." (Rev. 2:10) Seeing that we are still in the flesh, there is the vital necessity here and now for each one of us to maintain and develop our oneness with Christ. "There should be no schism [or, division, margin] in the body; but that the members should have the same care one for another."—I Cor. 12:25

We can surely visualize that if the new mind in each of the Lord's followers could be appealed to, apart from the frailty and weaknesses of the flesh, much harmony and oneness would result. How very sympathetic we should be with each other, "for by one Spirit" all the members of the true church are "baptised into one body."—I Cor. 12:13

"So we, being many, are one body in Christ, and every one members one of another." (Rom. 12:5) How very comforting to realise this oneness between Jesus and the members of his body! It is with loving solicitude that he marks the progress of his body members as they develop in character-likeness to himself.

Our Lord and Head desires that all the church have a oneness of purpose, a oneness of

will with his will. And we can see that this can be obtained only after fully surrendering our own human will. Full consecration is required. We are to be dead respecting our own will, and alive toward the risen Lord Jesus Christ. "For you died, and your life has been hidden with the Anointed One by God."—Col. 3:3, Diaglott

All who undergo this process are new creatures in Christ Jesus. "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." (II Cor. 5:17) It is the Holy Spirit that has begotten us as new creatures, and in proportion as we allow God to develop and quicken our minds, in that same proportion will the oneness with Christ and with one another exist. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (Eph. 2:10) "There is one body, and one Spirit, even as ye are called in one hope of your calling." (Eph. 4:4) The following verse reads, "One Lord, one faith, one baptism," and verses 11 to 16 (Diaglott) beautifully describe the important work of building up the body of the Anointed.

In the second chapter of Philippians we again find the

Apostle Paul stressing this oneness. He exhorts us to be of the same mind, having the same love, being of one accord, of one mind, doing nothing "through strife or vainglory; but in lowliness of mind let each esteem other better than themselves." —Phil. 2:2,3

There seems to be an implication here that pride is a cause of discord, and that by humility harmony may be restored. And to enforce this appeal the apostle sets before the Philippians, and us, the supreme example of humility, of self-abnegation, of sacrifice, and exhorts, "Let this mind be in you, which was also in Christ Jesus." (Phil. 2:5) The setting, found in Philippians, second chapter, is made up of two sections. Verses 6-8 set forth the humiliation of God's only begotten Son, and verses 9-11 his high exaltation.

We are made to see the beloved Son of God at the beginning in glory with his Heavenly Father, and at the end in glory. Between is the story of his amazing condescension and sublime sacrifice. The mighty Logos, who was a very high form of spirit being, did not count this a means of high-handed self-enrichment, but divested himself of the insignia of spiritual majesty, and was

made in the likeness of man. He who was rich, for our sakes became poor, Jesus said, "For I came down from heaven, not to do mine own will, but the will of him that sent me." (John 6:38) And at the end of his earthly pilgrimage he gave himself to death, even the death of the cross, none having the power to take his life from him.

"He that shall humble himself," said Jesus, "shall be exalted." (Matt. 23:12) In this connection the disciples of old questioned Jesus as to who is the greatest in the kingdom of heaven, and in reply a wonderful lesson is recorded in Matthew 18:2-4. Having called a little child, Jesus placed him in the midst of them and said, "Indeed I say to you, unless you be changed, and become as little children, you will never enter the kingdom of the heavens; whoever, therefore, may humble himself like this little child, he will be the greatest in the kingdom of the heavens."

—Diaglott

It was also Jesus who said, "Learn of me; for I am meek and lowly in heart." (Matt. 11:29) And our joy and privilege has been to learn of him. As we bring our own heart and mind into closer sympathy, likeness, and oneness with him, fully submitting ourselves to the transforming influences of the Spirit

of the Lord, we are changed daily, more and more fully, into his glorious likeness. Complying with Colossians 3:16, we let the Word of Christ dwell in us richly, and we see in the divine Word the model for our imitation. And in contemplation of all that is lovely, as embodied in him, and of all that is pure and holy and beautiful, we are changed, little by little, to the same blessed likeness—"from glory to glory, even as by the Spirit of the Lord."—II Cor. 3:18

In doing this we shall continue to be faithful ambassadors of Jesus Christ in a most wonderful ministry. In describing this marvelous and joyful service, II Corinthians 5:18-20 (Diaglott) reads, "But all things are from that God who has reconciled us to himself through Jesus Christ, and has given to us the ministry of the reconciliation; namely, that God was in Christ reconciling the world to himself, not counting to them their offences;

and has deposited with us the Word of the reconciliation. On behalf of Christ, therefore, we are ambassadors; as if God were inviting through us, we entreat, on behalf of Christ, be you reconciled to God!"

Has God deposited with us the Word of reconciliation? Yes! Therefore our ambassadorship on behalf of our Lord and Head must continue throughout our earthly course. We are to be faithful unto death, and then, passing over into the glorious heavenly phase of the kingdom, and being actually partakers of the divine nature with our glorified Lord Jesus Christ, how true and beautiful, as indicated by the Revelator (14:13) that we will rest from our labours (previously made difficult because of the frailty of human nature), yet our works will follow with us. Our works will not cease with our change of nature. Then our union or oneness with our beloved Bridegroom will be complete for all eternity.

A little while! 'Tis ever drawing nearer—

The brighter dawning of that glorious day;
Blest Saviour, make our spirits' vision clearer,
And guide, O guide us in the shining way.

A little while, O blessed expectation!

For strength to run with patience, Lord, we cry;
Our hearts up-leap in fond anticipation;
Our union with the Bridegroom draweth nigh.



Your Questions

The True Church

Dear Frank and Earnest; I believe as you do. For the first time in my life I now understand what the goodness of God means. How may I join your church?

We rejoice with you in your understanding of the goodness of God in his provisions for the blessing of all the families of the earth, but we have no church of our own for you to join. Denominationalism has obscured the fact that human organizations are man-made and many of the members of the various churches are Christian in name only. To become a member of the true church means much more than joining any denomination.

There is only one true church, and in numbers, according to the Master, it is but a "little flock." (Luke 12:32) So dear is it to him that it is called "the church, which is his body." (Eph. 1:22, 23; I Cor. 12:12) It is composed of his footstep followers. Those who belong to this church are those who have consecrated themselves completely to the doing of God's will in their daily lives.

No human being can make you a member of that church. Its members are called of God. Your appreciation of the truths of his Word might well be the drawing of God unto himself through Jesus Christ our Redeemer. (John 6:44) Follow his leadings through prayer and consecration, in faith knowing that those who come to him he "will in no wise cast out." (John 6:37) And God bless you as you seek to know and do his will!

There is a group of consecrated Christians meeting in your city. They are independent of all human creeds. They meet for Christian fellowship and study, and to talk with others about the truths which they have found in the Bible. We are enclosing the address of their meeting place and suggest that you meet and study with them, that you may grow in grace and in a knowledge of the truth.

Conditions to the Gift

Why did the rich young ruler ask our Lord, "What shall

I do to inherit eternal life?" when in another place it is written, "The gift of God is eternal life through Jesus Christ our Lord"?

We reply, there is no lack of harmony in these two scriptures. They are not contradictory in any sense. So far as we are concerned, the gift of life and the forgiveness of our sins are directly from the Father, for he is the great Life-giver. Before the gift of God could be extended to us, our Lord Jesus had to die to provide the way for our release from death: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot."—I Pet. 1:18, 19

We receive the gift of eternal life through "Jesus Christ our Lord." It is of the Father, but by and through his Son. (I Cor. 8:6) But before this gift is bestowed, certain conditions must be met by the recipient, for undeniable conditions are attached to the gift. One of these qualifications is complete consecration to God. In

Luke 18:20-30 our Master explained consecration to the rich young ruler, but he was unwilling to meet the terms of discipleship. In another place the Master said, "If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it."—Matt. 16:24, 25

"Every good gift and every perfect gift is from above, and cometh down from the Father," the apostle assures us; but before we can inherit these precious favors, we must meet the terms and do what is required of a disciple. (James 1:17) If we meet the requirements of consecration and faithfulness, we will inherit that great gift of God, eternal life, through the sacrifice of Jesus Christ our Lord. Thus we see that it was proper for the young man to ask, "What shall I do?" for the gift of eternal life is conditional—conditional upon Christ opening the way; conditional upon faithfulness to the Father on the part of each one who shall receive eternal life. "He that hath the Son hath life."—I John 5:12 □

Speakers' Appointments

MINISTERING THE GLORIOUS GOSPEL OF CHRIST

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

	S. ALLEN		Rockford, IL	23
Boston, MA		April 6	Beloit, WI	24
	K. FERNETS		La Salle, IL	25
Allentown, PA		April 20	E.K. PENROSE	
	P. HATGIS		West Newton, PA	April 2
Pittsburgh, PA		April 27	Allentown, PA	3
	G. JEUCK		Catawissa, PA	4
Sayville, NY		April 6	New York, NY	6
	K. NAIL		New Haven, CT	8
Paterson, NJ		April 26,27	Hartford, CT	9
	M. NEKORA		Agawam, MA	10
Paterson, NJ		April 26,27	North Brookfield, MA	11
	G. PASSIOS		New London, CT	13
Philadelphia, PA		April 13	New Bedford, MA	15
	H. PASSIOS		Providence, RI	16
Elyria, OH		April 8	Portland, ME	18
Toledo, OH		9	Boston, MA	20,21
Chatham, Ont.		10	Toronto, Ont.	23
London, Ont.		11	Chatham, Ont.	24
Detroit, MI		13	Cincinnati, OH	27
Pontiac, MI		14	Columbus, OH	28
Jackson, MI		17		
Grand Rapids, MI		18,20	L. POST	
Gary, IN		21	Catawissa, PA	April 13
Chicago, IL (Greek class)		22	Agawam, MA	20

BRITISH SPEAKERS' Appointments

	E.T. NADAL		R.G. ROBINSON	
Hull		May 3	Portrush	May 24-26
Dewsbury		10	Latchford	June 21
Portrush		24-26		
	T. H. PATERSON		B. WHITE	
Portrush		May 24-26	Yeovil	May 3, 4
	W.F. READER			
Yeovil		May 3, 4		
Portrush		24-26		

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Portrush Convention, May 24-26—
for details apply Mr. T. Lang, 31, Haw-
thorn Terrace, Londonderry, Northern
Ireland

Conventions

MINNEAPOLIS, MN, April 6—2601 Fillmore St., N.E. Mrs. Mike Nekora, 2601 Fillmore St., N.E. 55418

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

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

CINCINNATI, OH, April 20—2850 Dunaway. Mr. John Slavich, 126 S. 22 St., Richmond, IN 47374

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

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

CHICAGO, IL, April 27—Masonic Temple, 5362 W. Chicago Ave. Mr. George Tabac, 900 Brentwood Drive, Bensenville, IL 60106

DETROIT, MI, April 27—Northwest Branch YWCA, 25940 Grand River. Mr. Frank Nemesb, 25354 Cunningham, Warren, MI 48091

PITTSBURGH, PA, April 27—Bower Hill Civic League Community Center, 1600 Bower Hill Road. Mr. James Passios, Rt. 4, Box 237, Wexford, PA 15090

HARTFORD, CT, May 4

GREENFIELD, OH, May 11

ROCHESTER, NY, May 18

WEST NEWTON, PA, May 18

SAN FRANCISCO, CA (ASILOMAR), May 23-26

CHICAGO, IL, May 24-26

JACKSON, MI, June 7,8

ALLENTOWN, PA, New York-Allentown Joint Convention, June 7,8

WINNIPEG, MAN., June 28,29

BUFFALO, NY, June 29

LOS ANGELES, CA, July 4-6

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

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